This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1892

Digitized by Google

Digitized by Google

LONDON MISSIONARY SOCIETY
FOREIGN OFFICE

Digitized by Google

Digitized by Google

STANFORD UNIVERSITY LIBRARIES

THE CHRONICLE

OF THE

London Missionary Society.

(VOL. I.—NEW SERIES.)

Edited by the Rev. GEORGE COUSINS.

1892.

London:

London Missionary Society, Blomfield Street, E.C.,
AND JOHN SNOW & CO., 2, IVY LANE, E.C.

Digitized by Google

STANFORD UNIVERSITY
LIBRARIES
Stacks

BV2351
L6
n.s.
v.1
1892

LONDON :
PRINTED BY ALEXANDER AND SHEPHEARD,
27, CHANCERY LANE, W.C.

Digitized by Google

INDEX.

A.

PAGE

ABEL, Rev. C. W., Kwato, Visit to Sydney 272

AFRICA, CENTRAL—Strengthening Fwambo, 14; Wheat-growing, 14; Risks at a Minimum, 42: Medical Mission Work in the Urambo District, 47; Sunday-school at Fwambo, 61: Help from Jamaica, 63; Two more Baptisms at Niumkorlo, 90: Inrush of People to Fwambo, 147; Work at Urambo, 220; The Missionary Outlook (*with illustrations*), 228; Tanganyika School 257

AFRICA, SOUTH—"The Dead, Dumb, Stone Wall" in Matebeleland, 62; Letter from Rev. W. A. Elliott, 71; Independency in the Cape Colony, 89; One of the Darkest Corners, 90; A Sunday Visit to Out-stations in Bechuanaland (*illustrated*), 162, 187; Madagascar Missionaries in Cape Town 220

ARDILL, Miss E., of Sydney, Appointment to Rarotonga, 122; Dedication, 272; Date of Departure 272

ART OF MAKING MISSIONARY MEETINGS SUCCESSFUL ... 273

ASHBURNER, Miss, Chiang Chiu, Arrival in England ... 172

ASHTON, Rev. J. P. (M.A.), Return to Calcutta 272

ASHTON, Mr. R. J. (B.A., M.B., C.M.), Departure for Mirzapur (24), and Arrival there 69

ASHTON, Rev. W., Barkly West, Celebration of Jubilee, 122 (Directors' Congratulations), 198 and (*with Portrait*) 211

B.

BARNARD, Miss, Departure for Bangalore 296

BENNETT, Sir J. RISDON (M.D., F.R.S.), Consulting Physician of L.M.S., Death of and Obituary Notice (*with Portrait*) 52

BHOSE, Babu R. C. (M.A.), Benares, Death of 198

BHOTIYAS, AMONG THE (*illustrated*) 126, 256

BIBLE TEACHING ON MISSIONS—
23, 34, 55, 83, 118, 149, 197, 222, 245, 287

BIRTHS, ANNOUNCEMENTS OF—
24, 48, 93, 120, 152, 172, 200, 224, 248, 272, 296

BIRT, Rev. R., Peelton, Death of and Obituary Notice, 120; Funeral 148

BLOMFIELD, Miss, Berhampur, Removal to Jeagunge ... 110

BONSEY, Rev. A., Hankow, Arrival in England 72

BOOKS ON MISSIONARY TOPICS, REVIEWS OF, 17, 70 ("Africa Rediviva"), 96, 118, 121 ("James Gilmour"), 144, 176, 236, 269 ("Trouble in Samoa") 293

BRADBURY, Rev. J., formerly of Berhampur, Death of ... 72

BRIGGS, Rev. B., Return to Antananarivo 248

PAGE

BROCKWAY, Miss AMY, of Madagascar, Acceptance as a Missionary (50), and return to Ambositra 272

BROCKWAY, Rev. T., Ambositra, Arrival in England ... 200

BROCKWAY, Rev. T. F. M Welcome Back to Ambositra ... 12

BROWN, Mrs. J. T., Kuruman, Arrival in England 152

BRYSON, Mrs., Tientsin, Arrival in England 224

BULLOCH, Miss W., Almora, Arrival in England 93

BURTON, Mrs., Departure for Hong Kong 296

BURTON, Mr. T. J. (M.B., C.M.), Departure for Hankow, 48; Removal to Hong Kong 248, 294

C.

CARLING, Miss E. R., Departure for Chiang Chiu 296

CARNEGIE, Rev. D., Hope Fountain, Arrival in England ... 200

CARSON, Mr. A. (B.Sc.), Return to Lake Tanganyika ... 152

CHALMERS, Mrs., New Guinea, Arrival in England 152

CHINA—Canton Mission (*with illustrations*), 4, 27; Baptisms at Peking, 12; News from Chung King, 12; Progress at Hong Kong, 12; A New Hindrance at Canton, 13; Woman's Work at Shanghai, 17; Chinese Church Hymnal, 24; The Political Situation, 40; How to master Chinese, 40; Incidents of a Tour, by Rev. J. Sadler, Amoy, 60; Amoy College Students Commencing Mission Work, 87; Cause of the Riots, 87; Serious Fire at Hankow, 87; Inspiring Congregational Union Meetings at Chiang Chiu, 110; Interesting Convention in Poklo, 145; Opium Cultivation in Western China, 165; Encouragement at Hong Kong, 168; Hospital Work at Tientsin, 168; "Peach Blossom Festival," near Shanghai, 169; Advance into Ting Chiu, 169; A Naval Officer on Mission Work at Hankow, 171; Appeal from Ting Chiu, 178; Two New Chapels in the Hankow District, 181; Needs of Chung King Mission, 191; Postal Address of Mongolian Missionaries, 198; Converts at Hankow, 206; Work in Chiang Chiu (*with Map*), 214; Turning Shops into Chapels at Hankow, 215; Animal and Tree Worship in Peking, 216; Hospital Extension at Hong Kong, 217; Christian Chinese Graduate at Amoy, 218; Powerful Plea from Chiang Chiu, 218; Religious Tract Literature of the Chinese, 232; Signs of Yielding in Chiang Chiu District, 241; Entrance into Ying-shan, 241; Seed sown Thirty Years Ago at Peking, 241; Examination of Middle School, Amoy, 241; Hospital Evangelistic Work at Hong Kong, 289; Noble Chinese Servants, 290; A Chinese Prayer Union (*with facsimile of membership card*), ... 290

Digitized by Google

PAGE

"CHRIST FOR THE NATIONS" *(Poem)* 263
CHRISTLIEB, Miss M. L., Departure for Bellary 296
CLARK, Mrs. T. H., formerly of Jamaica, Death of (93) and Obituary Notice (*with Photograph*) 92
CLAXTON, Rev. A. E., Samoa, Arrival in England, 200; Return to Samoa (248), and Arrival there 294
CONTRASTS AND COMPARISONS 213
COX, Miss L. A., Salem, Return to Adelaide invalided, 50, 70; Death (272) and Obituary Notice (*with Portrait*) 264
CRAVEN, Miss, Return to Antananarivo (200), and Arrival there 272
CREAGH, Rev. S. M, Return to Sydney from Lifu 96
CULLEN, Rev. J. H., Arrival at Niué 24

D.

DANIEL, P., Pareychaley Evangelist, Autobiography of (*with Portrait*), 43; Death of 111
DAVENPORT, Mr. C. J. (F.R.C.S.), Return to Chung King from Shanghai with Mrs. Davenport 87
DAVIES, Rev. S. H. (L.R.C.P. and S.), Samoa, Visit to Sydney 294
DAWSON, Miss I. C., Departure for Vizagapatam 296
DEATHS, ANNOUNCEMENTS OF ... 24, 48, 72, 93, 120, 152, 200, 272
DERRY, Miss K., Departure for Nagercoil 296
DIGNUM, Rev. A. A., Salem, Marriage of 120

E.

ECHOES FROM THE HOME CHURCHES— 33, 66, 91, 117, 223-33, 270, 283
EDMONDS, Rev. W. J., Ordination and Marriage (224); Departure for Madagascar 248
ELLIOTT, Rev. W. A., Inyati, Arrival in England 200

F.

FARQUHAR, Mr. J. N. (B.A.), Calcutta, Marriage of... ... 93
FIELD IS THE WORLD, THE 22-3, 38, 66, 93, 113-14, 150, 174, 199, 220, 246, 266, 281
FLETCHER, Miss, Calcutta, Arrival in England 120
FOOKS, Miss E. E., Departure for Bellary 296
FOREMAN, Mrs. J. (late of Demerara), Death of 72
FOSTER, Mrs. A., Arrival at Hankow 69
FOXALL, Miss, Departure for Madagascar 248
FRANCE, PROTESTANT WORK IN THE SOUTH OF 150
FRY, Mr. E. S. (M.B., C.M.), Neyoor, Trip from South India to Bombay, 195; Resignation of post at Neyoor ... 252

G.

GILLIES, Rev. J. W., Departure for Quilon 296
GILLISON, Mr. T. (M.B., C.M.), Return to Hankow 296
GILMOUR, Rev. J., the late, Rev. R. Lovett's Biography (*with Portrait*), 121; How Mr. Gilmour bore Insult ... 169
GOFFIN, Mrs., Kadiri, Arrival in England 120
GOOD, Messrs. R. and C. and Miss, Return to Africa ... 248
GOOKEY, Miss E. M., Departure for Vizagapatam 296
"GO YE INTO ALL THE WORLD 102
GREAVES, Rev. E., Mirzapur, Arrival in England 120
GUINNESS, Mrs. GRATTAN, Illness of 120

H.

PAGE

HADFIELD, Rev. J., Return to Lifu (24), and Arrival there 164
HAINES, Rev. T., Departure for Belgaum 296
HALLEY, Miss, Arrival at Shanghai 46
HARPER, Miss, King William's Town, Arrival in England... 200
HARRIS, Miss (L.R.C.P. and S.), Departure for Hankow ... 296
HARRIS, Miss MARY, Departure for Hankow... 296
HART, Mr. J. WALFORD, Departure for Chung King ... 296
HART, Mr. S. LAVINGTON (M.A., D.Sc.), Departure for Hankow 296
HASKARD, Miss M. E., Departure for Bellary 296
HAWKER, Miss, Belgaum, Arrival in England 248
HAY, Mrs. and Miss, Madras, Arrival in England 152
HAY, Rev. J. (M.A., D.D.), the late, Obituary Notice (*with Portrait*) 10
HELM, Miss, Hope Fountain, Arrival in England 200
HELM, Mrs. D. J., formerly of Zuurbraak, Death of, and Obituary Notice 120
HELPING GOD (by Rev. J. F. T. Hallowes, M.A.) 153
HEPBURN, Rev. J. D., Palapye, Arrival in England (24); Return to South Africa 48
HEWLETT, Miss, Mirzapur, Arrival in England 93
HEWLETT, Mrs., Benares, Return to England, 152; Her Future Work 198
HEWLETT, Rev. J. (M.A.), Benares, Death of (93), and Obituary Notice (*with Portrait*), 83; Testimony of Native Church and College Tutors, 100; Memorials to 271
HOULDER, Rev. J. A., Return to Tamatave 248
HUCKETT, Rev. A. S., Return to Fianarantsoa (200), and Arrival there 272
HUTTON, Rev. D., Return to Mirzapur... 24

I.

INDIA, NORTH—Mrs. Brockway's Bible Class, Calcutta (*with Illustration*), 8; Work at Joynagur, 19, 88, 145; Interesting Sequel to an Interesting Story from Almora, 21; Encouragements at Berhampur, 41; Tour in Almora District, 46; No Desire to retire from Kumaon Mission, 50; New Year's Efforts at Berhampur, 60; Baptism at Mirzapur, 60; Bengali Bible Translators, 87; A Bengali Christian Lady M.A., 87; Union Chapel, Calcutta (and other Calcutta notes), 88, 145, 255; Visit to Baduria, 88; Penalty of Scripture Study, 88; Magic Lantern Mission at Berhampur, 88; Suggested Mansfield Settlement in Calcutta, 108; New Station at Jeagunge, 110; By Boat in Bengal, 116; Among the Bhotiyas again (*illustrated*), 126, 256; Financial Condition of Almora Leper Asylum, 145; Camp Work in Benares District, 148; A Short Sketch of the Berhampur Mission (*with Map, &c.*), 157; Growth of Sunday-school Work at Berhampur, 170; Day of Prayer and Fasting in Almora Leper Asylum (170), and Day of Thanksgiving, 271; Led to Christ by Natives, 191; A Day's Excursion to Kaurapukur, 196; Interesting Baptism at Calcutta, 218; Bathing Festival at Berhampur, 218; United Protestant Conference at Calcutta .. 291

Digitized by Google

PAGE

INDIA. SOUTH—Unprecedented Water Famine, 31, 88 (Orphans at Salem), and Subsequent Plentiful Rains, 271; The Chikka Ballapura Mission (41), and (*with Illustrations*) 253; Miss Cox's Girls' School, Salem, 45; Interesting Work at Andigoundenur, 92; Anantapur District, 146; Scope for Christian Activity in Madras, 164; Vepery School, Madras, 167; More Requests for Teachers, 169; Trip from South India to Bombay, 195; Learning God's Word in the Jungle, 238; Mr. Slater's Special Work at Bangalore, 242; Attracted by the Magic Lantern, 242; A Momentous Test, 242; Female Evangelistic Meetings at Madras, 280; The Entrance of "Thy Word giveth Light" 296

INSELL, Rev. T., Return to Mirzapur (48), and Arrival there 95

"IS IT I?" (*Poem*) 40

ISLAM, PRESENT POSITION OF 30

J.

JAMAICA, HELP FROM, FOR CENTRAL AFRICA 63

JOHNSON, Miss, formerly of Calcutta, Marriage of 172

JOHNSON, Rev. A. N. (M.A.), Portrait of, 109; Appointed Home Secretary of London Missionary Society, 32; Welcome to the Mission House 109

JOHNSON, Rev. H. T., Fianarantsoa, Arrival in England ... 200

"JOHN WILLIAMS," THE, at Apia, 42; Twenty-fourth Annual Voyage 148

JONES, Rev. E. H., late Home Secretary London Missionary Society, Portrait of, and Directors' Farewell to... ... 103

JUKES, Rev. C., Antananarivo, Arrival in England 224

K.

KING, Rev. A., Return to Tientsin 93

L.

LARGE, Miss A. E., Departure for Samoa 72

LAWES, Rev. F. E., Niué, Arrival in England... 120

LAWRENCE, Commander L. B., on Mission Work at Hankow 171

LAWRENCE, Rev. W. N., Date of Return to Rarotonga from Auckland 272

LEPERS, Work among, 13, 81 (In Indian Empire) ... 243, 270

LINKS BETWEEN HOME AND FOREIGN WORKERS 186

LINLEY, Miss, Calcutta, Arrival in England, 120; Term of Furlough extended 253

LLOYD, Rev. E., Arrival at Palapye from Lake Ngami ... 70

LODGE, Miss M. G., of Hobart, appointed to Salem ... 227

LONDON MISSIONARY SOCIETY—The Forward Movement, 1; Secretarial Notes, 2, 26, 51, 63, 75, 99, 113, 124, 155, 179, 203, 227, 251-2, 276; A New Day for our Missions, 8; The London Missionary Society in New South Wales, 15; A Director's Week of Self-Denial, 15; Week of Self-Denial, 25, 80, 97, 257; Proceedings of the Board, 32, 50, 74, 99, 122, 155, 178, 202, 226, 252, 271, 277; Resolution of Condolence with Mrs. Spurgeon (50), and Family of Rev. Dr. Allon, 122; Memorial to Lord Salisbury against Opium Traffic, 59; Day of Prayer for Male Missionaries, 73; Formation of Watchers' Band Prayer Union, 74 and 97; Working Expenses of London Missionary Society and other Societies, 75; Delegates to Norwegian Missionary Society's Jubilee, 99, 122, and (their Report) 202-3; Appointment of Consulting Physician, 99; Rev. W. Ashton's Jubilee, 122; Anniversary of London Missionary Society (Dr. Pierson's Address, Annual Meeting of Directors, Ladies' Meeting, Sermon at City Temple, Conversazione, Annual General Meeting, Young Men's Meeting, and Children's Demonstration), 130-8; The Home Secretary on the Foregoing Meetings, 139; New Board of Directors, 139; Approximate Distribution of New 100 Missionaries, 154; The Foreign Secretary to visit South Africa, 178; Children's Missionary League to be formed, 178; How the Society's Funds are expended, 194; Offer of "Among the Cannibals" to Sunday Schools, 194; Memorial to late Mr. J. Bishop, 226; Autumn Reinforcements (Personal Notes and Photographs), 236, 258; Saints and Heroes of London Missionary Society, 249; Great Valedictory Meetings at Bradford (251, *with Poem*), and London, 277, 288; Week of Self-Denial in 1893, 252; The Additional Hundred, 258; Welcome to the Foreign Secretary, 274-8; Homes for the Missionaries on Furlough 275-7

LOWE, Rev. J. (F.R.C.S), Formerly of Neyoor, Death of ... 152

LUCAS, Rev. B., Bellary, Marriage of 48

M.

MACDONNELL, Miss M. E., Departure for Neyoor 296

MACEY, Miss, Departure for Tientsin 248

MACFARLANE, Rev. G. H., Cuddapah, Departure for Melbourne, 95; Arrival in England 224

MACLEAN, Miss M. J., Departure for Calcutta 296

MADAGASCAR—A Norwegian Mission Station, 13; Division of Labour in the South-east, 13; The Grandson of a Persecutor, 42; Mr. Richardson's Infant School, 42, 147; Value of High Schools, 42; English Hospital Patients, 42; 1,200 Miles in a Palanquin (*illustrated*), 56 and 76; Burning of Antsihanaka Hospital, 61; Good News from Isoavina, 61; Native Philanthropic Work at Solary, 61; Hospital for Fianarantsoa (*with Illustration*), 85; Spiritual Concern in Mr. Jukes's District, 89; Need of More Workers, 89; The Gift of a Bible has borne Fruit, 89; Native Bible Society, 111; Family Prayer, 111; Christian Endeavour Society at Ambohipotsy, 112, 146, 170; Fifty Baptisms at Isoavina, 146; Mr. Peake's Leper-houses, 147; Temperance Work at Fianarantsoa, 147, 256; Devastating Cyclone, 147; Congregational Union Meetings, 170; Another Harvest of Spiritual Blessing at Antananarivo, 192; Revival Meeting at Ambohimandroso, 193; Death of a Betsileo King, 193; Travelling under Difficulties (*Illustrated*), 207; Testimony of a Native Pastor to the Spiritual Awakening in Antananarivo, 209; Failure of New Oriental Bank

Digitized by Google

PAGE

215; Recovery of Prime Minister, 215; Missionary Meetings at Fianarantsoa, 220; Ravages of Disease and Marauders in Betsileo, 243; Cheap Education in Imerina, 243; A Story of Love, 256; Oppression of Betsileo, 256; Vonizongo Forward Movement, 291; Interesting Story of Travel in Vonizongo District, 291; Burning Idols at Ambohimandroso 292

MAHARAJAH OF TRAVANCORE (*with Portrait*) 204

MARSHALL, Rev. C. G., Tripatoor, Marriage of 200

MATHER, Mr. C. B. (L.R.C.S. and P.), Niumkorlo, Marriage of 47-8

MATTHEWS, Rev. T. T., Return to Antananarivo 248

MCFARLANE, Mrs. S. S., Chi Chou, Arrival in England, 24; Return to China 248

MEDICAL MISSION WORK 13, 47, 168

MINISTERS, SUGGESTIONS TO, REGARDING MISSIONARY MEETINGS 161, 273

MISSIONARIES—Homes and Schools for Daughters and Sons of, Results of Examinations, 102; Presentation of "Mark Clark" Prizes, 178; Personal Notes about Missionaries, 24, 46, 69, 95, 143, 164, 198, 215, 248, 271, 294; Dedication of Australian Ladies, 272; Day of Prayer for Male Missionaries, 73; A North London Farewell to Missionaries, 165; Links between Home and Foreign Workers, 186; Autumn Reinforcements (Personal Notes and Photographs), 236-58, 288; Great Valedictory Meetings at Bradford (251 *with Poem*) and London, 277 and 288; Homes for Missionaries on Furlough, 275-7; Appeal for Sanatorium for Girls' Mission School 287

MISSIONS, FOREIGN—Bible Teaching, 23; A Year of Special United Prayer, 40; A Few Striking Missionary Facts, 113; How to interest Young People in Missions, 177; Contrasts and Comparisons, 213; Christian Missions to the Heathen in 1792 and 1892, 225; Unlooked-for Blessing on Mission Work, 268; Art of making Missionary Meetings successful 273

MORETON, Miss, Peking, Arrival in England... 24

MOVING THE FENCE FURTHER OUT 189

MUIRHEAD, Rev. W., Shanghai, Greeting of Mission Church on his Seventieth Birthday... 125

MURRAY, Rev. A. W., formerly of Samoa, Death of (200) and Obituary Notice (*with Photograph*) 234

MUTTU, Rev. C., Salem, Death of, and Obituary Notice (*with Portrait*) 265

N.

NEWBERRY, J., Esq., Contribution to Lake Ngami Mission... 50

NEW GUINEA—Kwato Island, 35; Murray and Mabuiag, 43; May Meeting at Mabuiag, 62; At Home in New Guinea, 179; Wonderful Transformations, 193; Wesleyan Lady Missionaries, 198; Mr. Chalmers' Staff of Native Teachers, 257; Steam Launch for Fly River Mission (*with Illustration*), 279; Baptisms at Toaripi, 292; First Communion at Lealea 293

NEW SOUTH WALES, The London Missionary Society in ... 15

PAGE

NORWEGIAN MISSIONARY SOCIETY'S JUBILEE, London Missionary Society Delegates to, 99, 122; and their Report 202-3

NUTT, Mr. W. H., Farewell of Sheffield Young Men's Missionary Band, 142; Departure for Lake Tanganyika 152

O.

OPIUM TRAFFIC, MEMORIAL TO LORD SALISBURY AGAINST 59

P.

PARKER, Rev. A., Benares, Commencement of Work at Mangari 95

PARKER, Rev. J., Mongolia, Escape from Rebels, 62; Search for him.. 104

PARSLOW, Miss M. H., Departure for Chiang Chiu 296

PEARSE, Master E. A., Departure for Sydney... 93

PEARSE, Rev. A., New Guinea, Visit to Sydney 70

PEILL, Rev. J., Ambohimanga, Arrival in England 172

"PITY THE HEATHEN" (*Poem*) 278

PRITCHARD, Mrs., Return to Peking 248

PURVES, Mr. A. D., Departure for Lake Tanganyika ... 152

R.

RAMSAY, Hon. Sir Henry, Help to Mission Work in Kumaon 95

REA, Miss A., Sydney, Appointment to Shanghai, 32; Dedication, 272; Departure for China 294

REES, Rev. W. H., Chi Chou, Return to England 24

REID, Mr. J. E., Departure for Lake Ngami 296

RELIGIOUS SERVICES, HOW TO INCREASE INTEREST IN. (Views of a Samoan Pastor.) 184

RICHARDSON, Rev. M., Departure for Oudtshoorn 248

ROGERS, Rev. STANLEY, Prayer Union formed by ..., ... 125

S.

SCOTT, S. R., Esq., Re-appointment as Trustee 154

SHARMAN, Rev. J. (B.A., B.D.), Hackney College, Ordination of, 172; Marriage, 172; Departure for Antananarivo (200), and Arrival there 272

SIBREE, Rev. J., Return to Antananarivo (200), and Arrival there 272

SIMS, Rev. A., Departure for Berhampur 296

SLATER, Rev. T. E., Arrival at Bangalore 46

SMITH, Miss, Peking, Arrival in England, 24; Return to China 248

SMITH, Mr. G. P. (M.B., C.M.), Return to Tientsin 93

SOUTH SEAS—Sale of Lifu Bibles, 14; Generosity of Niuéans, 14; New Chapel at Onerua, Rarotongo (*with Illustrations*), 21; Tidal Upheavals in the Gilbert Group, 43, 143; Natives eager for Work in New Guinea, 62; Missionary Re-union at Sydney, 111; Liquor Traffic in the Hervey Group, 112; Offers of Service for New Guinea, 148; Paper by Samoan Pastor on "How to increase Interest in Religious Services," 184; Native Teachers leaving Samoa for New Guinea, 193; Work

Digitized by Google

PAGE

on Mangaia, 243; The London Missionary Society and the Gilbert Islands, 244; Sunday changed in Samoa, 248; Growing Enthusiasm in Leulumoega School, 257; The Royal Village of Sapapalii, 257; Short Sketch of Niué Mission (*with Illustrations*) 283
STEPHENSON, Mrs., Gooty, Arrival in England 172
STEVENS, Miss, Arrival at Mirzapur 69
STONEHOUSE, Rev. J., Peking, Arrival in England 296
STRIBLING, Rev. E. H., Marriage of 248

T.

TAYLOR, Rev. J., Tsiafahy, Resignation of 122
TERRELL, Mr. W. G., Arrival at Hankow 95
"THE LAST COMMAND" (*Poem*), by Rev. J. Silvester, M.A. 60
"THE MEDICAL MISSIONARY" (*Poem*) 123
THEOBALD, Miss R. M., Departure for Benares 296
THEOBALD, Rev. H. H., Departure for Benares 296
THOMAS, Rev. M., Arrival at Vizagapatam 46
THOMPSON, Rev. A., of Travancore, Resignation of 50
THOMPSON, Rev. R. Wardlaw, Foreign Secretary, London Missionary Society—Asked to visit South Africa, 178; Departure, 203, 224; News from, 227, 251; Arrival in England (296) and Welcome Home 274-8
THOMSON, Mr. J. C. (M.B., C.M.), Receives Degree of M.D. ... 294
THORNBOROUGH, Miss, Departure for Shanghai 296
THORNE, Mr. J. C., Antananarivo, Arrival in England, with Children of Mr. Haile 224
TRAVANCORE—Medical and Leper Missions at Neyoor, 13; Other Travancore Notes, 41, 60; Nagercoil Seminary recognised by Madras University, 46; Christmas at Neyoor (*with Illustration on* p. 295), 54; Death of a Christian Boy, 60; The Story of the Travancore Mission (*Illustrated*), 64, 106; Woman's Work among the Saliars, 81; Incendiaries at Pareychaley, 89; Four Hundred Agricultural Labourers as Inquirers at Pareychaley, 89; Retirement of Dr. Ormsby, 111; South Travancore Tract Society, 111; New Station at Puttalam, 111; Idol Shrine destroyed at Neyoor (*with Illustration*), 113; Small-pox, 146; Caste Prejudice and its Results, 146; Neyoor Orphanage (*illustrated*), 166; Street Preaching in Trevandrum, 170; Growth of Woman's Work at Neyoor, 170; Native Christian Missionary Society at Nagercoil, 219; Girls' Schoolroom at Nagercoil (*with Illustration*), 219; Dr. J. L. Phillips' Visit to Travancore, 219; Another Village Mission opened near Neyoor, 219; Elevating Influence of Christianity, 219; Catechists' Class, Nagercoil (*with Illustration*), 240; Revival Meetings at Neyoor, 243; Extension of Work among Lepers at Neyoor, 243; The Y.M.C.A., 256; Inquirers at Puram, 256; Half-yearly Sangam at Nagercoil, 291; Interesting Baptism at Neyoor Hospital 291
TURNER, Rev. G. (LL.D.), The late, Impressive Incident concerning 272

U.

UNDERGRADUATES AND COLLEGE STUDENTS, Appeal by Professor Armitage to 49

W.

PAGE

WALKER, Rev. F. W., New Guinea, Visit to Sydney 120
WALTON, Mr. G. S. (M.B., C.M.), Departure for Hiau Kan ... 296
WANG, Mr., A Noble Chinese Christian, Death of 185
"WATCHERS' BAND" PRAYER UNION, Formation of, 74, 97, and Notes from the Secretary, 143, 173, 182, 239, 250, 270, and 295; Poem dedicated to the Band, 212; Letter to the Secretary 270
WATSON, Rev. E. W. (B.A.), Departure for Madras 296
WESLEYAN MISSIONARY SOCIETY YOUNG MEN'S AUXILIARY 245
WHITE, R. O., Esq. (J.P.), Death of, and Reference to his Services to the London Missionay Society 278
WHITMEE, Rev. S. J., Departure for Samoa (24), and Arrival there 70
WILLIAMS, Rev. G., Ordination (248), and Departure for Canton 296
WILLS, Mr. H. T. (M.A., B.Sc.), Departure for Trevandrum 296
WILSON, Rev. A. W., Antananarivo, Arrival in England ... 272
WILSON, Rev. M. H., Arrival at Canton, 46; Breakdown of Health (95,) and Arrival in England 172
WOLFENDALE, Mr. G. A. (L.R.C.P. and S.), Urambo, Breakdown of Health (215), and Return to England 224
WOMAN'S WORK 16, 45, 81, 106-7, 280
WOOKEY, Rev. A. J., Departure for Lake Ngami 296
WRIGHT, Rev. R. STEWART, Accepts a Pastorate 50

Y.

YOUNG MEN'S MISSIONARY BANDS—(London). 18 (£104 for the Forward Movement), 48, 173, 293; 72 (West Ham Branch); 142 and 194 (Lambeth Auxiliary); 18 and 142 (Sheffield); 48 (Manchester); 142 (Nottingham), and 210 (Liverpool).

ILLUSTRATIONS.

AFRICA:—
Ashton, Rev. W., of Barkly West (Portrait) 211
Central Africa, Chief's House 232
" Fwambo Mission House 232
" Mid-day Halt in 229
" Mwenzo Stockade 228
" Ivory Porters, Native Smith and Weavers 231
" Pot-making 228
" Horse-riding Difficulties 162
" Medicine Men and Rain Doctors 187
" Moffat Institution 189
" Native-built Churches 162

CHINA:—
Amoy, Chiang Chiu, and North River Mission Districts, Map of 214
Canton Pictures 9
Canton and Hong Kong Church Representatives ... 25
Chinese Prayer Union, Facsimile of Membership Card of 290
Gilmour, Rev. J., on a Walking Tour, Portrait of ... 122
Shanghai, The Bund 16

Digitized by Google

PAGE

INDIA—
Benares Sunday School 101
Bhotiya Village and Shrine and Rev. G. M. Bulloch's Tent 128
Ditto, Preparing Breakfast on the Road 127
Calcutta, Mrs. Brockway's Bible Class 9
Catechist and Family in South India 195
Chikka Ballapura—(1) Our "Go-quickly," (2) The Staff of Workers, (3) Street Preaching, (4) Group of Low Castes 253-5
Christmas in India 295
Cox, Miss Lois A., The late. Portrait of 264
Daniel, P., Evangelist at Pareychaley, Portrait of ... 44
Hay, Rev. J. (M.A., D.D.), The late, Portrait of... ... 11
Hewlett, Rev. J. (M.A.), The late, Portrait of 84
Hindu Potter at Work 65
Hindu Temple 157
"Jessie," The Boat 116
Maharajah of Travancore (*Portrait*) 205
Coins used in weighing ditto 206
Moorshedabad, Map of 159
Muttu, Rev. C., The late (of Salem). Portrait of ... 265
Nagercoil, Catechists' Class... 240
Nagercoil, Girls' Schoolroom at 219
Neyoor, Captured Idols at 112
Neyoor Orphans, Mrs. Fry and the 167
Sacred Tank 158
Sivaite Temple in Ruined City of Hampi 158
Sugar Mill, South India 254
Trevandrum Temple (showing Lamp Pillar and Golden Flag) 64

MADAGASCAR—
Bridge in the Forest 77
Fianarantsoa, New Cottage Hospital 86
How we Travel 56
River Scenery 79
Travelling, Ordinary Mode of 207
Villages on the Coast 57, 79

NEW GUINEA—
Inland View from the Mountains 36
Steam Launch for Fly River Mission 279
Tupuselei, looking from the Sea 37
Village Scene, A 180

PAGE

SOUTH SEAS—
Murray, Rev. A. W., The late, Portrait of 235
Niue Chapel, Exterior, 284; Native Leaders of the Mission; the Mission House, and Interior of Chapel ... 286
Onerua, New Chapel at 21
Samoan Warriors 183

AUTUMN REINFORCEMENTS—Portraits of Rev. E. W. Watson, B.A., Dr. Walton, Dr. Lavington Hart, Mr. H. T. Wills, M.A., Misses Carling, Christlieb, Macey, and Maclean, 237: Rev. R. J. Ward, A. Sims, J. W. Gillies, J. A. Joyce, G. Williams, H. H. Theobald, W. J. Edmonds, Mr. J. E. Dennison, Mr. J. Walford Hart, Dr. Bessie Harris, Misses M. Harris, Derry, MacDonnell, Parslow, Dawson, Foxall, Gookey, and Haskard, 260-1: Misses Fooks and Theobald 288

BENNETT, Sir J. RISDON (M.D., F.R.S.). The late, Portrait of 52

CLARK, Mrs. T. H., The late, formerly of Jamaica, Portrait of 92

JOHNSON, Rev. A. N. (M.A.), Home Secretary London Missionary Society, Portrait of 109

JONES, Rev. E. H., late Home Secretary London Missionary Society, Portrait of 103

MATEER, Rev. S. (F.L.S.), of Trevandrum, Portrait of ... 106

"MOVING THE FENCE FURTHER OUT," Sketches to Illustrate 189-90

SKETCHES OF MISSION HOUSE, London, and of Board Room and Ladies' Committee Room, 130-1: Cannon Street Hotel, 133: Exeter Hall Entrance, 134: and City Temple 137

SPEAKERS AT LONDON MISSIONARY SOCIETY ANNIVERSARY—Portraits of Mrs. Jesse Haworth, Mrs. Armitage, Mrs. Sibree, Misses Craven, Hewlett, and Smith, 129: F. Howard, Esq., J.P., B. Clarke, Esq., F. Craven, Esq., J. E. Liddiard, Esq., Revs. G. S. Barrett, B.A., W. Spensley, Pedr Williams, and R. J. Ward, 132: Dr. Gillison, Revs. T. T. Matthews, E. Greaves, J. Sibree, A. J. Wookey, E. V. Cooper, A. Bonsey, and A. S. Huckett 135

Digitized by Google

No. 1.—New Series.] JANUARY, 1892. [Price One Penny.

THE FORWARD MOVEMENT.

THIS new year is surely dawning bright with hope for those who, in obedience to what they felt to be their Lord's command, have ventured to launch out into the deep. Their hope is, indeed, not wholly unmingled with anxieties. And it is well, perhaps, that it should be so. It is, at least, well that they should duly feel the weight of the responsibilities which they have accepted; that they should remember the greatness of the enterprise before them, and the dangers by which they are beset. What has to be done will not be done cheaply. It is no holiday task to which we have set our hands. The hour is no hour for easy confidence or careless complacency, but for much prayer and patient courage.

But if we rejoice with trembling, still we must rejoice. So great has been the goodness of God to us, and so swift His answer to our prayers, that, if we had some faithless thoughts, we see now that we should have had more trust in Him and in our churches. For, through all the country there has been manifest a beautiful, and, in some cases, a quite pathetic readiness to take up this sacred burden. "It has been well done," men have said, "that these great and difficult things should be demanded of us. We do not wish to give to our Lord that alone which costs us nothing. We are glad to prove the love of our hearts, which so often has found so poor an expression." This has everywhere been the response to an appeal which has seemed to come from no human source. It has not of course been the response of all. There have been many who have hesitated, many who have doubted, some who have betrayed a stony indifference. Against such we will be careful to utter no word of reproach. But we will be thankful, as we have reason to be thankful, that so many are girding themselves to follow with gladness the Lord who is leading them forward to larger service and nobler achievements.

And we will be thankful for the sake of the churches themselves. These poor churches of our order in England have had, of late, troubles and perplexities enough. Some of them have had a hard battle to fight, God knows; a heavy burden to carry. And the complaint will perhaps be heard that it is a cruel thing to call them to add to their burdens the overwhelming burden of the whole world's sins. But Christ, who is bidding them to-day to lift up their eyes, is no hard taskmaster, no cruel and exacting despot. He is bidding them take His yoke upon them, that they may know the secret of His own peace. For thrice blessed is that church which has learned to look beyond itself, which has learned to forget itself in

Digitized by Google

its concern for the sorrows of the great world, and its desire and longing to be a healer of the nations, a saviour of mankind. The love of God dwells in that church. The rest which remaineth for His people is already its reward. It has found deliverance from petty vexation and sordid care. It has entered into the Holy Place. Its life is hidden. Its fellowship is with the Redeemer. Glorious things shall be spoken of that church. The seal of heaven is upon it. It is rich, though it may be poor; mighty, though men may call it weak!

And, if that is true, it is also true that few things are more likely to bind our churches at home together in a close and holy federation than our common consecration to the service of mankind. We have tried to unite for mutual help, but with limited success. It may be that, if we will unite for common service, we shall find ourselves marching side by side with the consciousness that we are brethren indeed. It may be that our deepest and happiest fellowship will be found in the hardships we endure together, or the victories we win, as we go forward as the soldiers of the Cross, the Crusaders of these latter days, with one great battle-cry, and one divine passion in every soul, even the hunger for the universal dominion of our King, the ultimate triumph of our dear Lord.

H. ARNOLD THOMAS.

SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

JUST now the position of things in China calls for special consideration and prayerfulness. I am not myself at all alarmed about the safety of our missionaries. The great political agitation which has threatened to set the whole Empire in a blaze appears to have been mainly in the provinces of Hunan and Hupeh. For some time there seemed to be great danger of a general uprising of the natives against all foreigners along the whole course of the Yang-tse Valley. This would have placed our own missions at Hankow, Wuchang, and Chung King in great peril, especially the last-named place. I am thankful to have reason for believing that the peril, if it really existed, has passed away.

A TELEGRAM from Hankow, dated Nov. 16th—"Come. Outlook better"—being fully a month later than any letter we have yet received, encourages us to send the reinforcements we had promised. In consequence of this we have instructed Mr. W. G. Terrell, who had been paying a short visit to his brother (a member of the Friends' Mission) in India, to proceed on his journey to China, and Dr. Burton will leave this country early in January.

THE troubles in Mongolia apparently have no direct connection with the more serious disturbances in Central China, save in so far as they are an indication of the generally disorganised condition of that ancient empire. We grieve to hear that Chao-yang has been taken by the rioters, and we fear that our native converts in that place may have been subjected to cruel treatment, if not to martyrdom, for the name of Jesus. Mr. Parker, at present our only missionary in Mongolia, reached Tientsin safely on December 11th.

THOUGH our European missionaries are safe, I fear country work in some parts of China will have to be suspended for a considerable time. There is a restlessness and a manifestation of dislike to foreigners in many directions, which has led native Christians, even so far south as Amoy, to advise our missionaries not to travel in the country districts at present. It is quite possible also that native Christians will in many places have to suffer severely for their faith. Already they have to undergo an amount of petty persecution which can scarcely be realised by English Christians. This is sure to be greatly increased under the influence of the present disturbed state of feeling.

WE must not be surprised or disheartened. Our Master Himself has told us that He came not to send peace, but a sword. The history of Christianity has proved again and again that the time of promise, of growth, and enlargement of the Church has come when the sword of its enemies has been unsheathed. I hope, however, that we shall not forget to pray for our brothers and sisters in China, that they may be blessed with courage and fidelity, and may be enabled to witness very powerfully for Christ in the hour of trial.

I HAVE just received from Central Africa a little package full of interest, though it is not much to look at. It consists of a copy of the first book prepared in the Kimambwe language, used at the South end of Lake Tanganyika. It is only a small lesson book of 38 12-mo. pages, in a stiff brown paper cover; but it speaks volumes to me concerning the prospects of our Central African Mission. It means that our friends there have not only settled down and found favour in the eyes of the people, but that they have already gathered round them a sufficient number of those anxious to learn to read to make it necessary that they should begin to provide books. Those who require the spelling book will also speedily want Testaments and hymn books, and then will begin the demand for a more general literature. The Rev. D. P. Jones tells us that outlines of Kimambwe Grammar, with vocabulary, will be ready in a very short time; the Gospel of Mark will soon follow, and a small hymn book will follow that. Now the appeal comes to us to send out a printing press, and a missionary who knows how to use it.

THE spelling book I have received thus indicates to me a distinct and amazing advance. The Mission has stepped from its initial and tentative stage into a condition of permanence and successful development. It is good to hear that the natives are rapidly returning to the fruitful but depopulated district in which our brethren have settled; the white man's name and character and prestige giving them warrant to expect that they will henceforth be allowed to live in peace. This also is a good sign, though it opens some far-reaching and delicate questions of political relationship and protectorate which I may have to refer to at some future day.

Digitized by Google

WE have to thank friends in various parts of the country for their kind response to the appeal on behalf of lepers in the Isoavina district of Madagascar. There seems now good reason to hope that all the money required to establish a Leper Colony will be furnished before long, and we may expect spiritual results among these sadly-afflicted ones quite as encouraging as those which have already marked our work among lepers at Almora and Neyoor.

THE news from South India of the widespread distress caused by the failure of the monsoon is very serious. In the districts of Bellary, Gooty, Anantapur, Cuddapah, Tripatore, and Salem food of all kinds is already at famine prices, and our missionaries need help for multitudes of starving people. Government relief can only meet the barest necessities, and must always leave margin for private benevolence.

I WISH to say a word to wake up our young men, especially the students at our Colleges. We are getting offers of service from a number of young ladies, some of whom are admirably qualified for the work, but the young men, especially those who have received such an education as is required to fit them for really important service, appear to be very slow in coming forward. There are stations in the East which at this moment are sadly undermanned, and have been undermanned for some time. Yet we have not anyone ready to go out to the work.

TAKING a general survey of the field, I think we may begin the new year with grateful and rejoicing hearts. Certainly if opportunities for enlarged service should make us glad, there need be no restraint in our joy. From every direction I have the same kind of appeal for more help because God is blessing the labours of His servants with increase.

R. WARDLAW THOMPSON.

BY THE HOME SECRETARY.

DURING the past few weeks the missionaries of the Society, and others, have been somewhat heavily taxed in *ordinary* deputation work. In England the following, among other counties, districts, and towns, have been visited :— Durham, Salop, Kent, Isle of Wight, Staffordshire, Northamptonshire, Cleveland, Dewsbury, Stroud, Brighton, Warrington, Newmarket Districts, Romsey, Eastbourne, Halstead, Ipswich, Southport, Hoddesdon, Hertford, Barnsley, Slough, and Southend. In Scotland, Aberdeen, Dundee, Edinburgh, Glasgow, and towns surrounding them. In Wales, Pembrokeshire and Cardiff. In many places the meetings were small, but, for the most part, they were encouraging to the deputations. The record concerning the meeting at Haverfordwest is cheering :—"We had a splendid meeting here last night. The chapel was too small for the congregation. Every seat was filled, forms down the aisles, yet plenty of people stood outside who could not find room in the building." Whilst at these anniversaries the general work of the Society was referred to, the Forward Movement was kept to the front, and the policy of the Directors was in many cases distinctly approved.

IN Glasgow, at one of the largest and best meetings which has been known for some years, it was cordially resolved :— "That this meeting thanks the Directors of the London Missionary Society for the statement they have issued on the Forward Movement, recognises the urgency of their call for large and prompt reinforcements as the result of God's blessing on the work, and assures them of the support of the Glasgow Auxiliary in their effort, and further commends it to the earnest prayers and enlarged generosity of the Christian public and specially of those churches of which the London Missionary Society is the recognised agency for carrying on missionary effort."

SPECIAL interest attaches to the *extraordinary* meetings which have been held specially to call attention to the claims of the Forward Movement. It is a new thing to be able to record that in districts in London, such as the Kensington, Notting Hill, and Hammersmith, Ealing, Acton, and Brentford, Kentish Town, Camden Town and other churches in the N.W. district, Finchley, Barnet, and Southgate, for almost a week in each case, the subject occupied the prayerful and intelligent thought of ministers and churches : the former in their earnest advocacy on the Lord's-day, the latter in their assembling together for prayer, conference and receiving information. Many of these meetings will be remembered for long.

NOR has this kind of effort been wanting in the provinces. Special meetings have been convened in Cumberland, Lincolnshire, Somersetshire, Cheshire, and in Rochdale, Sevenoaks, Wotton-under-Edge, Bristol, Basingstoke, Bolton, &c. The special deputations were cordially received. Resolutions were frequently adopted to the following effect :— "That we sympathise with what is known as the Forward Movement of the London Missionary Society, and pledge ourselves to do our part to carry it to a successful issue." In one Auxiliary a resolution was passed "pledging an increase in contributions of 50 per cent."

A PROMINENT feature in the engagements of the month has been the unusually large number of meetings in reference to Female Missions addressed by ladies in Scotland, in the Liverpool, Stroud, and Dewsbury districts, in Croydon, Sevenoaks, Finchley, and elsewhere.

IN view of the fact that the accounts of the Society for the year 1891-2 will be closed on March 31, 1892, there are reasons to believe that there will be a substantial increase in the income. The receipts to November 30, 1891, show an increase of more than £5,000 as compared with receipts at the corresponding date in 1890.

SOME touchingly beautiful indications of liberality may be mentioned as having been received :—

£425 1s. 2d., "Lay not up."

£200 from Kensington, after a sermon on the Forward Movement, from Miss Jacomb.

£100 from one who was at Southport.

"Along with many others, I was impressed, during the recent meetings at Southport, with the conviction that a call from the Master Himself was being made in our midst, calling us to more consecration and wider effort for Him in the mission-field. It is a great pleasure to be able to send a cheque for £100 towards the work of the new Forward Movement, and I pray that the Master will accept and bless it in His service. Money is but a poor offering after all, yet, blessed by Him, it may do much."

£50 from Wandsworth, after a Forward Movement Sunday.

£10 from an Organist, after Forward Movement meeting.

A Treasurer in remitting writes :—

"Four shillings handed to me by the aged relative of a little girl of eight years old, saying that it was what her little niece

Digitized by Google

had herself collected for the Society before her unexpected death ten days ago. It seems a sacred gift."

"£2 10s. from a young working man. 'His particular wish was that his name might not be disclosed; but, were I at liberty to do so, many would wonder at the brightness of the flame of the lamp of sacrifice.'"

£2 9s. 2d. from a Director, family, and household, self-denial week.

£104 3s. 0d. from the Young Men's Missionary Band.

During these last weeks letters were received almost daily asking for information as to the qualifications necessary for being employed in mission work—some are offering themselves for service, whilst others have been fully accepted. Surely, if the churches are giving their sons and their daughters, they will not withhold their prayers nor their gifts, that the resolution to add another 100 missionaries to the staff of the Society may become a reality even before 1895.

EDWARD H. JONES.

BY THE EDITORIAL SECRETARY.

WE send forth this first number of our New Series with hope tempered by a little anxiety. It falls below our ideal, but at the same time fairly indicates what that ideal is. In one respect it is a distinct improvement upon what previous announcements had foreshadowed: instead of containing sixteen pages, it contains twenty-four. Two causes operated to make this necessary. On the one hand we could not break faith with the public by omitting any of the special attractions that had been promised; on the other, we had such a pressure of other interesting matter that could not be held over without distinct loss to our readers. We bespeak for the CHRONICLE in its new form the kindly sympathy of all friends, and trust that a determined effort will be made to push the sale among the members of our congregations, guilds, and senior Bible-classes. It will be our constant aim to make the magazine worthy of a hearty welcome from the entire constituency of the Society, varied in character though that constituency is.

THOUGH by the change in shape compelled to part company with the *Evangelical Magazine* and one or two other magazines, we rejoice to say that others are adopting the CHRONICLE as the basis of their local periodical, so that we are not likely to suffer any loss of circulation through this severance of old ties.

THE New Year's Offering is more popular than ever, and bids fair to be in distinct advance of that of 1891. More than six thousand cards in excess of those issued up to the corresponding date last year have been sent out. This is full of encouragement. If the Sunday-schools throb with missionary zeal, and rally to our determination to send forth a hundred additional missionaries, we shall feel more sanguine than ever as to the success of that plan. Many schools, as indicated by the letters received, are feeling the impulse of a new interest in the work, hence the large demand for cards.

ANOTHER of "the signs of the times" is an almost unprecedented demand for missionary boxes. The makers cannot supply the Mission House fast enough, so numerous and large are the orders. To our regret, we have had to keep eager friends, all anxiety to help us, waiting for their supply. In many instances, in writing for boxes, the local secretaries have definitely stated that their request was due to a desire to help on the Forward Movement. Undoubtedly in many of the smaller auxiliaries the missionary box is the most suitable and reliable instrument for adding to the funds; even in our large auxiliaries the box might with advantage be much more freely used.

ON the wrapper will be found a statement of charges for magazines when sent direct from the Mission House. They can also be ordered through any bookseller from John Snow and Co., 2, Ivy Lane, E.C.

GEORGE COUSINS.

THE CANTON MISSION.

BY REV. T. W. PEARCE.

THE Society's Mission in Canton was to other Protestant missions in China as the fount or source to the stream or river. Breadth, expansion, and volume are found in regions remote from the source. Extension, advance, and success are apparent at mission stations in China far distant from this earliest centre.

The report for 1891 states that the oldest station of the Society is in "some respects the most backward." In other words, the stream of truth here is still slender and feebly flowing. Reverses are part of the Canton Mission history. To-day converts are few, churches weak, and evangelistic effort languishes.

A record in brief outline of this, the oldest Protestant Mission in China, comprises three periods, which may be designated thus:—

(1.) The period of restricted intercourse.

(2.) The period of comparative freedom.

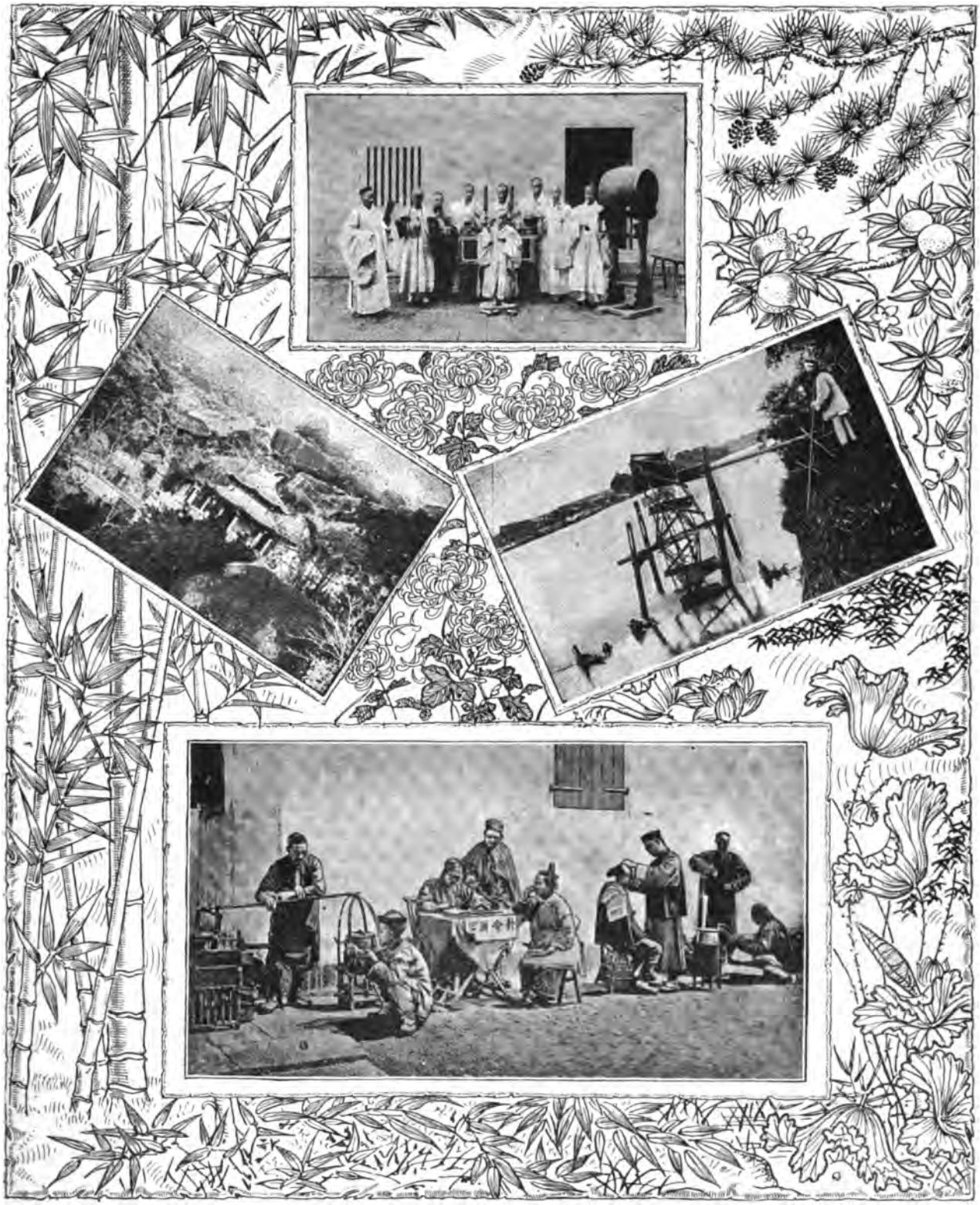
(3.) The period of direct intercourse, church organisation, and varied agency.

The first was marked by pioneering in literature; the second by pioneering in medical missions; the third begins with the founding of the first church, and continues to this present date. Associated with the Mission in Canton during the three periods were three eminent missionaries. The first is the period of Morrison, 1807 to 1834; the second that of Hobson, 1839 to 1859; the third period is that of Dr. Chalmers and his coadjutors. The indefatigable pioneer, the model medical missionary, and the distinguished Chinese scholar lived and laboured in Canton, seeking the moral and spiritual regeneration of China.

First Period.—The history of the Canton Mission from 1807-32 is thus summarised in a letter "respectfully presented" to the churches of Christ in Europe and America, written over the signatures of Morrison and Bridgman, and dated December 9th, 1832:—

"Twenty-five years have this day elapsed since the first Protestant missionary arrived in China, alone and in the midst of strangers, with but few friends and many foes, Divine Providence, however, prepared a quiet residence for him, and, by the help of God, he has continued to the present time, and can now rejoice at what God has wrought. The Chinese language was at first thought an almost insuper-

Digitized by Google



CANTON PICTURES.

A GROUP OF BUDDHIST PRIESTS.

A TEMPLE AMONG THE ROCKS.

A WATER-WHEEL.

A STREET SCENE.

Digitized by Google

able difficulty. That difficulty has been overcome, the language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. The Holy Scriptures in Chinese by Morrison and Milne, together with religious tracts, prayer-books, &c., have been published, and now, thank God, missionaries from other societies have come to aid in their distribution and explanation. The L.M.S. Chinese Press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's, at Java, have sent forth millions of pages containing the truths of the everlasting Gospel, and that Institution has given a Christian education to scores of native youth. There are also native Chinese who preach Christ's Gospel and teach from house to house."

Such is a general outline of the progress of the Mission during twenty-five years.

Concerning the life-work of Morrison, let us note the following facts of present-day interest :—

(1.) Reversion to apostolic models is no new principle in this mission-field. Adaptation in dress, habits, and modes of life began with the first Protestant missionary to the Chinese, nor has any missionary in China since Morrison's time, in his endeavour to "become all things to all men," devised or followed a method more severely self-renouncing.

(2.) Translations of Scripture, original works in Chinese, and the famous dictionary were the beginnings of a Protestant mission literature for China. Literary work in those early days was prospecting and not finality. An endeavour to make it appear otherwise would add no honour to our illustrious founder. In no other direction is progress in missionary effort so marked as in the "translations, original works, and dictionaries" which have superseded Morrison's.

(3.) In large patience, breadth of view, and clear insight few missionaries in China have surpassed the great pioneer. In 1823, there was published in England an address by Morrison to the British public in which these words occur :—

"The late Dr. Milne proved at Malacca what has been proved everywhere else, that prejudice will give way to sincere benevolence persevered in."

This last sentence records at once a fact and a prophecy. Among the Chinese, so self-complacent and so distrustful of foreigners, practical benevolence, the flower and crown of Christianity, ensures success. Medical missions in China furnish a striking comment on, and have done much to fulfil, Morrison's prophecy.

(4.) The first Protestant converts and preachers were *not insincere* or *unfaithful*. Tsai A'Ko, baptized in 1814, stands at the head of a long line of witnesses, who exemplify repentance and faith by a holy life. Leung A'Fat wrote, taught, and preached, with no ordinary ability, zeal, and devotion. He was not unworthy to be the colleague of the first foreign missionary. It was an inspiration of selection that sent Morrison to China, and in all his work we see the preparation for a spiritual temple on the best and surest foundations.

Second Period.—"The Model Medical Missionary."—A marked change in the conditions of mission service is observable during this period. Again it will be of advantage to quote from a letter written at the time (1847) by Dr. Hobson :—"Deep emotions have been awakened when contrasting the restrictions of the first years of Protestant missions in China with the present freedom. Then we were not permitted to avow our missionary character and object lest it might eject us from the country. Nor could a Chinese receive a Christian book but at the peril of his safety, or embrace that religion without hazarding his life. Now he may receive the practice and doctrines of Christ and transgress no law of the empire." This was the time to manifest a sincere benevolence, and with the time the man was found in Dr. Benjamin Hobson. He is the prominent figure of this second period, and around him all that is of greatest interest may be said to centre. Dr. Hobson's earliest years of mission service were passed in Macao and Hong Kong. On his return from England in 1848, he opened a hospital at Kam-li-fau in the western suburbs of Canton. This was a memorable event. To it the success of missions in this part of China is in no small degree attributable. Medical men of longest experience in the country are best qualified to judge of its value. Dr. Kerr, the oldest medical missionary in China, has written thus of Dr. Hobson :—"His kind and gentle manner, added to his faithful attention and skilful practice, gained for him an enviable reputation, and thousands of Chinese still retain a grateful remembrance of their benefactor."

Another marked distinction attaches to Dr. Hobson : the authorship of the first books in Chinese on Western medicine and surgery. In 1850, a work on anatomy and physiology was published at Canton. It was followed by a treatise on natural philosophy, and by other treatises on different branches of medical science. Medical missionaries set a high value on Dr. Hobson's books. "The volumes," remarks Dr. Lockhart, "will be of incalculable benefit to the Chinese ; and were this all that Dr. Hobson had done, it would be worth the labour of a lifetime." Writing of these medical books in his pamphlet, "Medical Missions at Home and Abroad," San Francisco, 1878, Dr. Kerr says : "These works, so different from any that had ever been published in a language 300 years old, attracted much attention, and were read not only by native physicians, but by literary men and high officials. They were republished both in China and Japan by natives, under circumstances complimentary to the author. These books have laid the foundation for the introduction of rational medicine into the empire." The work of the foreign preacher and teacher becomes satisfactory and hopeful in proportion to his success in inspiring and training native Chinese to preach and teach, and thus it is with the foreign

Digitized by Google

doctor in China, who comes there to found a medical mission. A staff of natives, trained to efficiency, offers the best assurance of permanent and wide-spread results. The text-books of Dr. Hobson furnish the ground-work of materials to educate the Chinese in Western healing.

Dr. F. Hobson's life in Canton is the reply to questions as to the true place of medical missions in the scheme of evangelisation. It was because this ardent, zealous, faithful missionary never lost sight of the grand object and purpose, but made his work of healing the means and not the end, that he earned for himself the title of "the model medical missionary."

Third Period.—That of direct intercourse, church organisation, and varied agencies, 1859—1891.—Ill-health compelled Dr. Hobson to leave China after twenty years of successful service. Seven years before Dr. Hobson returned to England the Rev. J. Chalmers arrived in Hong Kong. He resided in Canton for many years, finally removing to Hong Kong, 1879, where he is still engaged in the work of the Mission. Of Morrison, Hobson, and Chalmers, the greatest names in the Canton Mission, it may be said that wise forethought and clear insight determined their modes of work; with the last-named it is a high honour to be associated. Accuracy of research and painstaking endeavour, continued through many years, have placed Dr. Chalmers on the highest plane of Chinese scholarship. His ceaseless efforts to render the native language easy of acquirement have conferred the greatest boon on students of Chinese. His labours in the cause of Christian literature will, we are sure, have a lasting blessing on them. They will play a large part in bringing to pass God's reign of righteousness and peace in this empire.

In addition to the three men who have been chiefly identified with the history of the station, the following missionaries sent out by our Society have laboured in Canton for shorter periods:—William Gillespie, J. F. Cleland, Thomas Gilfillan, who was afterwards missionary in Amoy; Dr. Wong Fun, F. S. Turner, Dr. J. Carmichael, James Anderson, and N. A. Roach. Some of these have rendered at home much service to the cause of righteousness and of missions in China. They are still remembered with affectionate regard by the converts who knew them as preachers and pastors in Canton. Mr. Gillespie and Mr. Cleland were colleagues with Dr. Hobson during the second period. The rest were associated in service with Dr. Chalmers.

If the Poklo Mission up the East River is to be included in this sketch, the Revs. Dr. Eitel, H. C. Ridges, and E. R. Eichler should be added to the list of missionaries. Messrs. Ridges and Eichler worked from Canton as a centre, and during the last fifteen years Poklo has been regarded as among the Canton out-stations. Mr. Pearce joined the Mission in 1879, and continued in Canton till the spring of 1891, when he came to England on furlough, leaving as his *locum tenens* Mr. H. R. Wells, who is now in charge of the Mission. Mr. Wells was joined recently by Mr. Wilson, who left England for Canton in September last.

The succession of missionaries at the Canton station has not been unbroken. Before and during the first war with England there was an interval of ten years, during which the station was unoccupied. For a second interval of nearly three years, at the time of the second war, there were no English missionaries at Canton.

The church at Canton was founded in 1859 by Dr. Chalmers and Mr. Turner. There were then twenty-one converts, of whom five were women. In 1865 this number had increased to fifty-one. Ten years later there were 101 on the church roll. It will be seen from the last report that during the decade therein reviewed the converts have decreased in numbers. To account for this discouraging circumstance it should be explained—

(1.) That the L.M.S. has had no hospital in Canton since the medical work initiated by Dr. Hobson, and carried on subsequently by Dr. Wong Fun, Carmichael, and others, became absorbed in that of the Medical Missionary Society in China.

(2.) There have been no schools connected with the Mission. The children of converts are taught in schools of other missions, and are led naturally, in many instances, to join other churches.

(3.) No lady missionary was ever appointed to this field; nor has any building adapted for women to assemble in been provided for the Canton Mission. Buildings favourably situated for street-preaching are ill suited to Sunday congregations composed partly of females. If this branch of service, which would prove a real strength to the Mission, is to be engaged in, we need a new meeting-house in a quiet place, or a chapel with an entrance door on a side street. Native women are deterred from coming to the Sha-Ki Church, which opens on to a wide thoroughfare.

(4.) The services of at least two male missionaries are needed to work efficiently on present lines. If native preachers are to be trained, converts taught, and the preaching of Christianity carried on vigorously within the limits already occupied, there should be a third missionary appointed. If extension is contemplated it will be necessary to make still further additions to the staff of missionaries.

(5.) The character of the Cantonese has been regarded as a main reason why mission work among them does not progress rapidly. They have gained an unenviable notoriety for profligacy and corruption. Morally, they are declared to be the worst specimens of their race. At the same time, they are admitted to be the shrewdest and most enterprising.

When the Cantonese are won to Christ, there will be found among them some of the men best fitted to evangelise China.

(*To be continued.*)

Digitized by Google

A NEW DAY FOR OUR MISSIONS.*

THE following brief suggestions are offered in view of the fresh responsibilities now laid upon the members of the London Missionary Society.

1. The call for more missionaries is evidently from the Master Himself. It is not a speculative enterprise, but arises from the necessities of the work.

2. Sending the Gospel of Christ to all mankind must be regarded by Christians as their special vocation. It is not something by the way that may occupy us occasionally, but the actual business of every believer in Jesus. To neglect it, or to be half-hearted about it, is unfaithfulness to Him. It must therefore be a first care, taken to our hearts, daily thought of, prayed about, and rejoiced in as a glorious privilege.

3. The Secretaries and the Directors of the Society should be saved all anxiety and difficulty about means. Let the money needed flow in freely, generously, and without appeals.

4. Is it not perfectly practicable to double the Society's income in the coming year? At least, cannot every subscriber double the present contribution, and cannot many do far more? If a loan were announced with absolute security, by which ten per cent. was certain to be realised, hundreds of thousands of pounds would be subscribed without a moment's hesitation. There would be a rush to the Exchange, as there has been to gold mines and diamond fields, even with no certainty of any gain. In the spiritual world the results, in good ground, from the preaching of the Word are described by Jesus Christ as "some thirty, some sixty, some an hundred fold." Is it not worth every possible effort and sacrifice to win souls at this rate? Who can tell in how many the good ground is already prepared? J. G.

Clifton, December 3rd, 1891.

---

* Copies of this in leaflet form may be obtained for gratuitous distribution on application to the Rev. George Cousins, Editorial Secretary, 14, Blomfield Street, London, E.C.

A CALCUTTA BIBLE CLASS.

THESE young men are all sons of Christian parents, with the exception of Gopal Babu, the young fellow sitting on my right. He is a convert of about five years' standing, and one for whose consistent life we are so very thankful. They are all school or college students, and the four little lads in front were the "earnest" of the boarding school, which was just started. Very untidy little boys, I am afraid you will think; but they were new comers, and, moreover, had no idea that they would be called away from a lively game of ball to have their photo taken. There is, however, one thing in common amongst us all, big and little, and that is that we are all members of the Scripture Union. Indeed, I think it was being secretary of the Young Men's Branch which brought me in touch with these dear boys. They and several others used to spend Sunday afternoons with me, and many a happy hour was passed over our Bibles. Let me tell you how their Sundays were spent; and when you have heard, I think you will agree with me that, notwithstanding our enervating climate, there are not many young men in England who spend a more profitable Sabbath. At 7 a.m. they attended Mr. Ashton's Bible-class in connection with the Sunday-school. At eight o'clock came service, and at 9.30 they went to their homes. What they did there I am not in a position to say; I only know that two o'clock found them in our house, when half-an-hour's singing practice and an hour's Bible reading brought us to the second Bengali service. From there they returned to our compound, and acted as choir at an outdoor evangelistic service, and then again to the service for English-speaking Hindu college students. By this time, 8 p.m., they must have been really tired, though they would never confess it, and always scorned my suggestion that we should try and manage without their help at some one or other of the services.

And now let me tell you who they are. Next to Gopal Babu sits Sarat, one of Atul Babu's sons. His elder brother, Prio, is to be found next but one to me on my left-hand side. As I write this letter from my Berhampur home, I think of another home, a Hindu one close by, where Atul Babu's old mother and brother still live. May they, too, respond to the Gospel call in the same way Atul Babu did, when he felt the power of Christ in dear Mr. Hill's life.

Next to Sarat and last to my right comes our pastor's son, Binod. His father, the Rev. J. K. Chatterjee, was loved by all of us members of his church. The history of his conversion from Hinduism is full of interest, but I dare not linger, or my letter will tire you, and, moreover, I may experience my *bête noir*—the editor's shears! The last to my left is the son of the matron of the girls' school. She is a widow, but is rich in children, as each one of her forty charges claims her as "mother." At the end of the bench sits Nebasum Bannerjee. His father is a lawyer belonging to the Church of England. The one to my left, standing at the back, is Bepin Mondel, who comes from one of our southern villages

Digitized by Google

MRS. BROCKWAY'S BIBLE CLASS, BHOWANIPUR, CALCUTTA.

Digitized by Google

churches. Aporbo, the middle one of the three, comes of a family who have been of great help in our work. The next is Satish Mukerjee; he has the responsibility of intellectual power, and is doing well in his university course. His father was a valued worker amongst us until his death. Of the little boys in front, there is only one about whom I will now tell you. He is the son of a dear, simple-minded old man, Bhuban Babu. He died last year, to the great loss of the Bengali church. He did, indeed, "abound" in the work of the Lord, and there are very few families in Bhowanipur but what have heard of Christ through Bhuban Baboo. "Are you not lonely?" inquired one of our lady workers, knowing that for a time his wife and children were away. "Lonely! how can I be, when Jesus is always with me?"

Such is a sketch of the surroundings of these representatives of our Bhowanipur young men. I have preferred to dwell on their fathers' lives rather than their own, as they might become somewhat conceited if I were more personal in my remarks. May I ask the prayers of the CHRONICLE readers in the home land for each one of this little group, that he may become a soul-winner in this dark land, and may by his consistent life bear witness to the truth of what he teaches?

FRANCES E. BROCKWAY.

JOHN HAY, MISSIONARY AT VIZAGAPATAM.

IN the passing from earth to heaven of John Hay, M.A., D.D., there went from among men one of the greatest, but least known, missionaries of modern times. Born near Aberdeen, eighty years ago, he grew up amid associations which gave him intense and unwearying enthusiasm for missionary work. Morrison and Milne were at that time names to conjure with, and in the place where they were born, John Hay got impregnated with the genius and inspiration of the missionary crusade. After his university course Mr. Hay offered himself as a candidate for missionary work in connection with the London Missionary Society. He was accepted and sent for a time to study theology under the Rev. Richard Cecil, nephew of the great Evangelical Churchman who bore the same name.

In 1839, he was ordained and sent out to Vizagapatam, one of the historic stations of the London Missionary Society. On the voyage Mr. Hay, in view of the needs of his future work, studied Syriac, and became a skilful scholar in that language. After a weary voyage he at length reached Vizagapatam, the scene of his life's work. The town and district which bear this name include a population of about three millions of people, and the area is that of several large English counties. The language spoken is Telugu, a smooth, soft vernacular, known among Oriental scholars as the "Italian of the East." Here Mr. Hay had to establish an English school. He found two other missionaries at work—viz., the Rev. James Gordon and the Rev. Edward Porter; the latter a born evangelist, who never ought to have had anything to do but preach. With characteristic readiness, the young missionary got to work, and a number of scholars came to school. But the school was emptied in a few days, when Mr. Hay demonstrated the first proposition in the first book of Euclid; the parents of the scholars got the idea that the missionary was going to convert his pupils by means of geometry, and at once took their children away. This was but the prelude to many such disasters. The condition of European, East Indian, and native society in Vizagapatam at that time was deplorable. The East India Company pursued the abominable policy of allowing its servants, under the orders of the local government, to take part in idol processions and the degrading rites practised in Hindu temples.

Mr. Hay began his literary work, and in this department all his life long he kept the foremost place. School-books in Telugu were required. The old Telugu Bible needed retranslating; the translation then in existence was only tentative, and had been made by men who were compelled to study Telugu when neither grammar nor dictionary existed. The language was of necessity stiff and cumbrous in the old translation. In 1843, he had to proceed to England, but returned to India the next year, taking as his young wife the daughter of the Rev. Richard Cecil. Mrs. Hay was eminently fitted for missionary work; her "ardent and deep-toned piety, her faith and love, led all who knew her to regard her connection with the Mission as a bright omen for good." In the mysterious providence of God she was only allowed to begin her work, and was then called to the better home. Almost her last words were: "For me it is better to depart and be with Christ, though I should have liked to live a little longer and do something for the cause of Jesus."

As a relief to his profound sorrow, the bereaved

Digitized by Google

husband threw himself into his work with unremitting persistency. The care of the churches and schools, the labour of translation, left him no leisure. At this time the conversion of Jagannadhan, a Brahmin of the highest caste, wrecked the schools and brought no small peril to the missionaries. Proceedings at law were set in motion, and the convert was cheered by the words which were constantly in his mind: "Fear not, Abraham, I am thy Shield." The Court decided that Jagannadhan was of age to decide for himself, and a great victory for Christ was won that day in Vizagapatam. In 1851, Mr. Hay married the lady who now survives him, and with her family mourns the decease of husband and father. The school and press grew in usefulness, and both were recognised as a power mighty to the pulling down of the strongholds of idolatry. In 1855, Dr. Wardlaw joined Mr. Hay at Vizagapatam in the work of translation, and for some years these true yoke-fellows laboured to produce a Telugu version of the Scriptures which should be "understanded of the people" and acceptable to all classes—not too high for a Pariah to understand, and not so low as to offend the taste of a hypercritical Brahmin. In 1859, Mr. Hay, while preaching, was taken seriously ill. As soon as possible he was put on board ship and sent home to England. During his furlough he worked at his translation. By some mysterious arrangement for which he was not to blame, he escaped the rigours of deputation work, and, though a powerful and interesting speaker, never appeared at Exeter Hall or at any of the prominent meetings of the two great societies he had served so well in India. He returned to Vizagapatam on the completion of his furlough, and the remaining years of his service found him steadily toiling at the completion of his task. He was the profoundest Telugu scholar in India, and his acquaintance with other vernaculars was extensive. Sanskrit he studied and gained proficiency in, so that he could meet Hindu pundits on their own ground. A greater end was served by it because it gave him a weapon of precision in conveying to Hindu minds an exact definition of theological terms. In one of his rare intervals of leisure he wrote an exquisite little tract, "Jesus is Mine." This tract had a circulation of one million copies; it has all the tenderness and insight of Rutherford in his best letters; it brought light, comfort, and certitude to many a penitent but doubtful soul; and if anyone wants to find a permanent basis for his religious belief, I can point him to this small book, which deals in the simplest, homeliest way with the great fact of "assurance." Like all his writings this book was issued anonymously, and, as is the fashion in the common everyday blessings of our life, people accepted the gift and never thought about the giver. But he wanted no blare of trumpet; his purpose was to do "the quiet lightning deed, and heed not the applauding thunder which follows at its heels." I have known him nurse a sick man and be as full of gentle ministries as a woman. His generosity knew no limit when there was real distress to relieve, and he gave all he had to help the poor.

THE LATE DR. HAY.
(*From a portrait taken several years ago.*)

His Friday evening sermons at the English chapel, Vizagapatam, were productions which would have made the reputation of a minister at home. Full of ripe scholarship and rich experience, simply and clearly told, they fertilised the souls of the people, and dropped like

Digitized by Google

balm upon many a sad heart. His lessons to crowds of Hindu lads in the Sunday-school worked for righteousness.

Looking back at the year I spent with him, the most abiding impression I have of him was his infinite capacity for work. I have known him begin his translation work at 3 a.m. and keep at it till 3 p.m., with intervals for food; then teach two hours in the High School; preach if it was service night, and if it was not visit the poor and sick; get home at 7.30, have his evening meal, and work until bed time. This was not a mere spurt of work, it was the habit of his life, kept up almost till the last. No Jesuit ascetic was more abstemious than Mr. Hay. From first to last he was a total abstainer from alcoholic stimulants, and his food was of the plainest kind. It was a wonder how he managed to do the work, he did on so little food. Throughout his life he kept the thin, spare, erect frame he had when he came to the country. Looking at his well-poised head, his clear-cut face, and his lofty, dome-like forehead, you felt the presence of an old warrior-saint, such an one as Paul the aged, whom no opposition could daunt, and whose indomitableness no obstacle could conquer.

For two or three years past he was ailing. Signs of the coming change were not wanting, but he kept on at his translation, like the venerable Bede, up to the last. It is strange how little his work was known at home. A small university in America conferred upon him the degree of Doctor in Divinity; not that he valued degrees of this kind, but his brother missionaries felt it was wrong that the worthiest of their number should be allowed to pass unrecognised by any English or Scotch university. When the tardy distinction came it was characteristic of the man that he desired his brethren not to call him "Doctor." Examinerships in the Madras University were often pressed upon him; these with their emoluments he invariably refused.

In the Telugu country his name is graven deep on the hearts of the people. They know how prompt he was to help, how tender and yet faithful to rebuke, how gently he would lead back the wanderer. Most of all how he would cherish the lambs of Christ's flock. Among the apostles of India there has arisen none greater than John Hay. Blessed be God for His servant, who has now entered into the joy of his Lord.

Salem. W. ROBINSON.

CHINA.

BAPTISMS AT PEKING.

THE Rev. S. E. Meech has been encouraged by being called upon to baptize three men and one woman, with her infant. "These are, all of them, persons who have been waiting for a considerable time and are, I hope, tried and likely to retain their faith. After my disappointment at finding the general falling off that had taken place during the months I was away, these additions to our numbers are most encouraging."

THE LATEST FROM CHUNG KING, WESTERN CHINA.

"CHUNG KING remains quiet." This is the latest news from the Rev. J. W. Wilson. "But what," he continues, "the upshot of all this down-river trouble is to be, I cannot guess. I trust not war, of which there is some wild talk in the local papers. Anyway, those who engineer the riots have not yet come to Chung King, and I hope they intend to leave us alone. It is said that comparatively few members of the secret society said to be responsible for the late outrages reside in Chung King. This, if it be a fact, may account for our immunity so far. In spite of rumours, and a general rejoicing on the part of the natives over the I-chang disturbance, we continue quiet enough here. The centre of the trouble is unquestionably in Hupeh and Hunan, and the leading spirits undoubtedly hail from those provinces."

PROGRESS AT HONG KONG.

THE following encouraging notice comes from Miss Field, Hong Kong:—"Three weeks or a month ago we had nine baptisms. One woman who was converted at the Hospital seems so very promising that the pastor advises me to get her trained as a Bible-woman, and I have just made arrangements with a friend in Canton for her to go there; afterwards returning to help me among the women. Four or five girls from my Sunday-school class were baptized at the same time; also two women from the Home, another patient from the Hospital, and one man. There were several young people, male and female, received into the church at the same time; and Dr. Chalmers remarked that there had not been so many candidates for baptism or church fellowship at one time for the past ten or more years. It

Digitized by Google

was a very happy day for all of us, and I hope we shall see many more such."

A NEW HINDRANCE AT CANTON.

WHILE the Rev. T. W. Pearce is absent from Canton on furlough, Mr. Herbert R. Wells is acting as his *locum tenens*. He reports that the daily preaching at Sha Ki has gone on as usual, but that because a large theatre had been opened on the river bank, near the Honain preaching hall, it had sometimes been very difficult to keep order in the chapel, owing to the number of bad characters who make their living in the neighbourhood of the theatre. "These theatres are a new development in China, built in imitation, I suppose, of foreign theatres. Until lately they have not been allowed; theatres being conducted on moveable stages in temporary buildings." At Ts'ung Fa all seems to be going on quietly, and at Fatshan the work is encouraging, as the members help one another in reading and studying God's Word.

INDIA.

MEDICAL AND LEPER MISSIONS, NEYOOR, TRAVANCORE.

ON November 10th, Dr. Fry wrote:—"Our new Leper Ward (provided for by the Leper Mission) is beginning to assume form and shape; Mr. Chatterton, as usual, giving his generous and gratuitous services as architect. It will be impossible, however, to move into it this year, though possibly we may be able to do so early next year. Three or four more of the lepers, I am glad to say, are now candidates for baptism. One of those baptized in the ward nearly three years ago died suddenly about a fortnight since. What a change now from the sorrow and terrible disfigurement in his earthly condition!"

Dr. Fry also mentions that the students had just been examined in Materia Medica and Pathology, after about 100 lectures in each subject; and would soon be proceeding with instruction in medicine and surgery. The Doctor was also holding a month's class for women, of whom eighteen were in attendance from different districts, to fit them as useful nurses in out-of-the-way villages.

MADAGASCAR.

A MALAGASY WELCOME.

WE have frequently the pleasure of describing the demonstrative welcomes which in many cases our missionaries receive on arriving at their stations. Mr. T. F. M. Brockway's return to Madagascar affords another such instance. Before coming to England for a collegiate course at Cheshunt, he had, by his earnest labours among the people to whom his father ministers, won their esteem and love, and hence the pleasure with which they welcomed him back as a fully-appointed missionary. He himself writes:—

"After various delays I arrived at Ambositra on Thursday morning, October 1st. I had a very warm and encouraging welcome. The school boys were the first to meet me, carrying flags; then the girls, carrying flags and roses; next the little children. As I passed each group in my palanquin, these all joined in the procession, some in front, some behind, some alongside. Nearer the town, a few of our closest friends among the church members met me, and as I passed through the market I received very many greetings. The women were keeping my mother company on our veranda as I rode up, and they also greeted me very warmly. After a hymn and prayer, and a little refreshment, the presentations began, before the end of which I found myself in the possession of quite a farm stock: six sheep, thirty turkeys, and something near one hundred fowls."

DIVISION OF LABOUR, SOUTH-EAST MADAGASCAR.

MESSRS. SHAW AND COLLINS have come to the conclusion that the interests of the Mission will be best served by the latter also taking up his residence at Farafangana, and, while helping on the work there, adopting as his special sphere of labour the districts connected with Mahamamina and Ivohipeno, while Mr. Shaw takes charge of Farafangana and district, and the Ankarana district. In other words, that they both reside at the one station as a centre, while Mr. Shaw takes the southern half of the district and Mr. Collins the northern. Mr. Shaw adds: "There is so much to attend to in this town—the normal school and pupil teachers (all of whom are boarders), the preachers' classes, &c.—that it appears imperative for the efficient working of the Mission that one missionary should be constantly here; so that while one is itinerating in the district the other is here to take an oversight of the various interests centred in the Mission-house."

A PEEP AT A NORWEGIAN MISSION STATION IN MADAGASCAR.

THE Rev. P. G. Peake, while "taking the baths" at Antsirabe, a station worked by the Norwegian Missionary Society, drew attention, in a letter to the Directors, to the fact that at this one station the Norwegians "have a large mission-house with about fourteen apartments and numerous outhouses; a sanatorium with sixteen rooms, to accommodate three families, with other rooms also for single visitors; a large hospital, nearly completed, with two wards to accommodate sixteen beds each, two private wards, and all necessary offices. They have yet to build a house for the doctor, and one for the trained nurse. There is a large school-house, a native doctor's house, and a native pastor's house, all put up at the expense of the Mission. There is, too, a very compact leper settlement, containing thirty cottages, a chapel and a hospital, with its necessary offices. To specially look after this there is a trained nurse, 'Sister Mary,' from Norway, who devotes her time and energies to the residents.

Digitized by Google

There are ninety-eight lepers now in the Asylum, and when the cottages which require completion are done, they will receive others who are anxious to enter. The inmates of this place learn willingly, and the expression on their faces is of a happier type than those who yet hide in out-of-the-way places. They have regained a new social position, and imbibed the hope that both God and man care for them. A number have been baptized, and there is a church of lepers only."

CENTRAL AFRICA.

STRENGTHENING THE POSITION AT FWAMBO.

WRITING from Fwambo on July 11th, the Rev. D. P. Jones reports progress :—"This new station being furnished with a good solid stockade, affording the natives abundant protection, we are no longer subject to those sudden and complete desertions which, in our old place, every passing scare or flying rumour invariably inflicted upon us.

"Regarding affairs on the station, and the work carried on here, I am glad to say the number of people who have built houses here during the last month has far exceeded our expectation. When I wrote you last the third was being built; now there are eleven. Most of these people have families, and are, therefore, an acquisition to us in more senses than one. Besides, we can now almost regard the people in the adjoining village as our own, for we live on very good terms with them, and in their behaviour they are evidently influenced by their contact with us; for not only are they faithful attendants in our Sunday services, but I never see any of them now doing any work on the Sabbath, unless it be in the village—certainly not in the fields.

"A fortnight ago (June 28th) we opened our new schoolroom by holding in it our customary religious service, and the following day (Monday) we resumed school work, the attendance having since averaged twenty-five.

"Our buildings, when they are completed, will form a square, and will include four dwelling-houses, a storeroom, a schoolroom, a workshop, a house for women, probably a hospital and dispensary, and perhaps a grain store. One side of the square is complete.

"Yesterday we were visited by a chief called Muti. Muti lives within five hours of us on the road to Fipa—Zula Massi's country—and is one of the pleasantest, best-natured, best-behaved native chiefs in all these districts. His people are numerous, but until the end of last year they seldom traded or sought work at our place, owing to the insolence of the Pensa and Fwambo people. They are nearer us here, and they pass no villages on their way to us. They have now, therefore, made bold enough to come over, and we see them often.

"His visit here has probably been the only break in the monotony of his dull, simple life for years, and will probably be the principal subject of conversation for weeks to come."

"SOME A HUNDREDFOLD."

"IN February, 1890," says Mr. Hemans, of Fwambo, "I planted four quarts of wheat, which yielded about a bushel. The whole was again sown last February. The field was reaped two weeks ago, and we have got about 7 cwts. of clean wheat ready for use. Should a mill be sent out for the use of this station, the missionaries would, I believe, have no need of ordering flour. In fact the two stations could, without any difficulty, be supplied with the required quantity of flour. Wheat and potatoes thrive remarkably. Here, they seem to be in their element."

POLYNESIA.

LOYALTY ISLANDS—"THE SEED IS THE WORD OF GOD."

THE arrival of the Lifu Bibles at their destination in the South Seas caused a good deal of excitement, and even enthusiasm. Great efforts are made by the poorer people to obtain eleven francs for the purchase of a copy. Every person who can read wants one; and fears are entertained that the books will not last out. The Rev. S. M. Creagh reports that up to the end of September, 750 copies had been disposed of. This is very good considering the limited population. Some of the books have gone to Noumea, others to Maré and Ouvéa. The shipment was 2,000 copies in forty cases.

"POA LAHI" ON NIUÉ.

THE Rev. F. E. Lawes tells of the generosity of his people on Niué :—"The contributions were paid in on August 24th and 26th, amounting to £325 2s. 2d.; also pastors' salaries, £303 6s. 5½d. The people wish £200 to be given to the New Guinea lugger *Niué*, and the remainder to the general work of the Society. I did not suggest this appropriation of contributions, neither did I discourage it. I saw that the Directors had made a grant of £200 for the lugger; also that the Sydney people were trying to raise the amount. I therefore could not see why Niué should not have the glory of paying for their own boat, as it could not possibly make any difference to the general funds of the Society.

"Our 'May,' as it is called, was held on the 9th September. It was a fine day, and, as usual, a gala day; the attendance was good, better than it has been for several years past. We told them of the Directors' resolve to celebrate the Centenary by adding a hundred missionaries to the staff. Many were the resolves for a 'poa lahi'—large offering for next year.

"Next week we go to Avatele to open the church built in place of the one destroyed by hurricane. From there we go round the island with the twofold purpose of introducing Mr. and Mrs. Cullen and the baby, and of wishing the people good-bye."

Digitized by Google

AUSTRALASIA.

THE L.M.S. IN NEW SOUTH WALES.

WE quote below two encouraging paragraphs from the annual report of the New South Wales Branch of this Society, presented to the twenty-sixth annual session of the Congregational Union of New South Wales by the Rev. A. J. Griffith :—

"The ladies' branch have been privileged to receive a candidate for service in the person of Miss Alice Rea. She is now studying hospital practice, and will presently proceed to a foreign station. They have also been instrumental in stirring the churches of Tasmania into the founding of a ladies' organisation. Their interest in educational work in Samoa has been still further intensified by the visit and addresses of Mr. and Mrs. Goward from that Mission ; and also by the brief stay of Miss Moore in Sydney, *en route* for Samoa, to join Miss Schultze in establishing and conducting the Central Girls' School. The meeting which assembled to listen to Mr. Phillips, and also that held to bid farewell to the three Australian lady missionaries who were proceeding to China and India, will both be long memorable for the impulses they gave, not only to the lady workers, but to all the members of the Auxiliary.

"In closing this brief report, the Auxiliary would refer to the declaration of the London Directorate that it is their intention to signalise the 100th anniversary of the L.M.S. in 1895 by placing 100 fresh missionaries in the field by that date. The officers and committee ask the churches of the Union, in the name of Christ and of humanity, to so order their prayers and their efforts, and especially their training of young men and young women, that our colony may contribute a proportionate share towards the consummation of this noble purpose."

A WEEK OF SELF-DENIAL.—A DIRECTOR'S EXPERIENCES.

To the Editor of the MISSIONARY CHRONICLE.

November 28th, 1891.

DEAR SIR,—During the recent Southport Sessions of the Congregational Union we had a very inspiring missionary morning in the interests of the London Missionary Society. Amongst the many suggestions arising therefrom, I listened with attention to the proposal for a week of self-denial, proceeds of which should be devoted to the funds of the London Missionary Society for the Forward Movement.

I confess that hitherto my experience of self-denial weeks was limited to the practice of the Salvation Army as they appear to outsiders, in the presentation of self-denial cards with requests for subscriptions. At the same time, it did occur to me that in most households, and especially in those where a sufficiency of means and friends induces a degree of plenty in all departments, such a week might be not only helpful to the cause of missions, but beneficial in many ways to all concerned.

Having chosen a week when we were not to have the privilege of entertaining friends, my wife and I first talked the matter over with our children, as we did not intend to make it a matter of compulsion, nor did we wish it to be a penance. After that we spoke to the other members of our household on the subject. We found that all entered heartily and appreciatively into the proposal. We number seventeen members, three of whom we considered too young to be participators.

The week is now a matter of history. The self-denial *régime* has certainly not meant less brightness or happiness. The net result is £2 9s. 2d., not a large matter, but, at any rate, an honest attempt to do something more for Christ's work by denying ourselves a few extras for a little while. Perhaps it may be interesting to some to know how it is made up :—

	£	s.	d.
Fresh butter...	0	7	6
Cooking butter	0	4	8
Eggs	0	5	0
Flour...	0	1	6
Fish, bacon, &c. (for breakfast) ...	1	1	0
Meat	0	9	3
Sugar	0	0	6
Claret	0	6	0
	£2	15	5
Extra jam and porridge	0	6	3
	£2	9	2

I do not quote these figures as an example of how it should be done. Others may succeed better than we have, and at any rate each household must work it out in its own way. I am not prepared even to say that all the items mentioned could be regularly dispensed with, but I am thankful for the suggestion that was made at Southport, and for having been led to consider and carry it out ; and I believe that, if all the families composing our London Missionary constituency would put the suggestion into practice, they would find that the Forward Movement of our dear old Society had been distinctly helped, and that all who may take part will have received a healthy stimulus through denying themselves some of those little comforts to which we are growingly apt to attach too high a value.

In the hope that our experience may be helpful to the Society, I venture, Mr. Editor, to send you this note.—Yours truly,

A DIRECTOR.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross, and follow Me."—Matt. xvi. 24.

Digitized by Google

WOMAN'S WORK.

THE *Quarterly News of Woman's Work*, published by this Society under the able editorship of Mrs. Robert Whyte, contains a timely, pointed, and most earnest appeal to the women of our churches to bestir themselves. Under the title "Forward!" the writer pleads lovingly and faithfully for more thought, more sympathy, more prayer, more self-denial, more consecration, and more liberality in reference to the work Christian women can do for heathen women. From her stirring and pointed words we quote the following :—

Master says, 'Give ye them to eat.' Can you not make them care a little more? Oh, if they only knew!"

Surely we *do* know! Surely we *do* care, and we mean to prove that we care by rousing ourselves to more conscientious, persevering effort to fulfil our share of the Master's command: "Give ye them to eat."

Do we sufficiently lay to heart the solemn and often-repeated warning, both in Old and New Testaments, that "service short of capacity is *sin*"? "Thou wicked and slothful servant," was the Lord's condemnation of him who had only *one* talent to use. Why wicked? he might have pleaded; he had committed no crime, done no positive harm. No, but for *not* doing, for *slothfulness*, he was pronounced

THE BUND, SHANGHAI.

Listen, dear friends, to this pathetic message from a lady missionary in China :—

"Please will you tell the Christians at home that we cannot at all understand them? The work is growing, and the people begging for more teachers and chapels and larger schools, and our hearts breaking over the need we cannot meet, and the open doors we cannot enter, and the great famishing multitudes for whom we have no bread! Nay, that is not true. There is bread enough and to spare—only Christians at home are keeping it all to feed their own souls, and have no pity on these famishing souls in China; and the

"wicked," and sentenced to outer darkness.

Let us, then, at this beginning of the New Year, resolve that we, at least, will not echo the cry, "Send the multitudes away." But let us draw nearer than ever before to our compassionate Master, and, placing all we have and are in His wonder-working hands, believe assuredly that now that He has ascended to the right hand of the Father, He is not less, but more able and willing to supply the needs of the fainting, hungering multitudes. If He grants us the privilege of being His fellow-workers in dispensing the Bread of Life to perishing souls, we, too, shall be brought into such

Digitized by Google

close intercourse with Him that we shall imbibe something more of His yearning compassion for the sick and sinful—something more of that spirit which brought Him from heaven to earth to seek and save the lost.

How shall we, then, each one seek to forward by word and deed this great work? The answer must be left in the main to each individual conscience to answer. We cannot lay down definite rules for the guidance of each other's lives; but do not let any of us trust to impulse alone, or to a vague enthusiasm, if real work is to be accomplished or definite help to be given.

Our personal help, however, will probably fall into one, or more than one, perhaps even under all of the following divisions:—

(1) We may help with our money, even though we be poor.

(2) We may help with our service, even though we are not clever and cannot go ourselves to the field.

(3) We may have the highest privilege of being able to offer ourselves to carry the blessed Gospel light to our sisters sitting in darkness.

These points are elucidated fully. In addition the *Quarterly News* contains other articles of much interest, one by Miss M. Moreton, of China, another by Miss J. M. Hewlett, of Mirzapore, and an interesting "Backward Glance over the Past Year," by Miss Browne, of Shanghai, from which we give two or three extracts:—

I realise more and more how very difficult it is to make friends at home acquainted with our work—that is, to really give them any true idea of its nature, or to bring it in all its life and reality before them. But it is no use wishing, and as I cannot take you to our various spheres of work, I must do the best I can with pen and ink.

Mrs. Woo, our ever-faithful, earnest worker, has carried on her labours amid a sore trial. Her little ten-year-old girl has been bed-ridden all these months, often suffering greatly, and a source of no little anxiety to her mother. The poor child is in a very emaciated condition, and it is hard to say how long she may lie in this sad state. For some months she was at one of the American hospitals, but since her return to the compound in the summer, Mrs. Woo has continued her work in the adjacent hospital, speaking almost daily to the outdoor patients, as well as visiting those in the women's ward. On Tuesdays and Fridays she usually tries to persuade some, at any rate, to come into the church or our house for a quiet talk. Besides this she has helped me at the Monday afternoon meeting. You will probably remember a woman who, for a long time, could not be admitted to the church on account of the mock paper-money by which she gained a livelihood. After a long struggle she expressed her faith in the Heavenly Father, and decided to have nothing more to do with the mock money, and on March 23rd she received baptism.

The Monday afternoon mothers' meeting was resumed after the hot weather, and, though the attendance has disappointed me somewhat, ranging from five to fourteen of regular members, I believe it to be a very useful gathering; for not only do the members get weekly instruction, but outsiders frequently come in for a time, out of curiosity, thereby giving us an opportunity of speaking to them. There have been two baptisms to cheer us as direct results of this meeting, and others are showing an earnest spirit of inquiry. I am glad to say several of these Monday afternoon friends come pretty regularly to the Sunday and Thursday services held in the City Church.

From former letters you have heard of Miss Zee, the young girl whose conversion has given us much joy. She is a dear girl, and leading, I believe, a true Christian life, teaching other young girls around her, and trying to lead them also to the Saviour. She, you may perhaps remember, is one of the hospital encouragements, as it was there we first came in contact with her."

THE ENCYCLOPÆDIA OF MISSIONS. Descriptive, Historical, Biographical, Statistical. With a full assortment of Maps, a complete Bibliography, and Lists of Bible Versions, Missionary Societies, Mission Stations, and a General Index. Two 8vo. vols. Edited by Rev. Edwin Munsell Bliss. Cloth, 1,354 pp. Price 12 dols. Funck & Wagnalls, New York and London (44, Fleet Street).

AN ambitious and fairly successful attempt to bring the entire range of missionary facts, history, organisations, and statistics to one focus. Inaccuracies in details in such a work are of course unavoidable, and to point out such errors would be an easy task; we prefer, however, to call attention to its many excellencies. The articles on the various societies, fields of labour, the biographical sketches, the brief accounts of the different translations of the Scriptures, the descriptions of mission stations (though in these last we have detected some decided blunders), and the full appendices on books, societies, versions, stations, and statistics, will make these two handsome volumes a most valuable treasury of information.

CONQUESTS OF THE CROSS. A Record of Missionary Work throughout the World. Edited by Edwin Hodder. Vol. III. Cassell & Co., Limited: London, Paris, and Melbourne.

THE last volume of the best popular history of modern missions in existence. All that we said in praise of the first and second volumes we would repeat concerning this. The editor has done a most useful piece of work, and has evidently sought to give an impartial and complete survey of the entire mission world. Every Free Library, and every library connected with Sunday-

Digitized by Google

schools, Guilds, or Young Men's Christian Associations, should possess these three volumes.

THE STORY OF MACKAY OF UGANDA TOLD FOR BOYS. By his Sister. With Portrait and Twelve Illustrations. London: Hodder & Stoughton, 27, Paternoster Row. 1891. Price 5s.

NOT an abridged edition of the deservedly popular biography written by the same lady, and first issued a year ago, but an entirely new work, written expressly for boys, in the hope that Mackay's example may lead many of them to think of Africa and devote their lives to its moral and spiritual regeneration. The whole of the matter is fresh, and is not found in the larger "Mackay of Uganda." This new matter is equal in interest, indeed by some readers will be preferred to what they are already familiar with; whilst the story, re-told from a different standpoint, will serve to enhance the reputation of the distinguished young missionary. Boys and young men, not to mention their seniors, will welcome this book.

AN ENQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN. By William Carey. Reprinted in Facsimile from the Edition of MDCCXCII. With an Introduction, entitled, How William Carey was led to write his Pamphlet. London: Hodder & Stoughton, 27, Paternoster Row. Price Eighteenpence.

A MOST timely and interesting reprint. Much of its argument is as apposite to-day as a century ago, especially as regards objections to missions. And great though the progress is since Carey wrote, the churches are still far from being abreast of either their opportunity or their responsibility, while the humble standard which Carey set up has never yet been reached. His proposition was: "That every member of every congregation should take a part to the extent of fervent and united prayer, and of an average subscription of a penny a week."

DARKEST WORLD TURNED INTO BRIGHTEST GLORY. By J. W. Hebblethwaite. London: The Christian Commonwealth Publishing Company.

AN earnest, but very diffusive argument and appeal for a more thoroughly comprehensive view of the social and moral needs of the world. The point of view is that of a Christian man intent on the evangelisation of the entire human race.

Omission.—By an oversight the publisher's name was omitted in the notice of the missionary anthem, "Go ye into all the world," that appeared in our pages last month. It is published by Messrs. Curwen and Sons, 8 and 9, Warwick Lane, E.C.

MONTHLY PRAYER MEETING.

THE meeting on Monday afternoon, January 4th, the first in the New Year, should be specially welcomed and attended by as many of the Society's friends as can possibly arrange to be present. From 4 to 5 p.m. of that day we should like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled from end to end. Will our readers living within easily accessible distance kindly make a note of the date and make an effort to be present?

THE resolve of the Young Men's Missionary Band to personally subscribe at least £100 in support of the Forward Policy of the Society, to which reference was made in the December CHRONICLE, has been accomplished. The amount raised within the month was £104 0s. 6d.; the contributions of some only of the members. The following letter (enclosing postal order for six shillings) may be taken as representative of the spirit in which the money has been given:—"A week's wage for the Y.M.M.B. Fund from one who, if God opens up the way, intends to work for Christ in Madagascar." The members of the Band can render a very limited support financially to the work of the Society; but, by the self-consecration to some of the work in other lands, and of all to the work at home, they trust to be able to take their part and to do that for which they, as young men, are specially qualified.

THE next meeting of the Band is fixed for Friday, January 15th, and will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m. The Rev. S. Mateer, F.L.S., of Trevandrum, Travancore, will give an address, entitled "Thirty-two Years in Travancore."

THE Sheffield Young Men's Missionary Band has entered upon its second year with considerable energy and spirit. Two public meetings, sixteen Sunday-school addresses, and a dozen missionary lectures represent the work of the first three months. With the New Year the Band is starting a Prayer Cycle. It is also endeavouring to throw upon the members of the Band belonging to each church the responsibility of organising the missionary work of that church. The Band also undertakes the circulation of missionary literature. Last year the members disposed of 5,485 of this Society's periodicals—viz., 2,716 were CHRONICLES; 2,467 *Juveniles;* 204 *Quarterly News of Woman's Work;* and 48 "Ends of the Earth" (an occasional publication of the Lambeth Auxiliary of the Y.M.M.B). One of their members —Mr. W. H. Nutt—has offered himself to the Society, and has been accepted as an artisan missionary for Central Africa. He hopes to be one of "The Hundred"—a fact in which he and his comrades greatly rejoice.

Will local Secretaries kindly note that all information about Y.M.M.B.'s will be welcomed by the Editor of the "Chronicle." Address, 14, Blomfield Street, London, E.C.

Digitized by Google

A VISIT TO JOYNAGUR.

BY REV. F. F. LONGMAN, CALCUTTA.

ON Thursday morning, November 20th, the Rev. T. K. Chatterjee, the pastor of our Bengali Church, Babu Atul K. Nag, one of its most honoured members, Babu Gopal Ch. Dutt, a theological student in our Institution, and myself started for a short visit to our mission station at Joynagur.

After a journey of about an hour and a half by rail, we arrived at a station called Mogra Hat, where we left the train, and got into long narrow boats, called shalties, in which we were to proceed to our destination.

Going round a bend of the stream after leaving the station, we found ourselves at the local bazaar, or market-place. Here we landed, and the party divided; two of our number went to buy a few things that were required for our journey, and the other two took the opportunity, whilst the buyers were engaged, of addressing the people in the market-place, who, as soon as we commenced to speak, quickly gathered around.

The preaching was listened to attentively—a Mohammedan who for a short time interrupted Mr. Chatterjee had to retire in discomfiture, finding popular opinion decidedly against him—and the desire at the close to get the Bengali tracts which we had brought with us was so great that they were in danger of being torn in pieces by the number of hands stretched out for them. The children were especially pleased with some little Bengali picture cards which we gave them.

Leaving the bazaar we went on our way. A shalti is, as I have said, a long narrow boat. It is hollowed out often in one piece from the trunk of the shal tree, and protected by an awning of mats from the rays of the sun. When it is fairly wide, and not over-crowded, it is by no means an unpleasant mode of travelling.

Our way lay of course (as we were in Lower Bengal) mainly through rice-fields. They were just beginning to turn yellow, like the autumn corn-fields at home, for the harvest time here is in the months of December and January.

When about a mile from our destination we halted by the side of a very pretty tank, or pond, as it would be called in England. Here some of our party indulged in the luxury of a bath, after which we all sat down under the shadow of a gum tree on the banks of the stream to breakfast. This consisted of fish curry made from materials which were bought in the market before mentioned, and cooked in the shalti on our way up. Broad plantain leaves washed in the stream made excellent plates, and for the majority of the company, at all events, fingers did duty for forks and spoons. It was quite a novel experience, and we all enjoyed it immensely.

As our house was a long way off from where we landed, and we had also a lot of baggage with us, we tried, on arriving at Joynagur, to procure a gary, or Indian cab. After some delay, a specimen of this mode of conveyance arrived on the scene. It turned out, however, to be a very poor affair, and much amusement was caused by the effort to squeeze four persons, each with considerable "impedimenta," into a space which apparently was sufficient only for half the burden. Finally, everybody and everything was stowed away either in or upon the gary, and with some foreboding for *its* safety, if not for our own, we got away, and managed in due course to arrive safely at the mission bungalow. This is a neat, new building, in a good compound, consisting of three ordinary rooms and two bath-rooms. It has a verandah running round it, and a suitable cook-house and out-offices a little distance off. It is built in the native style, with bamboo uprights, mat walls, and a thatched roof.

There is no other mission in Joynagur, so our position here is an important and responsible one. We have two agents residing in our house—an evangelist and a colporteur. If funds permitted we ought really to have another house, as, at present, for lack of proper accommodation, the colporteur is unable to bring his family with him, and has been compelled to leave them behind in the place where he was last living. Our evangelist usually spends the morning in visiting schools—there are four of them in which he now teaches regularly. During this time the colporteur is engaged in selling Scriptures and religious books. After this they both preach in the markets or bazaars of the neighbourhood. They are often visited in their house, too, by students and others who come for Bible reading and conversation.

This evening, as soon as it got fairly cool, we returned to the bazaar and had a preaching service close by the spot where we had landed in the afternoon. Just opposite us was one of the temples of Krishnu and his wife Radhica. Mr. Chatterjee told me that once, at the invitation of some young students who were inquirers, he had preached in this temple, the priest himself being present at the time. This evening we had a very attentive audience, and after the meeting was over there was a little conversation with those who remained behind to speak with us. I should have said that on our way to the bazaar we called at one of the four schools already mentioned, and examined the children in the Scripture subjects taught them. The result was very encouraging.

I gave at the beginning the name of one of our theological students who had come with us from Bhowanipur. His home was in Joynagur. An account of his conversion was written by Mr. Chatterjee, and published in the CHRONICLE some time ago. Even now when he goes to see his mother she cannot, on account of the prejudices of her neighbours, allow him to come inside the house, but talks to him outside in the verandah. She tells him that in heart she is a Christian, but she would be unable to live any longer where she now is if she openly professed Christ, and the difficulties of such a course seem to her now too great.

On the following morning, as there was a great deal to do in a short time, it was arranged to divide our party, and to set off in different directions.

Digitized by Google

Two applications had been received from neighbouring villages asking us to assist in the support of two more native schools—one a Hindu and the other a Mohammedan. Our custom in such cases is to give a regular grant towards the expenses of the school, on condition that our evangelist is allowed to teach the Scriptures to all the children attending it.

We wanted, of course, to see both these schools before replying to the application, and so Mr. Chatterjee went away to the Mohammedan school on one side, and the rest of us started for the Hindu school on the other.

We made several calls on the way. A wealthy zemindar or landlord (nominally a Brahmo in religion), who was sitting outside his house as we passed, invited us in to have a talk with him. He told us amongst other things that what we Protestants wanted was an infallible authority, such as the Pope, who would interpret the Bible for us, and so save us those disputes as to its meaning into which we were apt to fall.

Christians, he told us further, were very little better than other people; they might commit nine sins, perhaps, to other people's ten, but that was about all. The difference, he thought, seemed scarcely worth considering.

I am afraid, however, from his manner, that a great deal of what he said was scarcely spoken from conviction.

After leaving his house we visited another of our vernacular schools. We asked the children questions on the simple Bengali catechism, which is generally used in such schools, and on the Gospel of Matthew, and although they had been learning for a short time only, their answers were given with readiness and intelligence.

Then we proceeded to the main business of the morning—the visit to the Hindu girls' school. A leading Babu of the neighbourhood, in one of whose houses the school is held, conducted us to the place. We found, unfortunately, that as it was a Hindu festival the school was closed, and so we were not able to see the children. However, we saw the two Pundits or school teachers, and got from them all the information that we needed. This was, we were told, one of the first girls' schools opened in Bengal. Our Mission has another girls' school about a mile away, which we have been assisting for the past six years, but there is evidently room for them both, as all the children would not be able easily to attend either one of them.

We had some conversation with a few students and others, who had gathered to see what was going on; but one or two of the older men present evidently wished to prevent any conversation on religious matters, and so we were not able to say much. However, a few words were spoken and some tracts given away.

We could not help feeling it to be an encouraging sign that in a village like this, where so much prejudice against Christianity still exists, a Hindu girls' school was willing, under any circumstances, to open its doors to Christian instruction. Nor is this by any means a solitary case. There are other vernacular schools in this neighbourhood which would gladly welcome our evangelist, were we not prevented through lack of funds from thus extending our work.

On our return to our house we found that Mr. Chatterjee had been very pleased with his visit to the Mohammedan school. The people of the village had brought the Mohammedan priest to meet him, in order that he might there and then for their benefit demolish the Christian faith. In order to assist him in his task, he had brought some tracts written by Mohammedan perverts attacking Christian doctrines.

Amongst other things, the priest discussed with him as to the possibility of the forgiveness of sin, and claimed that Mohammed was the Comforter promised by our Saviour. I understand from Mr. Chatterjee that the expected collapse of Christianity did *not* take place. On the contrary, those who were present expressed themselves as having felt its truth as they had not done before.

After a short rest it was time to take our bath. Near our house we have a large tent, nicely surrounded by trees, with good clean water—a great boon in India.

Thither accordingly we repaired, myself dressed as a Bengali Babu, with the important addition of a solar topi on my head; such an unusual spectacle appearing to interest considerably such persons as happened to be favoured with a view of it.

After the bath we had breakfast in the verandah of the house, and then proceeded to pack up ready for departure.

A young man who had been with us on the previous evening came again to see us before we left. He is a friend of Gopal Babu, the student who was with us. Indeed he was to have been baptized with him, but almost at the last moment he wished to have his baptism postponed for a week. In the meantime he was taken ill, and when his sickness was over his faith seems to have failed. Since then the difficulties in the way of his coming to a decision seem to have been too much for him; but he evidently is not at ease in his mind, and still wishes to be regarded as an inquirer. He was very glad for us to pray with him, and asked us earnestly to continue to pray for him.

There are many like him with whom we are constantly meeting here. And when we realise what their circumstances are we cannot wonder—humanly speaking, at all events—at their indecision.

But we firmly believe that the day is coming here in India when the power of the Holy Spirit will be widely and irresistibly manifested, and when that day comes the patient continuance in well-doing of those who for long have waited and worked here will bear its fruit.

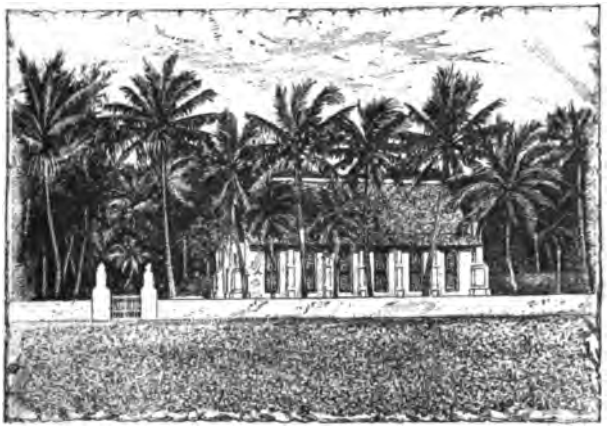
Before leaving the house we all gathered together, and Mr. Chatterjee commended our work in Joynagur and those engaged in it to the care and blessing of God.

Our home journey was a pleasant one, and in due course we arrived once more at Bhowanipur.

Digitized by Google

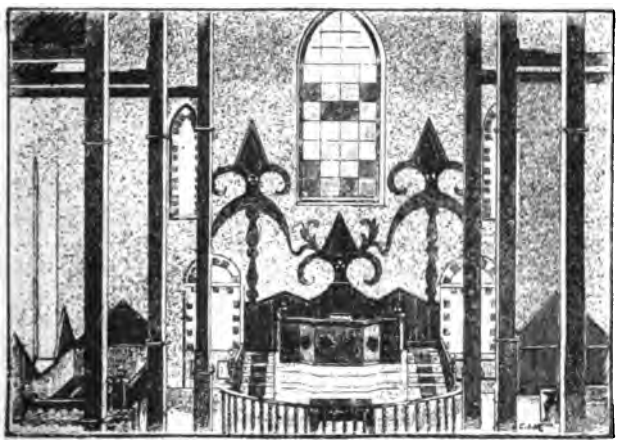
A NEW CHAPEL IN THE HERVEY ISLANDS.

ON Wednesday last, August 12th, writes the Rev. G. A. Harris, of Mangaia, we celebrated the opening of our new Oneruan Chapel, which has taken us two years in building.



THE NEW CHAPEL.—EXTERIOR.

It has cost the people several thousand dollars, as well as incessant and arduous labour. The edifice is a very lofty and commodious place of worship, with immense rafters, all of which are very tastefully covered with plaited sinnet. The walls of stone and plaster are also very high, and, for native workmanship, very evenly built. All the windows and doors are of stained glass, and look very pretty. In fact, the



THE NEW CHAPEL.—INTERIOR.

interior is so European in style and comfort that were it not for the bright sun and tropical surroundings, we might imagine ourselves in an English chapel, erected by properly trained artisans. There is a half-circular gallery at one end, where the singers and the school children with their teachers sit. Altogether, it is far in advance of any chapel previously built in Mangaia. The many designs drawn out by myself for wood and stone work have been very wonderfully and beautifully executed by the native workmen, all having been done with the chisel, saw, and axe.

The day of opening was a lovely day, and we had a very interesting service. A large number of visitors from Rarotonga, Aitutaki, and Atiu were present, including some kings, chiefs, and deacons. Mr. Moss, our Resident, with his interpreter, Mr. Nicholas, was also present, and several other Europeans living on the island.

Our opening service commenced with a new hymn which I composed for the occasion, and for which the young people made up an excellent tune. Native teachers and deacons conducted the entire service with the exception of the sermon, which I myself preached from the words, "How amiable are thy tabernacles, O Lord of hosts!"

AN INTERESTING SEQUEL TO AN INTERESTING STORY.

IN the April number, 1891, of the CHRONICLE, you published the narrative I sent you of the conversion and baptism of Jai Datt. I have now the joy of telling you of the baptism of his wife and two children. Ever since his own baptism he has been striving hard to get his wife to come out and make a profession of Christianity too. He has written to her, and, when he could get leave from his duties, visited her at the Hindu home in Almora, to which she returned with her mother-in-law and children at the time of her husband's baptism. The relatives greatly opposed her embracing Christianity, probably more because of the children than for her own sake. Ultimately she sent word to her husband at Naini Tal, where he had been transferred, that she was quite ready to join him. The difficulty was how to get leave to visit Almora and claim her. The Dasehra festival offered that opportunity, and on the evening of the 12th October, he, with several of the Christian young men, went to his former Hindu home, the wife having previously arranged the time when she would be ready to leave it, and come away with him. It was feared there might be a disturbance, the event taking place so soon after the riot of the 20th September, of which I wrote to you a fortnight ago; but either the relatives did not expect her to be so determined in her intention, or they feared the consequences of raising another disturbance. The family priest, on hearing what was taking place, hurried on after the party to the house of our Christian preacher, Tara Datt; Mrs. Datt, in the absence of her husband in Bhot, having most bravely undertaken the shelter of the family in her home during the few days they might be here. When the "purohit," or family priest, saw the case was a

Digitized by Google

hopeless one for him, he said: "It is well done; Jai Datt has done quite right," and left them.

The baptism took place at our Wednesday afternoon service, in the chapel in the compound, on the 14th October, and Parbati (the name of Jai Datt's wife) could not have appeared happier had it been her bridal day. She said she was fully aware of what she was doing, and quite prepared for the consequences, and had quite made up her mind to share with her husband a profession of faith in Christ, and, as she herself put it, was very happy in doing so. What she knows of Christianity is entirely due to what she has learnt under Mrs. Lambert, in Ranikhet, and from her husband before he openly professed Christianity.

This event has not added to our popularity, as you may well conceive; on the contrary, it has increased the number of those who are disaffected towards us, if not indeed inimical to us, and so made our position here all the more difficult, and some would say narrowed our opportunities; but "the Word of God is not bound," it must run and be glorified. Brethren, pray for us, and for those who would fain be free with the freedom of the truth, but are deterred. Our circumstances in the midst of an angry, scowling populace make your prayers a necessity. It may be interesting to know that a friend in Manchester who had read the first account of Jai Datt's struggles to come into the light, and which appeared in one of the numbers of the CHRONICLE for 1890, wrote to me saying that he and his Sunday-school class were praying for Jai Datt. Their prayers have been heard, and Jai Datt and his family have obtained the freedom of the Gospel.

G. M. BULLOCH.

OUR old friend, the Christian Vernacular Education Society, 7, Adam Street, Strand, now appears under the new and more appropriate name of the Christian Literature Society for India. While carrying on its educational work as before, it is the intention of the Committee to devote all the increase of funds in future to the great work of providing Christian books and tracts for all missions in India, and specially for the educated youths who are issuing from the Government and mission schools at the rate of *a million a year*. The importance of this work cannot be over-estimated; and all the principal missionary societies in England and Scotland, with one exception, have united in signing a note in which they acknowledge their obligations to the Society for the help they have received from its school-books and general literature. The Society has issued 15,500,000 of books and tracts in thirty years, and last year printed more than a million. These are little compared with the needs of India.

THE British and Foreign Anti-Slavery Society has lately been successfully engaged in moving the High Court of Judicature for the protection of two little African boys, who, it was alleged, were liable to be taken back into slavery.

PUBLIC opinion has been so far aroused by the necessity that existed for abandoning Uganda, unless money were forthcoming, that the required sum of £40,000, for a survey of the line, has been in great part raised by private enterprise and philanthropy.

THE German Mission in New Guinea was planted in 1887, and, during the last four years, five of its members have perished by sickness or violence.

THE *Monthly Record* of the work of the Universities' Mission to Central Africa tells us that the past summer has not been the most favourable one for Canon Scott-Holland's scheme, "that every time we caught sight of *a blue-bottle fly* we should say, 'Here goes a penny for the church at Likoma.'"

DR. PENTECOST spent September in Poona. For three weeks he addressed large and ever-increasing audiences in a large hall opposite the Methodist church. These meetings were fruitful in many conversions. The Hon. Misses Kinnaird helped in women's work among the European, Eurasian, and native communities. Dr. Pentecost next turned to the educated Hindus, and a large native theatre in the heart of the city was secured. He arranged for five addresses, but the meetings were continued during eleven evenings.

THE English Presbyterian Hospital at Swatow has always been an important aid to the Mission there, first under the care of Dr. Gould, and subsequently under Dr. Lyall. During the year 1890, there were from the hospital alone 120 applications for admissions to the fellowship of the church.

THE Basle Missionary Society reports a somewhat remarkable movement at Koda-Kal, lying inland from Calicut, in Malabar. The station was formed in 1862, and two missionaries (one of them married), five native catechists, and several teachers and Bible-women are at work there. But the strength of these labourers is now severely taxed, as numbers of people from the surrounding country are flocking to Koda-Kal, and asking for work, and also for baptism.

A FRENCH R.C. missionary recently laid before the French Geographical Society some interesting facts about the Fangs, the most numerous of all the races inhabiting the French Congo region. All the commerce in the Gaboon district is in the hands of these Fangs. They have a complete monopoly of the ivory trade. They believe in a superior being who made all and who governs all. They worship gorilla skulls and antelope horns. They are always at war, and they devour the prisoners taken. The missionary says that he and his brethren have eleven schools

Digitized by Google

and about 1,000 children in the Gaboon district; also 150 young men who are learning various trades. In the central town of the colony there is also a professional (technical) school, where about forty artisans are learning various trades.

BISHOP TUCKER is on his way back to Buganda. As the result of his visit to England, large reinforcements are likely to follow him. Thirteen fresh workers will have been added to the staff during 1891, while of the seventy or eighty who have offered themselves for the work, many will be accepted, some for training, others to go forward without delay.

THE Gleaners' Union (Church Missionary Society) now has a total membership of 36,472. This Union recently celebrated its anniversary with meetings lasting through an entire day, the last of which (in Exeter Hall) was crowded and most enthusiastic.

THE Gossner Mission among the Kols has lately had new and cheering prospects of usefulness opening up before it. Attracted by the early results of this Evangelical work, the Jesuits had established themselves there, and, by their usual methods, had succeeded in drawing not a few of the Kols into the Romish Church. According to their own statements they had 50,000 converts. Satisfied at having by wholesale baptisms drawn so many into the Church "which alone can save," they handed them over to the care of several native helpers, who had not completely broken with heathenism. Lately many of these Catholic heathen-Christians have been brought to see that in regard to many matters they have been deceived, while in all spiritual relations they are far behind their Evangelical countrymen. They are, therefore, turning to the Evangelical missionaries and asking for catechists and teachers who will instruct them in God's Word. Some 400 have already come over, and it is hoping that some forty or fifty villages will join the Gossner Mission. So the Evangelical missionaries are writing home and asking for means to enable them to supply a larger number of good catechists for these inquiring Kols.

BIBLE TEACHING ON MISSIONS.—I.

By REV. J. F. B. TINLING, B.A.

"They that turn many to righteousness shall shine as the stars for ever and ever."—DAN. xii. 3.

WHAT a promise is this from Him who cannot deceive or exaggerate! Few are the units that shine at all among the millions of a single generation, while the lustre of the few is, for the most part, that of a swiftly passing meteor; kindled for a moment by earth's atmosphere only to be confounded with its dust. Yet the commonest man or woman may attain to the glory of the stars which outshine the sun in their several celestial spheres, while they shoot their rays in all directions across the unimaginable spaces of the universe. Not talent but righteousness; the character of God revealed and communicated by Christ, propagating itself by utterances of deed and word, qualifies for this distinction in the eternal world. Yet few of the righteous turn many to righteousness. Most are content to touch the hem of Christ's garment and to be healed of their own plagues, forgetting that the fulfilled righteousness of those who fully believe in the Son of God is love, which confesses its receipt of all by giving all—in Christ's own line—to man for God. What boundless possibilities are open to such, since any human soul may be turned to righteousness, and every Christian may be an agent of the Holy Spirit to this end. Even the whole-hearted, however, are apt to overlook a great part of their privilege of service, and zeal itself may stumble over the apparently narrow limits of its influence. Let such and let us all ask: Have we seen the meaning of the text in reference to the heathen world, and the opportunity which our missionary societies providentially afford? Few of us can be preachers at home or abroad, but we may all be partners in the greatest soul-winning business on earth. When the pioneers of modern missions put their hands to the evangelisation of India, they realised that the men who explored the mine, and those who "held the ropes," were alike workers together with God in seeking His jewels. Our missionaries have nobly done their part, and so have some at home, but surely not all, or open doors would not remain on all hands unentered, and the cry of heathen multitudes unanswered, merely for lack of funds which the sleeping partners refuse to invest in the cause. There will always be many in an age of liberty and luxury who will do for others as little as seems consistent with the maintenance of a Christian hope. From them the languid approval and the small annual subscription will always be a fit expression of their spiritual ambition and of their interest in the salvation of mankind; but there are nobler souls ready to be kindled into a flame of zeal by the Divine suggestion of a world-wide service. Let such join hands anew with the brave and patient toilers in Africa and China and throughout the heathen world, and, giving themselves wholly to our one Lord for the gathering of this harvest, take the place and do the work which He assigns; and when by teaching or giving or collecting or praying they have done what they could, humbly expect the faithful and liberal Rewarder of all true service to reckon them among those that have turned many to righteousness.

THE income of the Work of the Propagation of the Faith (Roman Catholic Missions) has increased of late. Last year the income amounted to £282,912, being an increase on the previous year of £21,235. This increase is attributed to the beatification in 1890 of two missionary martyrs, who "have doubtless prayed for us and obtained blessing from heaven on the efforts of the friends of the Apostolate." As a matter of fact, much of the increase comes from Mexico, which in 1889 contributed only £305 and in 1890 £10,525. France, too, has given about £12,000 more. France is indeed the chief contributor (£173,000).

Digitized by Google

PERSONAL ITEMS.

CHINA.—Miss Smith, who reached this country at the end of November, has laboured in Peking for seven years, and during the last two years had only once allowed herself the freedom of breathing the purer air outside the city. Miss Moreton's health gave way just after her colleague had started on her homeward journey, and, when Miss Smith heard of this, she generously telegraphed offering to exchange furloughs. Both ladies came home in the same vessel; but the pleasing testimony had "overtaken" Miss Moreton: "She is very faithful and conscientious, and has made good progress in Chinese."—The Rev. Jonathan Lees has recently brought out a new Chinese hymn-book, styled the "Chinese Church Hymnal," which looks exceedingly "interesting." It includes over 200 hymns which have not before been published. In an English preface Mr. Lees expresses his gratitude to God for the valuable service which one of his Chinese fellow-workers has rendered in this matter. "He was one of my first students, and has for nearly thirty years been a faithful helper; but it is possible that in these pages he has done the noblest work of his life. It is interesting to recall that his venerable father was my assistant in the preparation of the 1871 edition."—The Rev. W. H. Rees has had to leave Chi-Chou on sick leave. When he had got as far as Shanghai he received a telegram asking him to wait for Mrs. McFarlane, who had started for home after a sad bereavement in the sudden death of her baby from cholera. They reached England on Monday, December 17th. When Mr. Rees left, there was no prospect of anyone being able to take his place. "Nearly 500 sheep without a shepherd. Eleven small and feeble churches without a pastor. Dr. McFarlane will do his utmost, but he has a large hospital and dispensary work, and cannot possibly do much besides." Knowing this, Mr. Rees offered to return till the spring, but the Doctor forbade it. We are glad to learn, from a later letter, that the Doctor's solitude is to be relieved for a time by the presence of his brother, who will study at Hsiao Chang until Mr. Parker comes down for him towards the end of the winter.

INDIA.—The Society's medical adviser having sanctioned the return of the Rev. T. Insell to India, he will be leaving for Mirzapur on January 14th.—We are sorry to hear from the Rev. J. H. Walton that the latter rains have completely failed in Bangalore, and that they will have to pass through seven months (four of them very hot) with almost empty tanks.

MADAGASCAR.—The Rev. R. Baron returned to the capital at the end of October safe and sound, after nearly five months' absence among the country churches and schools, of which more anon.—The Rev. T. Brockway, of Ambositra, celebrated the completion of his sixtieth year on October 15th, by making a substantial gift to mission work, "as a thanksgiving to Him who has led me all my life long."—The Rev. H. T. and Mrs. Johnson, of Fianarantsoa, are expected home next year, by which time they will have extended their term of service to eleven years before taking furlough.

AFRICA.—The Rev. J. D. Hepburn has come on a flying visit to England, to consult with the Directors about the affairs of the Palapye Mission.—Writing on August 21st, the Rev. T. F. Shaw, of Urambo, hoped to get back into his partially-restored house before long, after trying experiences in one room, "as the large red ants have turned us out no less than three times in the last week." Besides this disturbing element, the quietness of the home has been invaded by a new arrival, and by the many women who come "to see the baby."—Dr. Frank Laird, who made an unsuccessful attempt to join our Mission in Central Africa some years ago, and has since been doing earnest medical mission work in a very needy part of London, has recently been accepted for foreign service by the Church Missionary Society.

SOUTH SEAS.—Leaving England on June 26th, the Rev. J. H. and Mrs. Cullen reached Niué on August 22nd, thus making the quickest journey on record—viz., fifty-seven days from London. This was only done by hard travelling overland from Adelaide to Newcastle. The Rev. F. E. Lawes adds the significant remark: "They arrived just in time for the collection." Some interesting facts concerning this latter will be found elsewhere.

ANNOUNCEMENTS.

DEPARTURES.

The REV. S. J. WHITMEE, F.R.G.S., proceeding to SAMOA, embarked at Liverpool for NEW YORK, *en route* for APIA, per steamer *Aurania*, November 21st.

The REV. JAMES HADFIELD, MRS. HADFIELD, and child, returning to LIFU, Loyalty Islands, embarked for SYDNEY, per steamer *Massilia*, November 26th.

The REV. DAVID HUTTON, returning to MIRZAPUR; also Mr. R. J. ASHTON, B.A., M.B.C.M., and MRS. ASHTON, appointed to MIRZAPUR, North India, embarked for BOMBAY per steamer *Khedive*, December 3rd.

ARRIVALS IN ENGLAND.

MISS SMITH and MISS MORETON, from PEKING, North China, per steamer *Telamon*, November 25th.

The REV. J. D. HEPBURN, from PALAPYE, Bechuanaland, per steamer *Tartar*, December 1st.

The REV. W. HOPKYN REES, MRS. REES, and family, with MRS. SEWELL MCFARLANE, from CHI CHOU, North China, per steamer *Bengal*, at Plymouth, December 7th.

BIRTHS.

SHAW.—August 11th, at Urambo, Central Africa, the wife of the Rev. T. F. Shaw, of a daughter.

ROWLANDS.—September 17th, at Ambohimandroso, Betsileo province, Madagascar, the wife of the Rev. Thos. Rowlands, of a son.

KNOX.—November 7th, at Vizagapatam, South India, the wife of the Rev. John Knox, of a daughter.

HUTCHIN.—November 29th, at Stansted, Essex, the wife of the Rev. J. J. K. Hutchin, of Rarotonga, Hervey Islands, of a son.

DEATH.

ROBERTS.—October 15th, at Ambohimamboarina, Betsileo province, Madagascar, the infant daughter of the Rev. R. Roberts.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. EDWARD H. JONES, *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 2.—New Series.] FEBRUARY, 1892. [Price One Penny.

THE WEEK OF SELF-DENIAL.

IF the purpose of the Directors to send a hundred more missionaries into the field within the next four years is to be realised, it is evident that it can only be done by very hard work and much self-denial. The old methods will have to be supplemented by new. While devoutly recognising our dependence upon the Spirit of God to send both the men and the means, we are responsible for the use of right agencies to procure both; and we must pray that we may see and use them. Subscriptions, donations, and collections have an unquestioned place. So, also, have legacies, though some friends have a preference for money from the living man. To these it is proposed to add the proceeds gathered from the self-denial of the churches extending over a week—viz., from February 21st to 28th. The idea is confessedly adopted from the Salvation Army; but the Independents, who have been urging the world for three hundred years to adopt their principles of religious liberty and equality, and not doing it in vain, need not be over-sensitive about adopting another church's good method of raising a larger missionary income.

The thought of the suggested method has not come from one mind. It has been abroad here and there, which seems an indication of the work of the Holy Spirit. Just as there is in our churches a certain impatience of the restraint imposed by our very decorous ways of doing spiritual work—of our want of enterprise and initiative—so there is evidently a holy yearning to get beyond the limits of the usual ways of giving. Other religious organisations sweep into their nets not a few of our best workers and not a small amount of our means, because we are not sufficiently daring, versatile, and manifold in our methods, at least according to their judgment. The Forward Movement should do its share in keeping and using all such ardent spirits.

If the work is to be wisely and efficiently done, fathers and mothers must talk it over with their children weeks beforehand, explain it, point out its spiritual advantages, and consider what they as a household can do. The sympathy and loving co-operation of all should be secured if possible. Where it is impossible, the greatest care should be observed to grieve no one. In every case the cheerful spirit enjoined by our Lord should be manifested. "Thou, when thou fastest . . . appear not to men to fast." Each one may decide for himself what he will do, and the whole family may also adopt certain common methods. The letter of "A Director" in last month's *Chronicle* will illustrate how one family has already observed such a week of self-denial as is suggested for

Digitized by Google

all. Where doubt is felt as to what should be done, prayer will soon disperse the mist.

Ministers and deacons will greatly aid the success of the scheme by giving it early announcement, and by saying that boxes will be held at the chapel doors on February 28th to receive the offerings, which should be brought in the envelopes specially provided by the Society for the purpose.

While deprecating the mention of any sum as the sum that ought to be realised, we may say that a Scotch gentleman has computed that Scotland alone might raise £1,400 by the Scotch friends of the Society denying themselves butter for a week. That one form of self-denial would, therefore, raise about £9,000. If Dr. Macfadyen was right when he said in Exeter Hall that the Congregationalists drink a million a year, the sacrifice of drink for a week would yield £19,000. Should the total raised wipe out the Society's debt, £7,597 2s. 5d., carried forward from 1891, it would be much to be thankful for. In future years, the fund ought so to develop as to meet the growing expenditure caused by the Forward Movement, and in four years it ought easily to yield £30,000 a year. No poor church would have been overtaxed; no minister crippled in his income; no one person overburdened, for rich and poor would have shared the privilege equally.

The week of self-denial is also to be a week of fasting and prayer. As a mechanical exercise it will be useless; but, if hearts are filled with the spirit of faith, love, and holy desire for God's Kingdom to come, it will bring unthought-of blessings to the Church and the world, quickening and strengthening the pulse of the spiritual life, and preparing for greater things to be done. In the closet, in the home, in the church, let us pray with a fresh fervour for our Lord to be glorified in men's salvation. When gifts are sweetened by self-denial, and work is ennobled by self-sacrifice, and prayer is "winged with faith," and the soul is chastened and cleansed, God is surely about to visit His heritage with times of refreshing, and to reveal His name to those who sit in darkness.

Streatham Hill. J. P. GLEDSTONE.

"I am debtor both to the Greeks and to the Barbarians."—Rom. i. 14.

SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

THE news from the field during the past month has been exceedingly meagre. As the year draws to a close in the mission-field, statistics have to be collected, schedules have to be filled up, and the materials for annual reports have to be gathered. In some important districts, annual business meetings of the missionaries are held at the beginning of the year. These also absorb time, for they involve long journeys from distant stations. Consequently, just at this time correspondence is more than usually limited.

THE outlook in China seems more peaceful, though some seem to be of opinion that further disturbances will not be long delayed. Evidently our friends at Hankow are hopeful, for Dr. and Mrs. Davenport and Mrs. Wilson were to start for Chung King as soon as Mrs. Davenport had recovered from an attack of influenza. This mysterious scourge, which has brought such widespread suffering and sorrow into British homes, is quite as troublesome at the Antipodes as it is here. When the Rev. W. G. Lawes reached Australia he was greeted by the intelligence that Mrs. Lawes was laid up with a serious attack of *la grippe*, and he had at once to devote himself to nursing her. The epidemic has reached Samoa from Australia, and has spread rapidly through the islands; whole villages are stricken down, so that there are not enough in health to attend to the sick.

WE begin about this time to consider what provision we shall be able to make for reinforcements which are to leave England next autumn. As a rule, we know fairly well in January how many we shall have at our disposal to go out in September and October. If I am to judge of the prospect this year by the ordinary rule, the prospect is not bright. We require *four* men more than we have at present available to fill up vacancies in the staff in India and China, and, in addition to these, fifteen new missionaries are needed to complete the first year's contingent of the additional hundred. Some of the fifteen will be ladies; but men are wanted, especially able, earnest evangelists. Where are they? Surely our Forward Movement is not to slacken and halt because the educated young men in our colleges and churches are not sufficiently in earnest to recognise the splendid opportunities for service, and the urgent call for help in the great mission-field. We are going to have a week of self-denial for the purpose of raising additional funds. Do we not need first a week of heart-searching and prayer that God might make us worthy to do His work?

R. WARDLAW THOMPSON.

BY THE HOME SECRETARY.

GIFTS for the Forward Movement continue to flow into the treasury. "One who desires to consecrate every talent to the Master's service" writes: "I have at my disposal a sum of money of which I have been saying, 'I hold it for the Giver,' and I think I cannot do better than send you as a donation toward the new Forward Movement the sum of £2,000."

AN anonymous friend sends £50; a Surrey friend, £20. One forwarding a New Year's gift of £5, adds:—"I should like to offer myself, but as this cannot be, I send a trifle to help some one else to go." A friend in Chicago sending £1, says:—"I wish I was rich, I should like to send you a thou-

Digitized by Google

sand pounds. I cannot tell you how glad I was to read about the Forward Movement. The Lord will supply with the needs." Another writes:—"I send you a cheque for £60. I want that £50 should be my contribution to the Forward Movement, and that £10 should be placed in the hands of our missionaries in South India to enlarge the Famine Fund."

THE suggestion of "Enthusiast" in the December CHRONICLE, that money to be spent on "Christmas presents" should be given to the Forward Movement, has borne fruit. The following are a few extracts: "Enclosed is a cheque for £35 0s. 6d., the result of our Christmas collection, to be entered as 'Christmas presents.'" "Collected on Christmas Day by grandfather from four generations for the Extension Fund of the London Missionary Society—£5." "£1 2s. as a Christmas gift from three sisters deeply interested in the work." Some brothers and sisters say "We thought we could not do better than act upon the suggestion. We are very glad to send you £1 4s. 10d. as the result."

THE St. Aubyn's Working Party at Upper Norwood have reached by this date the large sum of £150.

THE Examination Committee have more offers of service under their consideration, chiefly, however, from women. Men are needed. May the Lord of the harvest find them!

ARRANGEMENTS for the forthcoming anniversary are in progress. The Ladies' Meeting on Tuesday, May 10th, will be presided over by Mrs. Jesse Haworth. The Rev. G. S. Barrett, B.A., will preach the Annual Sermon in the City Temple on Wednesday morning, May 11th. In the evening of that day a Conversazione will be held at Cannon Street Hotel, to be presided over by Albert Spicer, Esq., J.P. The chair at the Annual Meeting on Thursday morning, May 12th, will be occupied by Frederick Howard, J.P., of Bedford. The meeting for young men and others will be held in the City Temple on Friday evening, May 13th, Frederick Craven, Esq., in the chair, and sermons will be preached in the metropolis and suburbs on Sunday, May 15th.

BY THE EDITORIAL SECRETARY.

THE CHRONICLE, in its new form and style, has been received with quite a chorus of approval. One or two murmurs of disappointment have reached us, but these have been completely overwhelmed by the hearty words of congratulation that have poured in upon us from all sides. Nor have we words alone to point to. The circulation has greatly increased, and still grows.

BY a curious oversight our Portrait Supplement last month appeared without a name, and occasioned in some quarters considerable difficulty. The portrait was of the Rev. W. G. Lawes, for twelve years our missionary at Niué, or Savage Island, and, since 1874, a leader of our New Guinea Mission.

THE co-operation of friends throughout the country is earnestly solicited in an endeavour still further to increase our circulation. A tasteful contents bill will be issued each month, which, it is hoped, will be hung up in the lobbies of churches, lecture halls, and schoolrooms. Where no canvasser for the CHRONICLE and other magazines has yet been appointed, may I suggest the desirableness of appointing one? I shall be happy to send parcels of back numbers of any or all of the Society's periodicals to those who will undertake to circulate them with a view to obtaining orders.

THE subjoined fairly represents what many earnest people are saying about the "Week of Self-denial." But how many there are whose way of life is altogether different!

"DEAR SIR,—We have read with great interest your appeal for 'Self-denial Week,' in this month's CHRONICLE, and hope it will be widely responded to; but a friend asks me to put one or two questions *in re* 'A Director's' letter. 'What can the people deny themselves,' he inquires, 'who never *do* use "claret," or any kind of wine, "cigars," or other "harmless" or "harmful" luxuries of that sort; who have already given up "sugar," "jam with bread-and-butter," and various little table accessories; who *always* "travel third class," and often take an omnibus, or walk, to "save cab fare"?' Such self-denials are not *for a week*, in his case, but habitual, 'for the work's sake.' 'It would not be right,' he argues, 'to let my delicate wife sit without a fire this severe weather. It would be sure to bring on influenza, which might lead to a long doctor's bill. To relinquish meat, milk, and butter for a week would weaken her so much that the result would possibly be the same, and thus the ultimate gain to the Society would be *nil*. "To sit in the dark for a week" would save a few pennyworths of gas or oil, but it would be,' he imagines, 'rather dreary.' Can you, then, suggest, from the experience of many correspondents, any means by which this earnest soul (who already, with his household, dresses as simply and inexpensively as consistent with decency) will be able to add more than a few pence to the income of the Society in

"THE WEEK OF SELF-DENIAL."

THE CANTON MISSION (*continued*).

BY REV. T. W. PEARCE.

AMONG the noteworthy events of the period under review was the building of the chapel on the Sha-Ki, opposite the foreign settlement, in 1873. For this purpose the native Christians raised $1,115. Dr. Legge supplemented this amount from Hong Kong. The London Mission helped with £100 sterling. Constant and faithful work has been done in this preaching-hall by native assistants. No other mission has had to depend to the same extent on Chinese preachers. The results, as represented by increased membership in the churches, are incommensurate to the labour expended.

There has been obedience to the Saviour's command to preach the Gospel. At no distant date we may look for an awakening in the city and province, and a more general movement in favour of Christianity.

On the 10th of September, 1883, a formidable riot occurred in Canton, and missionary work of all kinds was for a time suspended. Fourteen houses of foreigners were burned, and others looted. The Society's property was not injured, and the good hand of God was over His servants, shielding them from peril.

In 1885 there were further disturbances in the city and country consequent on the threatened French invasion. It was a trying time for the missionaries, and still more so for the converts in the country, who underwent much persecution

Digitized by Google

for the truth's sake. They bore well this test of faith. There were few if any defections. The poorest and most uninstructed remained steadfast. From that time to the present, with but slight interruptions, preaching has been carried on in Sha-Ki and in a second preaching hall, rented by the Society. The building now used for this purpose is in the large and flourishing suburb of Honam.

In 1866, a Mission in the town of Fatshan was begun. The Hong Kong Church sent out two men of courage and energy to sell books and preach in the place. Their names were Ho-Kau and Lo-Chiu-Yeung. Ho-Kau had been a market gardener at Yau-ma-ti, where he was persecuted by the Hak-kas, who stole his property. Lo-Chiu-Yeung before he became a convert had been a fortune-teller. The two men, on returning to Canton, reported openings for Christian work in Fatshan. Mr. Leung-T'o, the senior evangelist at Canton, was active in raising money to rent a shop in which Ho might preach. This was done, and Ho and Lo were appointed by the Hong Kong Church to labour in Fatshan, the Chinese paying their salaries. Leung a' T'o went there once or twice every month to help and encourage them. A church was formed, it grew in numbers, and with the approval of the missionaries it was determined to buy ground and build a chapel. There were at that time many Chinese who had studied under Dr. Legge in the Anglo-Chinese College at Hong Kong in fairly good positions as clerks and compradores in the business houses at Hong Kong and the coast ports. These were appealed to by Mr. Leung, who had known them as fellow-students, and in the end $1,700 were raised. The chapel was built, and opened in 1869. On the opening day, when a large number of friends and sympathisers were present to congratulate the brethren, a mob assembled, and threatened to destroy the building. The visitors from Canton were on the road home when the new chapel was fired. Ho-Kau, the preacher, was dragged through out into the streets and beaten. Most of the brethren fled from the chapel by the back entrance and escaped. The foreign missionaries in Canton appealed to the Consuls, the result being that the four local officials in Fatshan had to rebuild the chapel.

Early in 1870 the rebuilding was commenced under Mr. Leung's oversight. It was not unattended with risk. Anonymous placards were posted, declaring that the land had been sold, and no longer belonged to the former owners. Another attempt was made to destroy the building. It was the time of the "spirit-powder" excitement, a new and formidable source of danger. Among the placards posted were illustrated sheets, on which the magistrates were depicted as dogs of the foreigner, guarding the doors of the chapel. Official protection alone rendered re-erection possible. On one occasion, when a mob surrounded the building, two offenders were seized, who were afterwards tried at the Yamen, and beheaded. This severe punishment was the means of restoring order.

In 1885, the year of the threatened French invasion, the Fatshan chapel was again torn down. It was restored, in 1887, by the native authorities.

The history of the church is familiar to readers of the reports. The Christian community in Fatshan has been rent by faction. The old preacher, Ho-Kau, was removed from office, and expelled from membership, and in 1884 the London Missionary Society were asked to work Fatshan as an out-station of Canton. There are elements of strength in the church, and much good work has been done, with Mr. Yeung Sung Po as resident minister. At the present time Mr. Leung a' T'o, the senior evangelist, is in charge of the church. The building is used on week-days as a preaching hall. In 1873 a mission was started in Tsung Fa, a district three days' journey to the north of Canton. The movement was from Foh tsz Ling, a Hakka village at the foot of the White Cloud hills. At this village Dr. Eitel had established a school. The teacher of the school, a man named Wong On, was well known at Tai Ping Cheung, a market-town in the south of Tsung Fa. There he was sent by Dr. Chalmers, and, a year afterwards, another evangelist, Hung Chün Wan, was located in the district city of Kai Hau. Hung had previously worked in the neighbouring district of Tsang Shing. Village preaching in Tsung Fa has extended during the past ten years. Li Shing Kwong became an unpaid evangelist, and leader in the church at Tsoh Tsün. It was chiefly owing to his influence that the church in the village was formed, and the chapel built by the brethren. There are now three meeting houses in the district, and the work only needs to be pushed forward vigorously in order to become successful.

The history of the Poklo stations up the East River, 100 miles, or three days' journey from the provincial city, dates from the day that the Hong Kong church sent forth two men, U-Min-Tau and Mok Wai Kam to distribute books and to preach Christianity. This was in 1854. The two men stayed in Poklo for a time, and in the morning and evening many persons came to their lodgings, received Christian books, and heard the Gospel. Among these hearers were three who afterwards became converts. One of the three was Che Kom Kong, the first Protestant Christian martyr in China. He had been for more than ten years keeper of the Confucian temple. After his baptism by Dr. Legge he threw himself with whole-souled earnestness and untiring activity into Christian service. He carried boards on which were printed "The Kingdom of Heaven is at hand"; and, with these slung over his shoulders, he used to go through the streets of the city and into the country. He influenced many, whom he prevailed on to come to Hong Kong and seek baptism. The story of his martyrdom and the persecution of the Christians in Poklo has been often told.

The first church in the district was formed in 1860. Dr. Legge, Dr. Chalmers, and Dr. Eitel were the foreign missionaries who taught and baptized in Poklo, and established Christian communities in the district city and in four other

Digitized by Google

CANTON AND HONG KONG PREACHERS, ELDERS, AND CHURCH REPRESENTATIVES, ASSEMBLED AT FATSHAN, JANUARY, 1891.

Digitized by Google

centres. Dr. Eitel was succeeded in the charge of the Mission by Rev. H. C. Ridges.

The Rev. E. R. Eichler, who recently retired from foreign service in broken health, was the last missionary in charge of Poklo. Mr. Eichler joined the Mission in 1881 and returned to Europe in 1889. Whilst superintending the work in Poklo he lived much with the people, and the Society, in response to his representations, built in 1888 a small house at Chuk Yuen, which, sad to tell, remains unoccupied. When Mr. Eichler joined the Mission and entered upon his duties in Poklo, he found in the churches a grievous lack of earnestness and spirituality. The love of many had waxed cold. Abuses, such as are described in the New Testament Epistles, had crept into the churches. The evil example of some leaders had turned away many from the faith. Litigation prevailed, clan quarrels were frequent, the people were untaught, and Christianity had but slight hold on the church members. In faithful and self-denying efforts to deepen spiritual life in the converts and bring about a revival of pure and undefiled religion Mr. Eichler wore out his strength, and brought to a close his term of mission service.

During the past two years the missionary in charge of Canton has visited Poklo at frequent intervals, and an earnest native helper from Tsung Fa (proficient in the Hak-ka dialect) has spent some weeks among the churches of the district. It is now felt that the time has come to reorganise the Poklo work, and place our Mission in the district on a more satisfactory basis. If this cannot be done, the proposal of Mr. Eichler should be carried out, and the Hak-ka stations handed over to one of the German societies having a larger staff of foreign missionaries.

This sketch of Canton Mission history will serve to show in what respects the oldest station in China is the most backward, and the question arises, How is this Mission out of its present weakness to become strong? There must, in future, be no under-manning of the stations, and the efforts of the missionaries must be directed more and more to the deepening of spiritual life in the converts. For the exemplification of Christianity in the lives of the Chinese is at once the best means of evangelising, the surest evidence of progress, and the soundest guarantee of advance in the future. In bygone days men of strong personality and marked spiritual power were raised up to be co-workers with the missionary, and side by side with these fellow-helpers in the Gospel he has found his highest joy in service for the Lord Christ. Men of this type are still found in the Canton Mission. May the Lord of the harvest add to their numbers! May He vouchsafe to our native churches at this oldest centre a new baptism of His Spirit!

THE PRESENT POSITION OF ISLAM.

IN the December number of the *Allegemeine Missions-Zeitschrift* appears an article on the above subject from the pen of the able Director of the Rhenish Mission-house at Barmen, the Rev. Dr. Schreiber. After referring to the thrusting back of the great Mohammedan invasions in past times, and to the diminution in our day of the Sultan's power, Dr. Schreiber proceeds to show how peculiar is the position which Islam at present occupies. Of the total number of Mohammedans, generally reckoned at 175 millions, 100 are subject to Christian powers, 50 millions in India, and 25 in the Dutch East Indian colonies, and the rest subject to Russia, France (Algiers), and England (Egypt), and that soon the remaining 75 millions will also probably come within the province of Christian rulers. Islam's political downfall is thus all but a *fait accompli*. He then draws a contrast between the Papacy and Mohammedanism. It is an article of faith with Catholics that Rome must possess temporal power. As a matter of fact, it never prospered more than since it lost it. It is otherwise with Islam, as it is nothing if it has not political power. Indeed the growing feeling in the Mohammedan world that its power is declining is the cause of the reaction, symptoms of which have been numerous in our time, both in India, Egypt, and elsewhere. Growing hatred towards the Dutch Government is shown in Sumatra, Java, &c. Many smaller or greater attempts at revolt in those islands have been made. Secret societies have been formed, and the speedy downfall of Dutch rule there is prophesied. Moreover, within a recent period, Mohammedan schools have been opened, and have gathered in more than 350,000 scholars. In Turkey new mosques are being built, schools opened, young men's associations formed, and prayer-meetings established; and, at the same time, every artifice is being used to limit and destroy the grand work of the American societies.

All these facts lead to the question: "Will there be a revival of Islam?" Dr. Schreiber thinks not. In Western China, Islam seems to have gone back rather than forward, notwithstanding some reports to the contrary. In India its increase does not exceed that of the ordinary increase of the Mohammedan population. In the Dutch possessions there is at the present moment—the Government no longer extends to Islam the favour it once did—rather a decrease than increase. Some of the Mohammedans are relapsing into heathenism, and others are accepting Christ. In Africa there has been an extension among the negro races, by means of the sword rather than of persuasion; but should the various European powers now dividing the Dark Continent between them succeed in putting down the iniquitous slave trade carried on by the Arabs, the power of Islam will be vastly diminished in those regions. Much has been said about the preachers of Islam who are being sent forth from Cairo, but, as they only carry the Koran in Arabic with

Digitized by Google

them, they can only appeal to the peoples speaking that language. Little, therefore, is likely to come of that movement.

Meanwhile, Christianity is making its way among Mohammedans. The Church Missionary Society reports having 1,000 converts from Islam. The Rhenish Missionary Society has double that number in Sumatra and Borneo, while in Java there are 12,000 Christians, the vast majority of whom were formerly Mohammedans. Dr. Schreiber thinks, therefore, that in presence of such figures, and with a more determined effort to extend this branch of mission work, it will prove to be as fruitful, and perhaps more so, than that among the heathen. R. S. A.

UNPRECEDENTED WATER FAMINE IN SOUTH INDIA.

SUPPLEMENTARY reports on the famine in parts of South India emphasise painfully the facts we have already published.

"Nearly all our stations in this district," says the Rev. J. H. Walton, of Bangalore, "will suffer very seriously, and are even now suffering. Food is already on the margin of famine prices; but I apprehend that a very far more serious trouble will be the want of water. Food can be transported by rail and cart, and if money is available to purchase food there need be no starvation. But water cannot be supplied in the same way, and no amount of money can make it available when all the tanks and wells in the country are dry. As the water gets lower, also, it becomes fouler, and very soon fatal disease begins to spread. It is already perceived that South India is in a worse condition than in 1877-8."

The Rev. W. Robinson, of Salem, writes :—"The consequence of the lack of rain is most serious. We have a water famine of an unprecedented type upon us. In the two years of the great famine, 1877-8, the rainfall was thirty-six and thirty inches for each year. This year both monsoons have failed."

The Rev. A. A. Dignum, of Tripatur, reported on December 15th:—"The distress in our district and in other parts of the Presidency is, I am sorry to say, deepening and spreading, and famine on a large scale now seems to be inevitable. I have just returned from a tour through one of the least distressed parts of the district, and

IN EVERY VILLAGE I FOUND SIGNS OF SUFFERING.

The second monsoon has failed. A few showers in October encouraged the ryots to sow seed, but their labour will be in vain, for the crops are now withering for want of rain. In few places will there be more than what is called a 'four anna crop,' that is, 25 per cent. of an average field. In many villages I am told the

PEOPLE ARE EMIGRATING TO CEYLON,

and in our Christian village, Kurempatta, five or six families are anxious to leave, and must do so if help is not forthcoming. Are we to let them go?

"Mr. Robinson will have written you about the condition of Salem. In this taluch there will be very great suffering for want of water, but in Salem I cannot conceive what the people can do to obtain water. The wells are nearly empty, and we are only at the beginning of the dry season, and cannot expect rain until April. Cholera, too, has been raging, and has carried off six of our people, including the wife of the second master in the High School. It has now broken out in the jail, and the prisoners are being moved out into camp. I shall be obliged to ask the Committee to recommend a grant for increased pay to our agents; they must be supported, and some of them I know are unable to live on the pay they are at present receiving, and are being forced to borrow money."

The following is from the Rev. W. H. Campbell, of Cuddapah :—"We were thankful to see by a recent letter that you had resolved to make some provision towards meeting the difficulties that are arising from the failure of rain throughout this presidency. Until twenty days ago the crops gave fair promise throughout the greater part of the district, and we were confident that any distress there might be would not last for more than a month or two at most. Since then the prospect has entirely changed. The north-east monsoon has proved a complete failure, and the crops are withering in the fields. Things look worse in the black cotton soil taluchs where our Christian people live. There the mass of the people depend entirely upon the cholam crop. It has failed, and the poorer people are well-nigh in despair. Grain is selling at double the usual price, and in some places it can hardly be purchased, as those who have it in store hold on in hope of a further rise. Most of the poor people have already been

Digitized by Google

REDUCED TO ONE MEAL A DAY.

Even if rain were to come now the distress would be alleviated, but not wholly removed, as there can hardly in any case be more than a half-crop this year. As we have so many teachers and catechists drawing very low salaries, we feel that a heavy responsibility lies on us. They tell us, and quite truly, that with prices as they are they cannot possibly live on their present salaries. We feel that we ought to help them to tide over the present distress, but, unfortunately, our funds are still in debt, and we dread further embarrassment. In spite of the lowness of our funds, we shall, I fear, be obliged to give some additional help to most of our agents, and that without delay. We trust you will be able to help us to meet the difficulty."

On receipt of the earliest of the foregoing intelligence, the Foreign Secretary appealed for help through the agency of the religious press, stating that he was anxious to send out substantial help as speedily as possible, and that such help would be distributed wisely by the District Committee of Missionaries. The only hope of supply for large numbers of the people is in deepening the wells and reservoirs. Contributions sent in to the Society will be transmitted to India without delay. Including a grant by the Board of Directors, upwards of £100 has already been remitted.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 29, 1891.—J. McLAREN, Esq., in the Chair. Items of special interest.

The Board resolved to invite the Rev. A. N. Johnson, M.A., of Leicester, to become Home Secretary of the Society.

Mr. A. D. Purvis, and Mr. W. H. Nutt, were appointed to the Tanganyika Mission as Artisan Missionaries.

The Home Estimates for 1892 were considered and passed.

It was resolved to continue the Mission Press at Kuruman for a further period of five years.

The following resolution was passed respecting the CHRONICLE :—"That, in order to meet the varied needs of the Society's constituency, to take full advantage of the rising tide of interest in the Society's work, and yet further to deepen and extend that interest, the enlargement of the January CHRONICLE, from sixteen pages to twenty-four pages, be approved, and the size be permanently increased to twenty-four pages."

The Foreign Secretary introduced Dr. G. P. Smith, prior to his return to North China, and explained the circumstances under which he had been transferred from the Mongolian Mission to reinforce the Tientsin Medical Mission, as the colleague of Dr. Roberts. The Chairman, having bidden Dr. Smith farewell, the latter briefly replied, and the Rev. P. Colborne commended him to God in special prayer.

Board Meeting, January 12, 1892.—J. McLAREN, Esq., in the Chair. Items of special interest.

A letter was read from the Rev. A. N. Johnson, M.A., of Leicester, accepting the invitation to the office of Home Secretary. Mr. Johnson hopes to enter upon his duties in the middle or at the end of March. He bespeaks an interest in the prayers of all friends of the Society.

The Chairman presented the Monthly Financial Statement, which was encouraging, as indicating a steady rise in the general contributions.

Arising from the report of the Eastern Committee, the following resolutions were passed respecting the redistribution of the missionary force in Travancore: (*a.*) To transfer the headquarters of the Pareychaley Mission to Martandam, in view of the ultimate union of the districts of Neyoor and Pareychaley. (*b.*) To appoint a second missionary as soon as possible to Trevandrum. (*c.*) To seek a centre for a new mission station between Trevandrum and Quilon.

Permission was granted to the Hong Kong District Committee to remove the Alice Memorial Hospital to land belonging to the Society, at Beauregard; and to the Peking District Committee to expend a sum of Taels1,200 (£310) in the purchase of suitable premises for the Boys' Boarding School.

Miss Alice Rea, of Sydney, was appointed to join the Shanghai Mission; and, subject to her passing satisfactorily her final professional examination, Miss G. M. Harris was appointed to work in the Margaret Memorial Hospital, Hankow.

The Rev. W. Hopkyn Rees, of Chi Chou, Miss Rowe, of Hong Kong, Miss Smith and Miss Moreton, both of Peking, were introduced by the Foreign Secretary as having recently come home; also the Rev. T. Insell, as about to return to Benares, and Miss Large, to enter upon the charge of the Half-caste School at Apia, Samoa. The Chairman, having welcomed the home-coming ones and taken leave of those departing, the Rev. R. Lovett, M.A., offered special prayer. Mr. Rees then gave a cheering report of the work in Chi Chou; Mr. Insell expressed his great joy in finding himself well and able to go back to his station; Miss Moreton her hope that she might do useful service among the churches while at home; and Miss Large, her gratitude to the Society for the uniform kindness with which she had been treated, and for the opening for mission work the Society was giving her.

Many of our readers will be interested to know that the Board has decided to establish a Prayer Union in connection with the Society, and that a special committee is engaged in working out the details.

THE Rev. Eugene Stock, Editorial Secretary of the Church Missionary Society, had the honour of taking part, on December 2nd, in *the first public Church Missionary meeting ever held in the City of Rome.*

Digitized by Google

THE Evangelical Union of Scotland Foreign Mission Committee, of which the Rev. George Gladstone, of Glasgow, is convener, has issued an appeal headed: "Wanted from the Evangelical Union Ten Missionaries for the Foreign Mission Field." The appeal begins with a rousing statement: "Christian missionaries are no longer excluded from any nation in the world. Every gate is open, and many have been opened wide. While the people within the gates are stretching out imploring hands for the bread of life, the response from Christian men and women in our churches has been totally inadequate. Almost without exception every mission-station is undermanned."

It then reiterates the grounds upon which the London Missionary Society has decided to send forth one hundred additional missionaries, and continues: "In the Evangelical Union there is a deepening interest in the great work of evangelising the world. Our ministers and the members of our churches seem to be realising, in greater measure than hitherto, that a sacred obligation rests on us to obey individually our beloved Master's command to 'disciple all nations'; and it may be that the day is not far distant when every church will not only maintain its own minister at home, but also a missionary on the foreign field. We see no reason why the churches of our Union should not at the present crisis furnish ten of the required hundred missionaries, and we have special pleasure in calling attention to the fact that two have already been accepted by the Society. One of these, Rev. J. M. Ure, sailed in November for Cuddapah, in South India, while the other goes as an artisan missionary to Central Africa early in the year. We believe that, at the present time, there are in our churches, and it may be in our Theological Hall also, some who are ready to give themselves to this work, and who only require a little enlightenment to enable them to decide. The harvest is abundant; it is ripe for the sickle; but the labourers are all too few. Who amongst us will go?"

IN the Kensington Chapel News Sheet a friend writes as follows on the question of additional support of missionary work:—"I think there must be a goodly number at Allen Street who would very cheerfully give smaller sums than usually appear on the subscription list. Suppose, for instance, that 200 names could be set down for 1d. per week, and 100 for 1s. per month, what a respectable sum that would make! I am a great believer in the regular, systematic giving—the penny-a-week subscription; it gives the poorer members of the church a kind of individuality, like co-operation; everyone feels they have a personal interest in all that is being done. The danger in most large churches is that the poorer or ordinary member loses his individuality. The wealthy or talented member, who has leisure, does the work and gives the money, and then we lose what in small churches is often the very backbone of their activities. Sometimes, I fear, we lose them altogether for want of an appropriate niche."

THE Oldham Road Independent Chapel, Manchester, celebrated its Christmas by having, on Sunday, December 27th, a Thank-Offering service on behalf of the Forward Movement of the Society. An earnest appeal was issued by the Rev. W. H. Towers and the Missionary Committee. The result was £8 2s. 9½d. as a special gift over and above the ordinary contributions to the Society.

A FRIEND in the South-West of London writes:—"It gives me pleasure to enclose a P.O. for 2s., which is the willing offering of my little Elsie for the Lord's work in your hands. She was moved by your story of the self-denial evinced by the little girl of whom you spoke when you addressed the Christian Band (Stormont Road), and having received this amount from one of our friends for an object I know she much desired, thought that she would rather give it for the Lord Jesus Christ's work."

IN order to increase the interest of the scholars in the Kensington Chapel Sunday-schools in the work of Foreign Missions, an organisation has been started among the young people. An inaugural meeting was held on Sunday afternoon, November 22nd, when an address was given by Rev. E. H. Stribling on Madagascar. Illustrated lectures will be given during the winter months, and missionary literature regularly distributed to every member of the Band. A considerable number of missionary boxes and collecting books have been taken up by the scholars. The secretaries are Mr. E. Jarvis and Miss Margaret Lawson.

A WELSH minister, writing for N. Y. O. cards, says:—"I may tell you that our young men's prayer-meeting is so full of the missionary spirit, that they have determined to maintain a native preacher under my dear friend, the Rev. M. Thomas, Vizagapatam. The tide of missionary zeal is rising, and I look forward to a glorious time; may it soon dawn!"

IN a large town in the North of England there is a Sunday school worthy of special mention for the good help it has rendered since 1883 to the funds of the Society. The school has never been a large one in point of numbers, and to-day has perhaps fewer scholars on its roll. Prior to 1882, the school was doing nothing for Foreign Missions. The present superintendent, at that time the secretary, felt that the scholars ought to be interested in missionary work abroad, and suggested that something be done. He accordingly had made as many "green baize bags" as there were classes in the

Digitized by Google

school; those bags were to be known as "missionary bags." The enthusiastic secretary soon had the satisfaction of seeing every class apply voluntarily for its bag. That the missionary spirit was kindled, and has been kept aglow ever since, let the following figures attest. The "green bags" realised in

1883	...	£20	6	1	1888	...	£40	5	2
1884	...	20	0	1	1889	...	50	15	2
1885	...	27	5	11	1890	...	56	2	7
1886	...	32	4	2¾	1891	...	55	9	6
1887	...	37	0	0					

Or a total for the nine years of £339 8s. 8¾d.! May the "green bags" flourish still more and more! It is hoped that the day is not distant when *every* Congregational Sunday-school in the country will have its missionary auxiliary, and with bag or box secure to the Directors of the London Missionary Society a large and constantly-increasing income wherewith to do "the Lord's bidding and work." Were that the case, the "Forward Movement" would advance with a swing.

BIBLE TEACHING ON MISSIONS.—II.

By Rev. J. F. B. Tinling, B.A.

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."—Rev. vii. 9.

THE scene around the last of the apostles was the rocky desolation of Patmos, but the opened heavens supplied the earthly lack of fellowship and of opportunity of service, in the prophetic visions with which the exile was entrusted for the universal Church. He had never forgotten the Master's command: "Go ye into all the world and preach the Gospel to every creature," nor the assurance of His perpetual presence, as the guarantee of guidance and success. Yet a world-ruling tyrant had interposed his will, and slain many of Christ's witnesses, and buried the one surviving apostle in the obscurity of his island-mines. "On the Lord's-day," more than any other, would that loving and zealous heart feel its separation from the familiar scenes of communion and ministry; and just then did the Master of all spiritual assemblies open to him "a wide door and effectual," permit him to travel in spirit the course of Christian history, and show that, whatever willing hand was restrained from apparent service, the Church was being gathered to God and to eternal glory from "all nations, and kindreds, and people, and tongues."

The first of the words, used to designate the great harvest-field, meant more to Jewish ears than it does to ours. The Gospel's free invitation to the *Gentiles* (or nations) marked the greatest practical novelty of religion, and the furthest development of grace. But if revelation showed there was no barrier to the world's salvation in the will of God, it was still necessary to reckon with the will of man. The vision of the heavenly multitude assures us of the triumph of the Gospel everywhere, because it is not more worthy of God's wisdom and grace than it is of man's nature and need. The four words which describe the composition of the Church in glory are (in the Greek) severally expressive of the resistance which the Gospel must overcome in turning men to Christ and to God.

Nation is thought to be derived from *custom*, and, in this view, it speaks of the *ethical* conservatism which always says "the old is better," and which unites alike civilised and savage people in their opposition to reform, especially the Divine reform, which would most radically and universally "change the customs" of society inherited from the venerable and mysterious past.

Kindred speaks of the tribal and family bond which, within a narrower sphere, is more tyrannical in its operation. In the enjoyment of our liberty, the growth of Christian centuries, it is difficult to estimate the claims of blood in the matter of religion; but the Jew or the Brahmin, who hears and desires to obey the voice of Christ, can tell us of the awful power of home, when it spends the resources of authority and affection in disputing the possession of the heart with God.

People often meant (in Homer) the subjects of a prince, and, at other times, an army; and so the word reminds us of the despotisms of the world, of which the people are at once the subjects and the agents. These, too, whether represented by Cæsars, popes, or "Christian" kings, would be unable to hold back the truth-seekers among their subjects, and even in their armies, from the standard of the meek and lowly but all-conquering King.

Lastly the *tongue*, or language, recalled the original division of the nations, stereotyped their local thought, and fortified their religion against all reforms but such as could be commended by their familiar speech. Pentecost healed for a day the confusion of Babel, with a precious but passing foretaste of an universal fellowship to come. Greek, and Latin, and Hebrew carried the Divine message through the civilised world. But, in the great modern age of missions, language has been the outer wall, strong and high, through which the servants of Christ have had to force their way. They have done it everywhere, and, by a Christian literature as well as homely speech, have taught every kind of tongue to join in the heart-language of the children of God.

The vision of the Patmos Sabbath is the reality of to-day, in respect to the triumph of the Gospel. But the work begun among all people must be continued on a scale worthy of our unequalled opportunities, and of the strength and resources of Christian lands. If only English Christians would put into this ever-successful work of the evangelisation of the world love, labour, and liberality, corresponding with what they spend at home, how great would be the multitude which, within our own time, we should see gathered to Christ from "all nations, and kindreds, and people, and tongues"!

Digitized by Google

KWATO ISLAND,

THE NEW CENTRE OF MISSIONARY OPERATIONS IN EASTERN NEW GUINEA.

NEW GUINEA, the largest island in the world (if its near neighbour, the island-continent of Australia, be left out of account), still taxes to the full the heroism and fidelity of the European and Polynesian missionaries who are labouring for its evangelisation. In 1871, this Society sent forth its first contingent of workers, and, when New Guinea in 1892 is contrasted with New Guinea in 1871, we may well exclaim: "What hath God wrought!" The changes effected in the condition of many hundreds of the natives, and the progress already seen at the chief stations and some of the stronger out-stations, are, in themselves, ample reward for the expenditure of money, the valuable time and energy of consecrated men, and the loss of precious human life by which these results have been achieved.

The testimony of outsiders, some of them officials of rank and position, has usually been of a most emphatic nature. The work of the missionaries has most favourably impressed onlookers, and been commended in no measured terms. Indeed, the Mission has received their heartiest recognition and approval.*

There are fifty-three stations dotted along the south-east coast, a staff of six missionaries, over thirty South Sea Island teachers, and some twenty New Guineans. There are more than two thousand children under instruction, and between four and five hundred church members; while last, but not least, the Rev. W. G. Lawes, the senior of the New Guinea staff of missionaries, during his recent visit to England, took through the press the whole of the New Testament in the Motuan dialect. All of which things are fraught with encouragement and promise for the future.

With men of the right stamp at the stations, New Guinea will gradually be brought under the influence of Christianity; but much remains to be done before that takes place. The island is so large, so much of its coast-line is swampy and malarious, the natives are so diverse in habit, dialect, and general character, and are often so hostile to one another, that the difficulties in the way are stupendous, and can only be overcome by the exercise of much patience, tact, and self-denial. In certain districts the food supply is very precarious. The inhabitants of the Port Moresby district, for example, are dependent upon annual trading expeditions to the west, where, in exchange for pottery, supplies of sago are obtained. Other regions are fertile, and food is abundant.

The Mission is becoming more and more consolidated. Its boundaries are by friendly arrangement with other societies definitely settled, and arrangements are in progress for such a distribution of the forces as will bring all the out-stations under effective supervision, and yet keep the missionaries in touch with one another. The latest addition to the list of central stations is Kwato, which will perhaps become as well or even better known than Suau.

Suau lies at the eastern extremity of New Guinea. The

---

* Quite recently a gentleman who had visited Port Moresby and Motumotu wrote in the following terms to his brother in England (to whose courtesy we are indebted for the use of the letter):—"I arrived at Port Moresby in the *Merrie England* on August 28th, and on the following day went to pay my respects to the Governor, Sir William Macgregor, who received me very kindly. I had a long and most interesting conversation with him, and in fact found some difficulty in getting away. He spoke in the warmest terms of Lawes and his wife. His quiet, earnest, faithful, and persevering work was, Sir William said, deserving of the highest praise. He also referred to the admirable pioneer work that Chalmers has done, and said how fortunate the London Missionary Society was in having two such men who worked so well together. I had purposed going first to the eastward, but in consequence of the rough weather was unable to do so; after waiting, therefore, a few days at Port Moresby, I left in a small schooner, and worked up the coast to the westward, visiting most of the coast stations, also some others inland; but these, in consequence of the numerous swamps, are very difficult to reach. I was much pleased with the progress made, and with the changes wrought by the work that has been done. I thus reached Motumotu, where Chalmers is now residing, and with him visited a number of stations in that district, also some villages where no work has yet been done. At Mooeave (?), up the Williams River, where scarcely any foreigners besides Chalmers have been, and beyond which no foreigner has penetrated, we found the natives very wild; but it is hoped soon to have a station amongst them. Chalmers is a grand missionary, and is as strong and active as ever, but the conditions of the work are now such that he needs to be duplicated or triplicated to meet the many demands."

Digitized by Google

natives of the district are extremely savage and degraded. Scenes of bloodshed and massacre are frequent. It was here, on the island called Stacey Island, that Mr. Chalmers began his New Guinea work, the thrilling incidents of which he has recorded in his "Work and Adventures in New Guinea." On his retirement, to undertake pioneering journeys in other parts of the island, the Suau district was left in the hands of Polynesian teachers. Now it is once more occupied by English missionaries—Messrs. Walker and Abel, two of the strong and earnest men that Chesthunt College has given to the great Papuan island. The former went out in 1888, the latter in 1890.

These two brethren have fixed upon the Island of Kwato as their headquarters. Samarai, or Dinner Island, had been chosen by Dr. McFarlane, and was without doubt the very best for mission purposes; but the British Government, which we need hardly remind our readers now rules over South-East New Guinea, requiring Samarai for Government purposes, an exchange was effected, and Kwato handed over to the Society. As

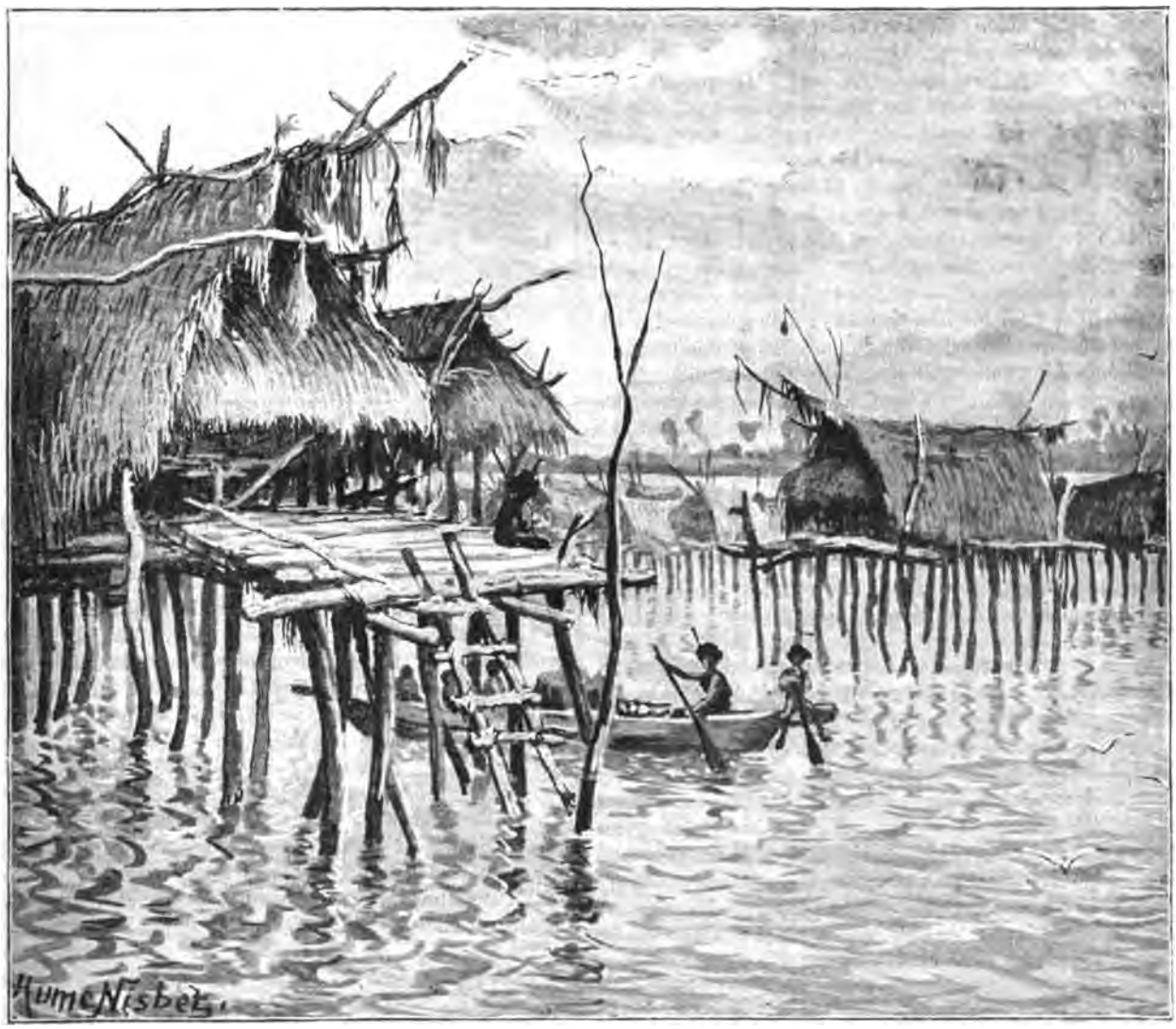
NEW GUINEA: AN INLAND VIEW FROM THE MOUNTAINS.

Digitized by Google

regards its fitness for becoming a central station, Mr. Abel reports :—

"Kwato is our own property. Every inch of it belongs to the Society. There is enough food and room here for a tremendous number of children, and we have no difficulty in getting the best of these independent young people to leave their villages for the happier and brighter surroundings which we have come to introduce, and which they especially appreciate. Walker will be able to pick up the most promising boys and girls recommended to him by the teachers at the various stations, and hand them over to me. In this way we may confidently expect the very best characters will ultimately be drafted into the Institution, there to be educated on a higher plane for native teachers."

The two missionaries have decided to live together. They had to weigh the pros and cons of separation and union, which are summarised as under by Mr. Abel. After much thought and prayer they decided to settle together, Mr. Walker to give his time and strength mainly to the superintendence of the out-stations, while Mr. Abel attends chiefly to the head-station and to the training of teachers and other central work :—



NEW GUINEA : TUPUSELEI, LOOKING FROM THE SEA.

"There were two courses open to us. One was to divide

Digitized by Google

this East End district into two, and for Walker to take charge of one-half, and me the other, working from different centres. The other course was the one we have adopted, to make one centre, and work the whole district together. A missionary settles in some central place with a tremendous district all round him under his superintendence. He places teachers —both South Sea Islanders and natives—throughout his district. He has two quite distinct and pressing claims upon his attention and time. He has first his head-station work. Here he has his schools, his students under training, his services, (in time) his translation work, his stores, and his business transactions with the Society to attend to. But he has as much again outside his head-station. Every village wants him, every teacher needs his supervision and advice; some his reproof and correction. If things are going ahead outside—there are new churches to build; there are school children to examine; there are honest, plodding, lonely teachers to cheer, often to doctor; there are church applicants to catechise and admit; and a hundred other smaller matters that need his attention. For both spheres of work special men are required. Where there is only one man in a district, half his work must always be at a standstill. If he goes away to visit his stations, his schools are closed, his students neglected, and everything must wait until his return."

Both missionaries are sanguine as to the issue. The arrival of the beautiful little lugger which the Niué people have presented to the Mission, and which has been called after them—the *Niué*—has greatly cheered the hearts of the missionaries. Mr. Walker writes :—

"Her working expenses will be very small and consequently I shall feel at liberty to go to a station, and stay, if necessary, four or five days, and thoroughly enter into the life and work of the place, whereas with the *Harrier* the fear of detaining an expensive ship has always effectually prevented me doing this. Moreover, the *Niué* is such a handy little craft, that we can get into all sorts of queer little nooks and corners where a big ship could never venture. With this little vessel at his disposal, one man can profitably devote the whole of his time to organising and advancing the out-station work; but the only way in which one man can be free to do it is for us to combine in the way we suggest."

Then, as regards the spirit of the men, we cannot forbear giving one or two more quotations. Mr. Walker says :—

"Personally, I have never felt more hopeful. Each day brings with it a keener sense of the high privilege of being engaged in this splendid enterprise. For anyone to pity us, on account of our being in New Guinea, appears to me in the light of my own feeling on the point simply foolishness. We are rather to be envied the great opportunity we possess of doing good and of serving Christ. If any other occupation can bring greater happiness than this, it is more than I know of. I thank God I am a missionary. I can think of no higher earthly honour than this."

With like simplicity, candour, and freedom, Mr. Abel writes :—

"We start our joint work full of hope. We have undertaken a tremendous task, but in Christ's name and at Christ's command. We must succeed if we are faithful, and that we may be sincere in the discharge of every duty our responsible position involves we seek the continuance of your prayers."

With such a mission-field and such labourers, have not we who stay at home much reason for determining that we, too, will be faithful, will see to it that the needs of these and like-minded workers for Christ shall be upheld and strengthened by our sympathy, our prayers, and our hearty and generous support!

IN the death of Bishop Crowther, Africa has lost one of her noblest and most devoted sons. The late Bishop was a man of whom the entire negro race might well be proud. His simple Christian character and childlike amiability of disposition endeared him to all who knew him, Africans and Europeans alike. In C.M.S. circles he was well known, but all friends of missions are familiar with the story of the African slave-boy who became a bishop of the Church of England. We had hoped in our present issue to give an outline of his career, which suggests many interesting questions bearing upon the advantages and disadvantages of a native ministry; but in consequence of the pressure of other matter we have to defer this until a future number.

THERE is a report, but happily the report is open to serious question, that Monsieur Coillard, the superintendent of the work of the Paris Missionary Society on the Zambesi, has lost his devoted (Scotch) wife. Most sincerely do we hope that the report is untrue.

FRESH troubles have arisen at Maré. After the departure of Pastor Cru, who had been the cat's-paw used by the Roman Catholics for the expulsion of our missionary, the Rev. John Jones, Pastor Lengereau was appointed to succeed him. By wise and kindly dealings with the natives

Digitized by Google

of both parties—the large division that were living in the interior and the much smaller one on the coast—he had succeeded in effecting something like a reconciliation, and at the annual festival of the churches there had been a gathering of 700 members instead of the 72 who met on the previous occasion. Pastor Lengereau shortly after left the island for a season, but was preparing to return, when he received an astounding letter accusing him of being the author of the troubles which had broken out afresh in his absence through the manœuvres of a chief and of a Government schoolmaster, and, above all, blaming him for the measures he had taken towards the restoration, in conjunction with the Governor himself. This letter was written, on behalf of the Governor, by the Director of Native Affairs, who must have known full well that the disturbances which had caused him such anxiety in the past had all ceased after Pastor Lengereau's arrival. Whence this strange forgetfulness? The fact is, Pastor Lengereau's absence from the island was the priests' opportunity. Having, in the *present* Governor, a devoted supporter, they had induced him to write this letter, knowing that, having only been recently appointed to the post, he had but little acquaintance with the real state of affairs in the island. It is to be hoped that the Paris Committee will be able to enlighten the home authorities, and secure for Pastor Lengereau full liberty of action.

APART from the tyranny of local governors, it is clear that the Turkish authorities of Constantinople are determined to interrupt, and if possible destroy, much of the educational work carried on by the missionaries of the American Board in the Ottoman Empire. Reports have reached the Board that the Turkish Minister has notified the various Embassies at Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a serious blow at educational work. Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made, remonstrances of Foreign Powers will be unavailing, cannot as yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorise the interference of Great Britain and other Powers to prevent such a course. According to the terms of the "Capitulations" between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these "Capitulations."

THE list of books published by the Japan Mission of the American Board during the five years from 1886 to 1890 inclusive, comprises thirty-four titles, several of them being volumes of from 400 to 800 pages. During these five years no less than 57,375 copies of these volumes have been published, including one-half of the edition of a hymn-book which was published in connection with the Presbyterian Mission. Since it was commenced, the Japan Mission of the American Board has published 444,325 copies of different works, having 29,236,200 pages. This record is certainly something remarkable.

WRITING, after a visit to the hills above Sungtheu, in China, a missionary of the Bâle Missionary Society says:—"I wish our dear friends at home could for once see how quiet the chattering women become when we show and explain to them some of the pictures of the Saviour's passion. Many an eye becomes moist. The story makes on these heathen a very different impression from that which it produces on us who have heard it so often. It is almost inconceivable to them that 'the greatest of worshippers' should have suffered so much, and the fact of the resurrection they never venture to call in question, for it appears to them to be only the rightful reward for His innocent suffering and dying."

THE Rhenish Missionary Society's *Journal*, speaking of the Sumatra-Batta Mission, says it is divided into two very different sections. In the northern section, where the Toba dialect is spoken, and where there are fourteen head-stations and sixty smaller ones, there are scarcely any Mohammedans, and the power of heathenism is largely undermined. At Silinding almost all the people have accepted Christianity. In the southern section (four head and twenty-one smaller stations) there are about 2,500 Christians, eight times as many Mohammedans, and scarcely any heathen. In this southern section the fanaticism of Islam is seen and felt more than in any other part of the West Coast of Sumatra. But Christianity makes its way, especially at Bungabondar, and recently at Sipirok and Padang-Bolak. At this latter place a chief, who was also one of the principal representatives of Islam, has become a convert. The reports from the various stations recently received show that in some cases the people suffer very much at the hands of Islam. One missionary complains that the Mohammedan *hadji* is trying to pervert the young men from those good habits and customs which are to be found sometimes even among the heathen. Another says that, through the growth of Islam, his work has become much harder. But another tells of a village where all the Mohammedans, having no *hadji*, agreed to accept Christianity on condition of a Christian chief making reparation for wrong done. The reparation was made, and so Christianity was accepted.

EAST AFRICAN MISSION STATION, HOHENFRIEDEBERG.—On August 30th, 1891, a small chapel was opened. By previous agreement a horn was blown on the morning of the opening day, and soon a small procession of Waschambas from Mlalo was seen descending the hill. The great chief of the district, Si Kiniassí, was unable to come, but

Digitized by Google

twelve or fifteen of his people, clad in white, entered the chapel, and listened to the address delivered in Kisuahili, and interpreted by a native Christian into Kischamba. This hill-country of Schele has many villages with from twenty to eighty huts, perched often on high rocks like eagles' nests. Each village has its chief, but all these lesser chiefs are subject to Si Kiniassi. The people are expected to do work for this head chief.

MONTHLY PRAYER MEETING.

THE meeting in January was well attended and marked by much fervour. The next gathering will be on Monday afternoon, February 1st. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the Mission fields will be given.

IS IT I?

"LABOURERS wanted." The ripening grain
Waits to welcome the reaper's cry;
The Lord of the harvest calls again;
Who among us shall first reply:
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?

Southern Christian Advocate.

CENTENARY OF FOREIGN MISSIONS.

A YEAR OF SPECIAL UNITED PRAYER.

THE Committee of the Baptist Missionary Society have arranged to hold a meeting for prayer every Thursday morning, from eleven to twelve o'clock, in the Library of the Mission House, Furnival Street, Holborn. It is intended that these meetings shall embrace all Evangelical missions. Representatives and friends of the various missionary societies have promised to preside or take part in the meetings. All friends of missions are cordially invited to attend.

The arrangements for February are:—

February 4th.—Rev. A. T. PIERSON, D.D., of America.
„ 11th.—Rev. JOHN SHARP, M.A., Secretary of the British and Foreign Bible Society.
„ 18th.—Rev. WARDLAW THOMPSON, Secretary of the London Missionary Society.
„ 25th.—Rev. Dr. JENKINS, Hon. Secretary of the Wesleyan Missionary Society.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

THE SITUATION IN CHINA.

WRITING from Shanghai on November 13th, the Rev. W. Muirhead was able to report that all things seemed to be peaceable and quiet in the interior. "However matters may be settled, there is no likelihood of war. The Chinese Government is being stirred up to suppress the vile and pernicious literature so long and so widely current in Hunan, and the province will no doubt be opened to foreign missionaries." The *Chinese Recorder* for November contains a translation of some ideas expressed by a Chinese preacher on "The Present Troubles in China and their Cure." The following is an admirable suggestion:—"Let us, then, seek a plan that shall settle the disturbances for all time—the plan that by settling one shall settle all. We cannot do better than that all the ministers of the Western countries at Peking, uniting in speech, request the Emperor of China to send one of his most intimate, greatest, and most faithful officers in person to the Western countries to examine fully the Roman Catholic and Protestant churches as to their rites, teaching, and books. On his return he should report faithfully all his views to the Emperor. Let the Emperor then send forth his Imperial decree, explaining the Roman Catholic and Protestant teachings and the meaning of the missionaries, and declaring it to all the people in the eighteen provinces. Then let this Imperial decree be engraved on stones, and placed throughout all the provinces—one in every yamèn, college, private school, public hall, in every village, market town, and city, and one in every great ancestral hall."

HOW TO MASTER THE CHINESE LANGUAGE.

AT the end of October, the Rev. E. Box returned to Shanghai from a five weeks' visit to the country. "My desire was to acquire greater facility in expressing myself in Chinese, and being right away from all foreigners, and living with my teacher amongst the natives, I felt myself making progress far more rapidly than in Shanghai, where English is so much spoken, not only by foreigners, but also by many of the

Digitized by Google

Chinese. During three weeks of my stay in the country I was living with my teacher in a Buddhist temple, situated at the top of one of the hills at Chapu, overlooking the Hangchow Bay, about 100 miles south of Shanghai. In this place I found many opportunities of getting amongst the people, and both in the town and in the country round about found they were most eager to buy my books, and receive the tracts I had brought for distribution. Of course my knowledge of the dialect was too limited to allow me to do much in the way of preaching, but I endeavoured, to the best of my ability, to make known to those I met the Gospel message. I found the people very friendly and anxious to hear, but even the limited experience I had made me realise how far away from their everyday thought that which we know as the spiritual was. Spirits many they believe in, but the idea of a spiritual life is a conception entirely foreign to their minds, as is, in most cases, the thought of that God who, Himself a Spirit, must needs be worshipped in spirit and in truth." When Mr. Box reached head-quarters, the Rev. J. L. Rees started again for Sang-zo.

INDIA.

DIVISION OF TONGUES.

THE Rev. E. P. Rice, B.A., feels much encouraged by the provision made by the Directors for opening up the new Mission at Chikka Ballapura. The political status of the town has been raised by the appointment of a sub-divisional officer, an "Assistant Commissioner"; and, unfortunately for us, the ground which Mr. Rice wished to secure for a mission-house has been taken by the Government for the new sub-divisional court. A reference to the map of the mission district will show that Chikka Ballapura lies close to the frontiers of the Kanarese and Telugu languages. It will, therefore, be necessary for one of the lay evangelists to learn Telugu, and the other Kanarese. Mr. Rice proposes to ask Mr. Hickling to study Telugu.

BERHAMPUR NEWS.

"I FEAR Berhampur news has been sadly lacking in the CHRONICLE. We hope to do better in future. Here are one or two of our more recent encouragements.

"One festival day we were preaching at Khagra. One of our Christians—a recent convert—got into an argument with a Hindu, but was unable to answer him. One of our schoolboys (from a very bigoted Hindu family) stepped up and supplied the missing argument. The Hindu went away, if not convinced, at least silenced.

"The other day Miss Robinson was teaching a girl in a zenana. The girl's brother came in from school. When Miss Robinson gave the girl a Bengali tract, the boy took it up and said: 'No, you need not give her that; I have it. The sahib gave it to me yesterday at school. It is a very good tract. But I wish you would give my sister one like this every week, then I could read them too; and you may be sure that I will take good care of them, keeping them all together!'

"I might add more, but I must put this away now. Letter-writing sadly runs away with work now. Still I feel sure that it is well for our friends at home to know what we are doing. It will help them *to know what to pray for.* And, indeed, we need your prayers. It is, indeed, as if we were face to face with a wall of thick darkness—a darkness that can be felt. No human words or work can pierce that, but only the light of God's own Spirit.

"'Therefore, brethren, pray for us.'

"W. G. BROCKWAY."

TRAVANCORE NOTES.*

ON November 26th, at Zionpuram, in the Nagercoil District, took place the ordination of the Rev. S. Taraparattadimei, who has now become the pastor of Zionpuram and three or four smaller villages around. The former pastor, Rev. J. Moses, has taken charge of the church at Tamereigulam. Dr. Sargood Fry led the opening exercises, Rev. J. Nathaniel engaging in prayer. The questions were asked by Rev. V. Moses, of Trevandrum, and Rev. A. L. Allan offered the ordination prayer. Rev. J. Duthie gave the charge, founding his remarks on Jeremiah xxiii. 29, and 2 Timothy iv. 2. Rev. V. Moses addressed the people, and Rev. J. Knowles said a few words. Rev. S. Taraparattadimei has for more than thirty years been a worker in the Mission, and the appreciation of the people with whom he had lately laboured as an evangelist was shown by their gift of a Bible as a parting memento.——In Tittuvilei district, there is a movement amongst the Pariahs, who are begging the Mission to begin work at two or three centres, but funds are not sufficient. In villages there, where there are Christians, the people are exerting themselves in erecting new chapels, which are urgently needed.——A daughter of an evangelist lately went with her husband, who is a son of a C.M.S. catechist, to Mandalay, and a daughter of one of our pastors is just starting with her husband, who is a native pastor of the S.P.G., to Natal.——At Trevandrum, Neyoor, and Nagercoil, at all of which stations there are Y. M. C. Associations, the week of prayer, from November 8th to 15th, was kept by daily evangelistic meetings, chiefly by young men for young men. One evening the Nagercoil friends visited Neyoor, and another evening a deputation from Neyoor went to Nagercoil. The singing of the medical students added much to the attraction of many of the meetings. On the 25th, a social meeting took place at Nagercoil, when coffee was served, and there was singing with instrumental accompaniment. A very pleasant meeting was the result.——On November 24th a lecture to women was given at Nagercoil, on "Home Life." The lecturer was one of the

* By Dr. Sargood Fry.

Digitized by Google

Seminary teachers, and there was a large attendance.—Five Seminary students were accepted as church members in December, and there are several more candidates.—Rev. J. Duthie reports that the Reading Room Evangelistic Services are not so well attended now as when the Hindu Tract Society was pushing forward its publications. This movement apparently has now died a natural death. Discussions at these services are now being raised in connection with the statements of the Salvation Army people, who say that the observance of the Lord's Supper and baptism is not binding. It is feared that many of the reports made by S.A. officers as regards "conversions" are not reliable, and *bonâ fide* work amongst the heathen is scarcely attempted.—The Madura American Mission has just sustained a great loss in the death of Rev. E. Yesudian, who died of cholera, after a few hours' illness. He was the second native Christian of South Travancore who received ordination, in recent times, from another mission, and it is an honour to our Mission to have given such a man to the Madura brethren. He was son of the late native missionary of Tittuvilei, and, in spite of great difficulties, he had won his way by patience and love to a position of great influence and was respected by all who knew him.

MADAGASCAR.*

THE WHIRLIGIG OF TIME.

THIS morning, a bright little boy, about six years old, was brought to me with a request that I would recommend him for admission to Mr. Richardson's very popular infant school. A strong argument urged in favour of his admission was that he is a grandson of Ramiandravòla. And pray who was Ramiandravòla? An officer who was a most bitter opponent of Christianity, and before whom the persecuted Christians often trembled. Indeed, among the people generally, his name became a synonym for cruelty and harshness. I remember once hearing my bearers speaking of some particularly acrid wild oranges growing near the coast as "Ramiandravòla's oranges." But education and Christian influences can change all that, and this bright-faced laddie, though sprung from such a stock, may yet grow to be a follower of Him who said: "I am meek and lowly in heart."

EAGERNESS FOR EDUCATION.

SPEAKING of the above-named infant school, it is pleasant to know we could with ease secure several hundred additional scholars, if only we had accommodation and teaching staff. Another indication of the appreciation of good teaching is that the Friends' Boys' School at Ambohijatovo is so full that no new scholars can be received.

* "Madagascar Notes," by Rev. W. E. Cousins.

CHRISTIAN INFLUENCE OF OUR HIGH SCHOOLS.

I HAVE been more and more convinced since my return of the immense value of our high schools—I mean of the schools under direct and constant English superintendence. The whole school life is a moral discipline, and trains to habits of order, punctuality, and truthfulness. But, above all this, there is in these schools, as there never was to the same degree before, a direct and powerfully felt influence in favour of personal decision for Christ.

ENGLISH PATIENTS AT ISOAVINANDRIANA.

WHEN the new hospital was planned, certain private wards were so arranged as to be available for Europeans; and within a few weeks of its opening several miners from the West Coast were received as patients. A few days since I heard of five or six being in the hospital at the same time. This is a great advantage to distressed, fever-stricken men, and has no doubt saved lives that were in great danger; but it also tends to promote kindly feelings towards mission work among a class of men who are not generally disposed to appreciate it. Some who recently left for the Transvaal have promised to try and raise a handsome subscription among their friends there.

CENTRAL AFRICA.

RISKS AT A MINIMUM.

REFERRING to the return to England of the Rev. J. P. Southwell, Dr. Mather writes:—"There are risks certainly, but I can assure you they are at a minimum now to what they have been. Ladies safely travel along the path, and in some cases escape sickness altogether. For myself—and I think I can speak for my brethren—we feel disheartened at the unexpected breakdown of Mr. Southwell. The burden of the work is laid on us, and we appeal to you to send us men, and to send them at once."

SAMOA.

THE MISSION BARQUE, "JOHN WILLIAMS."

THE London Missionary Society's barque, *John Williams*, Captain R. Turpie, arrived at Apia, Samoa, on the 8th inst., after a cruise among the out-mission stations in the Pacific. The trip occupied eighty-one days from Samoa. Writing to Mr. T. Pratt, the agent for the Society here, Captain Turpie states that the voyage throughout was quite uneventful, all the mission people being landed from the ship without the slightest accident. The *John Williams* was to remain ten days at Samoa, and then sail for Niué, Savage Island, *en route* to Sydney. At Niué the vessel embarks the Rev. F. E. and Mrs. Lawes, who, on arrival at Sydney, will proceed on a holiday trip to England. The *John Williams* was expected at Sydney about Christmas.

Digitized by Google

Just before the barque visited the Gilbert Islands very severe weather prevailed, during which there were several tidal upheavals, the result, doubtless, of submarine disturbances. Tidal waves broke high over some of the islands of the group, causing great loss of life, and completely demolishing houses. At one island alone, the Rev. J. W. Hills, of the London Missionary Society, writes, no less than eighty natives perished. The track of the tidal waves is not known, but, as the Gilbert Group has suffered so severely, it is scarcely probable that other islands have escaped devastation, and further information is anxiously looked for.

NEW GUINEA.

ENCOURAGING TESTIMONY FROM REV. J. CHALMERS.

THE Rev. J. Chalmers was very pleased with all he saw of the mission work on Murray Island recently. "I consider it in services and teaching the foremost of all our stations. At Mabuiag we had a really good time. The teacher there is ably assisted by one or two South Sea Islanders and a lad trained on Murray. The 'May' meeting was a great success, although the money collected was not so much as on a former occasion, because 'no man got too much money this time. No got him shell, no got him fish.'"

AUTOBIOGRAPHY OF DANIEL, EVANGELIST.

I WAS born of heathen parents, in the year 1812, at a station named Kunnatoor, about six miles to the south-east of Pareychaley. By birth I am a Sudra. The Sudras in Travancore as a class have more or less constant relations with the native Government. On condition of rendering certain services to the Government, grants of compounds and paddy lands have been made to my family free of tax from time immemorial. These are held and enjoyed by the family, up to date, who render the required services. I think it may not be thought presumptuous on my part when I say that the family was respectable and well-to-do at the time of my birth.

I was sent early to the nearest indigenous school available, and acquired what may be called a primary education. As early as in my sixteenth year I was able to satisfy the Government of my ability to render such services as devolved on the family in connection with Hindu religious and charitable establishments.

Just about that time the pioneer-missionaries, Rev. Messrs. Mead and Abbs, began their missionary operations by establishing congregations and building churches in these parts. As a result of their untiring efforts, a small congregation was formed in the neighbourhood of my residence, named Kunnatoor, which still exists as a small congregation. A pious and able catechist, named Anbudian of Nagercoil, father of Theophilus, evangelist, of Salem, was put in charge of the newly-formed congregation. Under the pastoral care of this remarkably devoted mission agent the congregation got on very well, and his self-sacrificing labours and example exerted a very powerful influence all around the neighbourhood. His labour of love soon attracted my attention too. Though previously I was opposed to Christians, ever since the advent of the aforesaid catechist a marked change was effected in me, and so I became a friend of the agents and Christians. Mr. Ashton, a Eurasian assistant-missionary, who had done excellent service in this district, and who had heard of my violent acts of oppression to the agents and Christians, on seeing me for the first time was very much surprised, and said he could not believe that a young man of my stamp would do so much mischief to Christianity. My attachment to the mission agents became so powerful that ere long, after thorough deliberation, I resolved to cast in my lot with them. This resolution of mine was at once communicated by the mission agents to the venerable missionary, the Rev. J. Abbs, who was only too glad to employ me as a teacher in the local school (Kunnatoor) in 1839. This excited the fury of my kinsmen to some extent, but, as no public profession of Christianity was made by me as yet, they did not persecute me much. But they and the neighbours, as well as the Proverticar and his accountants conjointly, made most strenuous efforts to induce me to leave the mission work and give my sole attention to the management of the family property, and of the performance of the services to the Government. Open refusal was made by me to conform to their views, even at the sacrifice of forfeiting the family property, including the serviceable lands. Vexed at the stern refusal, the Proverticar summoned me to his cutcherry the next day, publicly insulted me for keeping company with the Christians of low caste, and in the evening shut me up in that part of the prison allotted to low castes, a few of whom also were shut up with me to the night. After remaining in the prison for the whole night, I was released in the morning, and on representation to the missionary of the unjust act of the official, I was kindly appointed as an inspector of schools, so as to shield myself from the impending oppression and calamities of enemies around my native village.

Though the work of school inspection was really a promotion to me, yet I could not do it without realising my incompetency for such a responsible work. Accordingly I made up my mind to join the preparatory school at Neyoor, where I was readily admitted by Rev. C. Mead. At this time, as the bungalow at Pareychaley was not finished, Mr. Abbs' resident station necessarily was Neyoor. In Neyoor I had my boarding with the other Christian students. This was the commencement of a new career in my life. My relatives and others, seeing that I violated the rules of caste so publicly, naturally concluded that I had become a convert to Christianity. They were highly vexed and exasperated at

Digitized by Google

this step; but as I was under the immediate protection of the missionaries, they could not easily offer me any violent opposition. But I am sorry to say that my eldest sister, being overcome by grief and mortification at my becoming a Christian, put an end to her life by committing suicide.

During my course in Neyoor I was very kindly treated, not only by the missionary benefactors mentioned above, but also by the medical missionary, Dr. Ramsay, who, seeing that the stipend allowed me was inadequate to meet my expenses, graciously paid me something extra every month out of his own pocket. After receiving two years' training there I came back to Pareychaley, and immediately made a public profession of Christianity through baptism, also on the self-same day I was admitted into church-fellowship. Mr. Abbs considering that my stay nearer my native place would give my relatives opportunities of persecuting me, sent me to take charge of Irumbil congregation, which is about fifteen miles to the north-west of Kunnatoor. I must here gratefully acknowledge that I received an exceptionally kind treatment from all the mission agents of the day. The Sudras as a body, including officials of low standing, spared no pains in attempting to draw me away by persuasion, entreaty, remonstrance, and threats. But, I am thankful to God that, by His sustaining mercy, I was enabled to bear all opposition. The next sphere of my labour was Amaravilei, where I was doing the work of God successfully for a considerable time. Considering that married life would help me on in my work, I now married a young woman of a lower caste and settled myself at Pareychaley, near the missionary, where I live up to this time. Subsequently the district was divided into eight divisions for the purpose of securing efficiency in work, and Pareychaley division was assigned to my pastoral care. Along with the onerous duties of superintending the division, I took an active part in the working of the district in general, such as securing lands for mission purposes, superintending building works in connection with the bungalow, &c. The chapel work at Pareychaley was entirely committed to my care. In the time of Rev. S. Mateer I was, at his recommendation to the Travancore District Committee, raised to the grade of an evangelist, and continued in charge of a division. During the time of the Rev. G. O. Newport the western division of the district was assigned to my care, and I continued in that work until 1881, when the Rev. J. Emlyn, seeing the declining state of my health on account of old age, put me in charge of the congregation of Pareychaley. In 1889, feeling my incapacity for responsible work, I retired from active service on a fair pension, for which I am grateful to the Mission.

OLD DANIEL.

A retrospect of my career gives me great pleasure and satisfaction. I am happy to say that, through my untiring

Digitized by Google

efforts, a good many congregations were formed, and many brought to the feet of the Saviour. Some of the caste Hindus, too, were converted to Christianity through my labours, a few of whom left for other places, a few apostatised, and one, named Adam Pillay, a Sudra, whose grave is still to be seen in the graveyard at Pareychaley, died a believer while in mission employ. A son of a rich and influential Tassildar of this neighbourhood, named John Christian, was converted to Christianity through the religious teaching that he received from me in his younger days.

I am now seventy-nine years old; being very weak, I am confined to bed. Having committed myself, and all my concerns, to the unmistakable guidance of the Almighty, I am patiently looking forward to the end. "Let me die the death of the righteous."

PALPANABH'AM DANIEL.

Pareychaley, Travancore, S. India.

WOMAN'S WORK.

LETTER FROM MISS COX TO HER FRIENDS IN AUSTRALIA.

ADELAIDE HOUSE, SALEM, S. INDIA.

MY DEAR FRIENDS,—I want you to know about the starting of my first school for girls in Salem, for I think it may interest you, and you may wish to help that school in some way. . . . We found a fine central position in the heart of the town, in a part occupied chiefly by the silk-weavers, and near the Brahmin street; but there was no place there that you could have imagined could be used as a school-house. However, opposite the principal temple, with its striped red and white walls and carved stone images, was a sort of broad, elevated, covered verandah (as I daresay you would have called it), entirely open in front and half of the sides, but rather dark at the back. The tiled roof was supported in the middle and in front by dark wooden pillars carved with hanging bunches of banana fruit, and the innermost part was three or four feet higher than the rest, with steps leading up to it. On each side opened one tiny room with a window about the size of this sheet of paper. The whole place was what is called a "choultry," or rest-house for poor travellers, and belonged to a Brahmin, who had probably built it as a work of merit for the accommodation of visitors to the temple festivals. The place did not seem to be used now, and was dirty, and had building materials and heaps of dry mortar piled up on the floor. This, then, was the appearance of my school premises when I first viewed them. While we stood there talking over the *pros* and *cons* of renting this place, a crowd had gathered round discussing our probable intentions, and from the crowd stepped a man who said he was the owner of the place, and would let us have it *rent free* for use as a girls' school, if we put it and kept it in repair! This was a great thing, to be saved all rent, and we determined to take it for the purpose named. A few days after this, I went with a young native Christian, wh n I had engaged as headmaster, to again look at the place a see what must be done before we could use it. This was ·ı a Tuesday, and we determined to open the school on the following Monday. We decided that we must have the building-stuff removed, have it cleaned and whitewashed, have tatties (bamboo blinds) made to hang in front and at the sides to shut off the sight of the busy street, have a portion of the roof repaired, &c., &c. We must also get split bamboo mats for the prospective scholars to sit on, a blackboard, a chair and table for the headmaster, and a stool for the second master.

The next day, the owner of the place and Samuel, who was to be headmaster, appeared at the bungalow in great perturbation of mind. The temple authorities and other Hindus were very angry with the owner for letting me have it for a mission school, and wanted to make him withdraw his promise. The man seemed frightened rather, but inclined to be brave, and did not demand rent as I felt he was going to do. But he wanted me to have a signed agreement between us, stating the terms on which I was to occupy it, and promising to keep it in order for a certain number of years. This frightened me a little, but seemed reasonable enough, and so in a day or so two documents in Tamil were drawn up on Government stamp paper, and signed by me and him, and both witnessed. . . .

Monday, the 15th, was a day begun with very earnest prayer on my part, for I felt it would be an anxious day at the best. When I drove up in the bullock bandy to the place, I found to my relief that the rubbish had disappeared and the place looked fairly clean. It was crowded with people—Brahmins and others—who had come to quiz and see how we set about our new venture. There is a Tamil proverb, "Crooked at first, crooked throughout," and I most earnestly desired that it should be a *straight* beginning. The men and passing school-boys crowded the place so that I could scarcely see all my little girls at first, but at last I saw *five* little bodies sitting on their strip of matting along the wall. All day long, people came and went, and there was no way of keeping them out, nor would it have been wise to try and do so, for that would have angered them. By the evening of that day, the conductress had brought twelve girls, on Wednesday there were twenty-five, on Friday over forty, and at Saturday morning school we had the names of fifty-two little Hindu girls down on our list! Now, is not that splendid? They were all weavers' children. The proud, clever Brahmins stood aloof. On Friday, two pretty Brahmin girls were brought, but there was such an outcry among the neighbours that in fifteen minutes they were taken away again! So much for caste prejudice. Never mind. In a month or two I shall have Brahmin girls. . . .

The school hours are from eight to eleven and two to five, and on Saturdays a *half* holiday only. I go every morning

Digitized by Google

and see what they are doing and hear the elder ones read, and give them a little dictation, and the four or five most nimble-fingered girls have begun a patchwork coverlet made of the numerous pretty pieces sent in various boxes from Australia. Even the Tamil headmaster cannot always make himself understood by these children, who speak the weavers' *patois*, and he has had to learn a regular vocabulary for "Stand," "Sit," "Don't talk," etc. There is one tiny creature in the infant standard named Râmi who is most dreadfully afraid of me. It seems as horrible for me to have a white face as it does to little English girls when they first see a black man. When all the other children stand up and make "Salaam" to me, Râmi sits quite still and turns her face right round to the wall. She ran away once, but is gradually getting over her fright.

Please remember my school in Salem, and pray that it may succeed and grow strong in numbers, and that all the girls who come may learn to know something about Jesus Christ.

LOIS A. COX.

PERSONAL ITEMS.

CHINA.—The Rev. M. H. Wilson reached Canton on October 30th. "The first Sunday was the day for the monthly visit to Fatshan, and as we walked through the narrow streets there in single file, we were objects of intense interest. The salutes which the Chinese gave us were not after their usual politeness, but I am becoming accustomed to them now, and do not mind them. I find Mr. Pearce's name honoured wherever I go, both missionaries and people praising him very highly."—Miss Halley, accompanied by her mother, arrived at Shanghai from Australia on November 14th. Her training and experience in hospital work will open up much useful work among the natives.—Miss Browne, of the same Mission, will shortly be severing her connection with the Society, on the occasion of her marriage. Miss Alice Rea, of Sydney, has been appointed to take her place. —Dr. Davenport, writing on November 24th, was back in Hankow safely, and hoped to go on to Chung King in two days. Mrs. Wilson was going up with them.—Mr. Terrell expected to reach Shanghai on December 28th. —Dr. Roberts, availing himself of the presence in Tientsin of a young medical missionary, took a much-needed change to the sea coast town of Chefoo, accompanied by his sister, who also was run down in health after the strain of passing her last examination in the language.—Dr. Chalmers has just returned from the preliminary meeting at Shanghai, of the revisers of the Chinese Bible, appointed by the recent Missionary Conference, and is settling down to the important work to which he has devoted the evening of his days, and the ripe Chinese scholarship that so well fits him for it.

INDIA.—In November the Rev. G. M. Bulloch made a tour "eighty miles round" in the district of Almora, having been to Hawalbagh, Takula, Bageswar, Sani Udhyar, Baus, Ganai, and home by Daulchina. He met with all sorts of treatment—cold, warm, and indifferent—and perhaps the strangest of all was to find that some of Jai Datt's relatives, whose village he visited, were very confidential, one young man expressing his almost readiness to come out. At Sani Udhyar the people are very anxious for the missionaries to open out work. It is rather distant from Almora and difficult of access, but a good centre for work.—Mrs. Goffin, wife of the Rev. H. J. Goffin, of Kadiri, was taken seriously ill in October with enteric fever, and will have to leave for England with her baby in March next. "After that, if it please God to give me health and strength," adds Mr. Goffin, "I hope to set to and give two years' good work to this terribly benighted and degraded district."—The Rev. T. E. Slater landed at Madras on December 13th, and proceeded to Bangalore a few days later, without having, we regret to say, derived the benefit that was looked for from the voyage. We shall hope to receive a better report after he has settled down at his station. —The Rev. Mr. and Mrs. Thomas, of Vizagapatam, sustained a great bereavement immediately on landing at Madras. Their baby died of dysentery about half-an-hour after reaching the house of the Rev. M. Phillips. Mr. and Mrs. Thomas reached Vizagapatam on December 5th, and were very much cheered by the pleasant welcome given them at the landing stage by our native Christian and Eurasian people, as well as a number of non-Christian Hindus.— Miss Jagannadham, recently appointed by the Government to be head of the Cama Hospital, Bombay, is the daughter of our native ordained missionary at Vizagapatam (the Rev. P. Jagannadham). She studied at Edinburgh, and is the first Indian medical lady who has ever left this country to take up such a prominent position in India.—The Rev. J. Duthie writes that the Nagercoil Seminary has been recognised by the Madras University as an Institution teaching up to the Matriculation Examination, which will mean additional expenditure on both teaching staff and buildings. In another letter Mr. Duthie tells us: "A little time back we had a letter from the superintendent of the Sunday-schools in connection with Dr. Dale's church, just to inform us that they had arranged to pray for us by *name* for three months. How precious to us missionaries to know this! It is by prayer surely that our work is to prosper."

AFRICA.—The wife and children of the Rev. J. T. Brown, of Kuruman, are coming home, Mrs. Brown having been

Digitized by Google

seized with a severe attack of illness four months ago, which showed alarming symptoms. She has first had to undergo treatment at the Kimberley Hospital to enable her to stand the voyage.—Dr. Mather writes that Miss Mawson (now his wife) performed the journey into the interior with remarkably little illness. The Doctor himself was less fortunate. He left Niumkolo on July 11th for the purpose of meeting his bride, and arrived at Karonga's on the 26th of that month. He was unavoidably detained there for five weeks, owing to an accident to the s.s. *Domira*. They, however, met at last at Blantyre on September 15th, and were married on the 25th, first at the Residency, Zomba, by H. H. Johnston, Esq., H.M. Commissioner, and, later in the day, at Domasi, a sub-station of the Church of Scotland Mission, eight miles distant, by the Rev. Dr. Scott.—The Rev. J. P. Southwell, who was ordered home from Central Africa on medical certificate before he had reached his destination, the doctors pronouncing him unfit to return, is thinking of taking a pastorate at home.

SOUTH SEAS. — The Rev. W. N. Lawrence, of the Hervey Islands, was proposing to send his wife to Sydney for medical treatment in December, not expecting her back at the earliest until the *John Williams* is due in April or May.—The *John Williams* was expected at Sydney by Christmas with the Rev. F. E. Lawes on board, *en route* for England.—"At last we have Russian influenza," reports Dr. Davies, of Savaii, Samoa, November 23rd. "Mrs. Collier, the very worthy but delicate wife of Mr. Collier, Wesleyan missionary, succumbed after a relapse. Foreign residents in Apia are falling victims, and whole villages of Samoans are prostrate. I had a sharp attack myself, but to-day managed to continue dispensing for seven and a half hours. Nearly every case was *la grippe*."

BRITISH GUIANA.—The Rev. J. L. Green and his wife and daughter had a very rough passage out. One specially sad event occurred on the Saturday after leaving port. A first-class passenger, in a violent lurch of the ship, was jerked overboard into the sea and lost. He was a tall man, but was thrown violently against the rail, and, losing his balance, fell over. In his fall he seized the wire netting, but it gave way and he disappeared. Nothing more was seen of him. To add to the tragic character of the event, his wife was eye-witness of the accident. On Mr. and Mrs. Green's arrival at their station they were welcomed with great jubilation. Sunday-school children lined the road, and crowds of men and women hemmed in their conveyance on all sides. Alighting, they were borne in triumph to their house.

MEDICAL MISSION WORK IN THE URAMBO DISTRICT.

WHAT HAS BEEN DONE IN TWELVE MONTHS.

IN the last annual report of the Society, we read:—"At length, after many sorrows and bitter disappointments, the Central African Mission appears to be thoroughly established, and with sound expectations of permanent and successful work. Alike at Urambo and at the Tanganyika stations, the prospects are brighter than they have ever been before." *

We have now the pleasure of following this up with a communication from Dr. G. A. Wolfendale, in which he gives an account of his first year's connection with the Urambo Mission. "When," he writes, "I look back, I feel full of thankfulness to God for all His goodness, and for all the blessings vouchsafed to me."

Dr. Wolfendale has selected Kilonguli, situated on a hill three miles from Urambo, as the site for his own residence. Prior to going there he occupied temporary premises at Urambo, and treated a great variety of cases from far and near, averaging ten to fifteen per day (Sundays excepted). Even native doctors came to him, some for treatment, and others bringing their own patients. Many of the people in their ignorance scarcely know what thankfulness is, but our friend has been cheered and stimulated by the thought: "Done to one of these, done to Me." "In my own mind," he adds, "I feel convinced that our work is not in vain." He has not, indeed, been entirely without manifestations of gratitude on the part of his patients, and those who have shown gratitude have been in thorough earnest.

"I will give you one instance. Some few days ago a poor old man came to me with a tumour which was giving him a great deal of pain, and gradually weakening him, wearing away his strength. I operated, and thus relieved him, and the poor fellow fell upon his knees and elbows, and with clasped hands and tears in his eyes, and a face full of gratitude and love, expressed in his native tongue his gratitude. I said to myself: 'Well, if only I see the spirit of thankfulness thus shown once a year, I shall feel rewarded.'"

Although he has had under his care the ruling chieftainess, as well as her sister, and several head men of different villages, who have made presents of goats, fowls, and sheep, the doctor has not yet been able to realise his ambition of making the Medical Mission self-supporting, nor is this to be wondered at. In the meantime he is seeking to raise £30 annually among his own friends for this purpose, and is generously adding a substantial amount from his own purse. Of the work generally he says:—

"And now I must tell you a little of my work here at Kilonguli. I came over here in May. During May, June, and July I was busily engaged superintending the

* In the same report will be found a lengthy decennial review of the Mission as a whole, by the Rev. D. P. Jones, which will be found to be very helpful by those who desire to have the history of the Mission before their minds.

Digitized by Google

building of my temporary house, which I have so constructed that it will form a good hospital, having a central ward capable of containing six beds, a private ward at one end, and the dispensary at the other. There is a verandah where the patients can assemble. Already the average number amounts to ten per day. I have also several out-patients in the villages round about. My house and premises completed, I started a small cottage hospital, consisting of twelve small native huts, which I am erecting at my own expense. Two are completed and occupied by patients. They bring their own food, and I allow them 'one wife only' to live with them, who cooks their food and looks after them. I am glad to say that several of my men are living on the compound, having built their own houses. I think I told you I am working entirely new ground, living in the midst of a splendid and loving people, although poor, ignorant, and superstitious heathen. I love them dearly, and I feel convinced they love me. Here in this district alone there are hundreds of people just waiting to be taught and enlightened."

By the same mail we learnt from Mr. Shaw, under date October 21st, that he had just moved into his partly restored house. He anticipated that the building would be finished before Christmas, though the store-rooms might be delayed a little longer.

THE meetings for February of the London Band will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on—

Friday, Feb. 5.—Letters from Missionaries, received by the members, to be read.

Friday, Feb. 19.—An address by the Rev. J. E. Newell, of Samoa, entitled "Our Native Ministers: how we train them, and what they do."

THE Young Men's Missionary Band of the Manchester and Salford Auxiliary has recently issued its first report. This Band was inaugurated on October 20th, 1890. The number of members at that time was seventy. At the close of the session there were one hundred. After the inaugural meeting there were seven ordinary meetings, at which lectures were delivered by missionaries and others, and papers read, followed by discussions.

It is earnestly hoped that in a little time the Band may be in a position to offer to give addresses in Sunday-schools; but at present many of the members are so fully engaged in various forms of Christian work that they have not been able to undertake this. The greatest difficulty they have had has been the want of a suitable room in a central position. At first they met in Roby Schools, but when these were no longer available, friends at Knott Mill most generously provided a meeting place. But the Young Men's Band will hail with delight the day when the Congregational Memorial Hall of Manchester is opened, and they can find a comfortable home under its hospitable roof.

The Committee earnestly ask the pastors of churches and the superintendents of Sunday-schools to urge the young men, over whom they have any influence, to join the Band, that they may become interested in this all-important question, and enlist the sympathy and aid of others; and they give a cordial invitation to young men to join them, and promise them a hearty welcome. The subscription is only sixpence per year.

ANNOUNCEMENTS.

DEPARTURES.

MR. THOMAS JOHN BURTON, M.B.C.M., appointed to CENTRAL CHINA, embarked for SHANGHAI *en route* for HANKOW, per steamer *Oceana*, January 8th.

The REV. J. D. HEPBURN, returning to PALAPYE, Bechuanaland, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Mexican*, January 9th.

The REV. THOMAS INSELL, returning to BENARES, North India, embarked for BOMBAY, per steamer *Clyde*, January 14th.

BIRTHS.

THOMSON.—November 14th, at Hong Kong, China, the wife of Mr. J. C. Thomson, M.A., M.B.C.M., of a daughter.

LLOYD.—November 24th, at Palapye, Bechuanaland, South Africa, the wife of the Rev. Edwin Lloyd, of a son.

JOSELAND.—December 11th, at Chiang-Chiu, South China, the wife of the Rev. F. P. Joseland, of a son (Arthur Noel).

MARRIAGES.

MATHER—MAWSON.—September 25th, at the Residency, Zomba, East Africa, by H. H. Johnston, Esq., Her Majesty's Commissioner; also at the Church of Scotland Mission, Domasi, near Blantyre, by the Rev. Henry E. Scott, M.A., L.R.C.P. and S.Edin., Charles Benjamin Mather, L.R.C.P. and S.Edin., of Kawimbe, Lake Tanganyika, to Henrietta Sarah Mawson, daughter of Mr. Henry Mawson, of Forest Gate, E.

LUCAS—EARP.—December 14th, at the Congregational Chapel, Davidson Street, Madras, by the Rev. Edwin Lewis, the Rev. Bernard Lucas, of Bellary, South India, son of Mr. Albert Lucas, Edgbaston, Birmingham, to Mary Jane Earp, daughter of Mr. Ambrose Earp, Vyse Street, Birmingham.

DEATHS.

MCFARLANE.—October 18th, at Chi Chou, North China, Elliott, son of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., aged ten months and three weeks.

THOMAS.—November 27th, at Madras, South India, Elizabeth, daughter of the Rev. Morris Thomas, of Vizagapatam, aged eight months and three weeks.

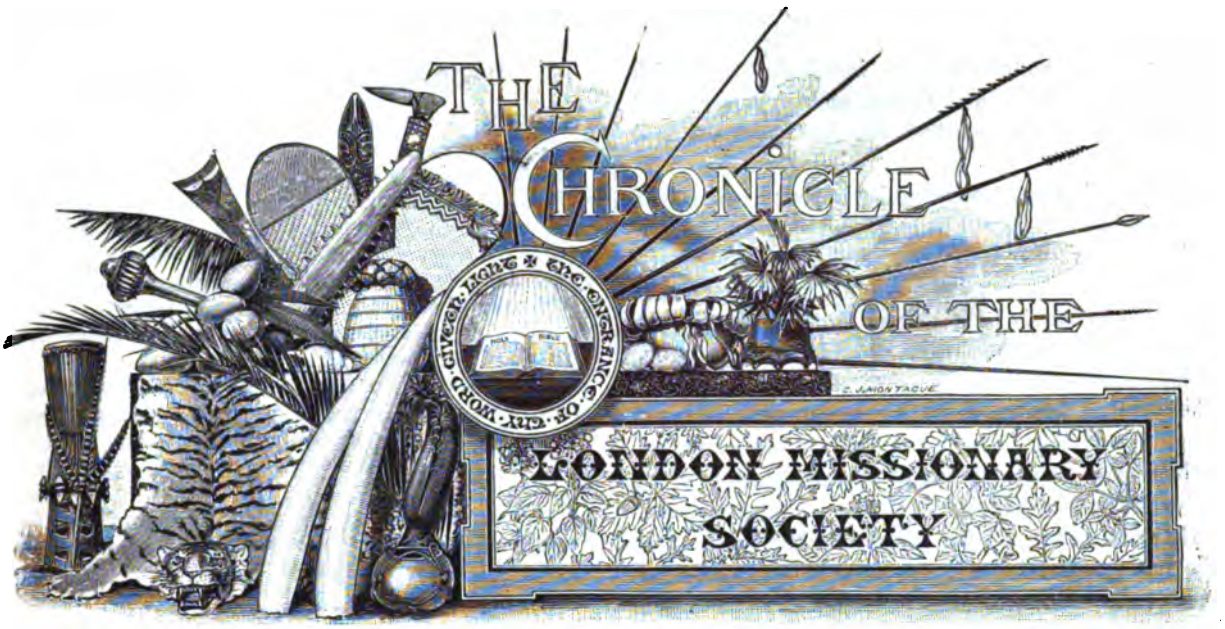
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. EDWARD H. JONES, *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 3.—New Series.] MARCH, 1892. [Price One Penny.

TO YOUNG MEN—AND MORE ESPECIALLY TO UNDERGRADUATES AT OUR UNIVERSITIES AND STUDENTS IN OUR COLLEGES.

"Who will go for us?"—Is. vi. 8.

I THINK it pretty certain that no man will take the trouble to read articles in the Chronicle who is not in some degree shaping his life by the desire that it should glorify God. A life that is unguided by the spirit of obedience is a life destitute of strength, and likely soon to prove a burden and a curse to the possessor; and I address myself to those who have definitely accepted the name of *servant*, and who, in their deepest hearts, honour service and repudiate every conception of life which does not hinge on it. And, further, I address those servants who own Christ as their Lord, and are supremely wishful to understand His mind and do His will. And I invite such to consider in the present needs of the world, and the present opportunity of their own lives, what is the bearing upon them individually of Christ's great command to His Church, to go forth into all nations preaching the Gospel.

We are standing this year at the end of a century of mission work, undertaken by the Protestant churches of Europe. Its beginnings were humble indeed. There was but a handful of men and women who were meeting in prayer, and from them the Holy Ghost separated William Carey unto the great work to which He had called him. The cobbler then laid down his last and set out for India, amid the disapproval and contempt of Church and State alike. The end of the century is a praise and a glory to God! Instead of a hostile government we see a friendly one; in the place of an apathetic and incredulous church we see an aggressive one; whilst in every heathen land men and women are calling on the name of the Lord, and growing up into the stature of Jesus Christ. Who can assess the everlasting honour that shall belong to the faithful men and women who, under God, have achieved this vast result?

And yet the immediate effect is that a cry comes to us from the scattered Church abroad to send great reinforcements of labourers, because the harvest is too great for them unaided to gather in.

Now I appeal to you who have proved Christ's power to win and redeem your nature to admit this cry to solemn audience in your heart. We put honour on men who go out unto the ends of the earth at the bidding of this imperial country to lay the foundations of good government, or to build up the political and social fabric of the dependencies of the Crown. But there is no enterprise so honourable as that of the man who goes out to lay those surest and deepest foundations of all progress which are furnished in men regenerated in the Gospel of Christ.

Digitized by Google

I ask you to open your ears to the inarticulate cry which reaches us from India and China, and from sorrowful Africa, and to consider whether the Lord hath not need of you there.

The present is a great opportunity in your lives. If you make a mistake now it will be hard and costly to repair. And I ask you to exercise your fullest powers in the active endeavour to know the mind of Christ concerning you. It would surely be a grave mistake were you to think that God's authoritative call to this great work could only reach you in the form of some overmastering conviction that left no room for the exercise of your reason and your will. Christ has enjoined upon you not only the earnest contemplation of the great harvest-field, but also the duty of praying God to send labourers, and thus He prepares you to offer yourself for the work. Out of the quiet realisation of the need that there is of labourers the readiness to go must spring.

And do not readily conclude that you are not fitly endowed for this great work. The endowment is God Himself, and it has ever been His wont by the things that are not to bring to nought the things that are.

I have spoken of the everlasting honour which belongs to those who, in the century now ending, have carried the Gospel to the heathen. How happy for them and for the world that they resisted every temptation to swerve from that path of service; how rich are they in the memory of the courage and fidelity of their obedience! The century upon which we are entering is big with promise. Already India looks up wistfully to Christ, half persuaded to yield itself to His claims, so that Sir W. W. Hunter predicts that if the Christian churches are faithful in this hour the result is sure. China, in its alternate paroxysms of love and hate, is like the possessed boy who was set before Christ, and in many a Chinese Christian saint we see the healing of the Master's touch. But from China, as from all other heathen lands, the call for reinforcements comes. May God forbid that this call shall be in vain!

I can well believe that there are a thousand reasons why you should not yourself respond to it. But will you deal in this matter directly with the Lord Himself? Will you fulfil His clear commands of lifting up your eyes upon this work, of earnestly praying that He will thrust out labourers into it, and of taking up your cross in readiness to follow whithersoever He will lead? And then, when you have done this, *will you ask Him to decide your way*, and will you straightway and humbly take it?

E. ARMITAGE.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 26th, 1892.—J. MCLAREN, Esq., in the Chair. Items of special interest.

The Board passed a resolution of thanks to J. Newberry, Esq., of Warlingham, Surrey, for his generous offer to contribute £200 per annum, for a period of not less than three years, towards the expense of carrying on a Mission in the region around Lake Ngami, Central South Africa. The Directors gladly accepted this offer, as being quite in accord with the Society's already expressed intention with reference to the extension of work in that region.

The Board agreed to the Rev. R. Stewart Wright, of the Central African Mission, accepting a temporary pastorate at Haydon Bridge, Northumberland, under certain conditions, which will enable him to still render occasional help in deputation work.

An offer of service from Miss Emma Ardell, of New South Wales, was accepted. This is the sixth lady missionary received by the Society from the Colonies.

Board Meeting, February 9th, 1892.—J. MCLAREN, Esq., in the Chair. Items of special interest.

The Chairman expressed the general feeling of sympathy and regret at the enforced absence through illness of both the Foreign and Home Secretaries.

The Board expressed its gratification at hearing from the brethren composing the Almora District Committee, North India, that they had had no thought or desire to retire from the Kumaon Mission, and assured them of the full sympathy of the Directors in their disclaimer.

News of the complete breakdown in health of Miss Cox, of Salem, and of her enforced immediate return to Australia, was received with much sorrow, coupled with an expression of sympathy with her in this great disappointment of her hopes.

The resignation as a missionary of the Society of the Rev. A. Thompson, of Travancore, on account of the continued ill-health of his wife, was accepted with deep regret and sympathy.

The following resolution of condolence was unanimously adopted:—"That this Board desires to express its sincere condolence with Mrs. Spurgeon, and the church at the Metropolitan Tabernacle, on the death of the Rev. C. H. Spurgeon. It cherishes the most grateful appreciation of his valuable services on different occasions on behalf of the Society, and also of his long and distinguished ministry to the universal Church of Christ."

It was further resolved to send a deputation to represent the Society at the funeral service in the Metropolitan Tabernacle on Thursday, February 11th.

The following offers of service were accepted:—Mr. G. S. Walton, M.B., C.M., as a medical missionary; Miss Amy Brockway, for service at Ambositra; and (subject to their passing a prescribed examination) Mr. J. E. Dennison (lay evangelist), Miss M. MacLean, and Miss K. Matson, as lady missionaries. Miss Dawson and Miss Gookey were appointed to the Vizagapatam Mission, with a view to their settling at some populous outstation of that Mission hereafter to be determined upon.

Digitized by Google

SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

THE letters from the field this month have contained many expressions of joy on account of the Forward Movement. Sometimes friends have asked me what we should do with the hundred additional missionaries if we got them, unless we opened new fields of work; but it is evident we could find abundant work in our present districts for three times the number. The enthusiasm of the churches in this Forward Movement is serving as a tonic and refreshment to the whole missionary band. It is also being communicated to the native Christians in various districts, and they are being stimulated to fresh and more self-denying efforts for the good of their neighbours. Heat produces heat. When the fire of God is burning brightly in the churches, not only will there be more missionaries, but those who offer for the service will be filled with holy enthusiasm, and every mission station will feel the warmth, until the remotest finger-tips of our great missionary organisation are all aglow.

SOME friends find their joy in contributing to the general funds of the Society, leaving the Directors to use their gifts where and how they think best. Others prefer to have that sense of personal connection with a mission which comes from providing for its special needs. Frequent opportunities occur in connection with the Society's varied work for gratifying this feeling, and for rendering valuable special help to various missionaries. Anyone who feels disposed to provide a good hand printing-press, with the necessary type, for the Central African Mission, would be doing the Society a most timely service, and I should be glad to give information on the cost of the kind of press required to anyone who would undertake to provide it. I have also applications from missionaries in several places for magic lanterns, with sets of Scripture slides. One friend has been very kind in responding to appeals for such help, but I cannot always go to him. Doubtless there are others who would be glad to help in this way if they were aware of the need. £10 or £12 would suffice to provide a missionary with apparatus, which would be invaluable as a means of interesting and instructing the people among whom he labours.

THERE has, apparently, been a fear in some quarters that the Directors were disposed to abandon their work in Kumaon. No such suggestion had been made to the Board, much less had any such proposal been discussed. Yet somehow the rumour, greatly exaggerated in transmission, had reached Almora that the Board had actually decided to withdraw from the Mission. When this came to the ears of the Directors, they informed the missionaries at once that the question had never been raised among them, and that they had no desire to withdraw from the work, but that they would be glad to have from the missionaries themselves an expression of opinion on the subject. The reply came to the Board at their meeting on February 9th, and, as was to be expected, it was very decided. The missionaries are strongly opposed to the idea of relinquishing the mission. The Leper Asylum, the Ramsay College, the Girls' Orphanage and Girls' Schools, the opportunity of Gospel work among the hill men throughout a large district, and also among the thousands of pilgrims who journey annually to Himalayan sacred shrines, the opening which has recently appeared for work among the Bhotiyas, and last, but not least, the ministry of grace to European soldiers at the sanatorium at Ranee Khet, form together a splendid sphere for zealous and effective service. The Society cannot retreat from such fields of labour without loss of credit and most humbling confession of weakness. The era of the Forward Movement is scarcely the fitting time for this.

R. WARDLAW THOMPSON.

BY THE EDITORIAL SECRETARY.

THE Home Secretary's Notes must this month be omitted. As already known to many of our readers, Mr. Jones has been laid aside by illness. At the end of January he caught a very severe cold, which completely mastered him and kept him a prisoner. He is now better; but, at the time of our going to press, is still unable to discharge his official duties. Ere the magazine is in the hands of our readers, however, we trust that he will be convalescent.

HE wishes me to remind treasurers and secretaries of Auxiliaries, and all contributors whose annual subscription has not yet been paid in, that the Society's Financial Year will close on Thursday, **March 31st,** and that all contributions to be included in the year's accounts must be received at the Mission House on or before that date. Great disappointment is felt when contributions arrive too late for inclusion in the year's accounts. To prevent this, the Home Secretary desires to emphasise the necessity for careful attention to the foregoing announcement.

THE Home Secretary also desires me to announce that, on and after March 31st, all contributions, remittances, and payments to the Society should be made to his successor in office, the Rev. A. N. Johnson, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; to whom, also, offers of service, requests for deputation and other Home Office business should be sent in.

A STEADY current of applications for the New Year Offering Gifts Book has set in, and seven thousand copies are already in the hands of successful collectors. Our young friends are doing well.

BUT the striking feature of the Publication Department's experience during the past month has been the demand for the Self-Denial Envelopes and Leaflets. The resources of our printers and of our own warehouse staff have alike been heavily taxed. Had faith in the scheme been stronger, doubtless our first order would have been made five or six times as large as it was. The proposal has awakened widespread interest, and if the pecuniary results are at all commensurate with the orders for envelopes, a very substantial addition to the year's income will be secured.

THE Lower Clapton Congregational Church, finding the week generally observed likely to clash with other objects, ante-dated it, and made the week beginning February 7th their Self-Denial week. As the result of this, a sum of nearly £33 was raised.

ONE result of the reviving interest in the Society's work is a constant demand for the Annual Report. Naturally enough, people who are asked to give more wish to satisfy themselves as to the character and extent of the work that is being done. This, to some extent, accounts for the demand. But many requests have been for copies which would provide material for addresses, lectures, and discussions on the Society's missions—a use to which the Report admirably lends itself.

UNFORTUNATELY, our supply of the Annual Report for 1891 is all but exhausted. We have got to the end of the complete copies—those, that is, which contain the full lists of contributions; and even the stock of abridged copies is very low. I shall be grateful for the return of all unused copies, or such as are no longer needed. They may be addressed, to me at the Mission House, 14, Blomfield Street, E.C.

GEORGE COUSINS.

Digitized by Google

SIR J. RISDON BENNETT, M.D., F.R.S.

JUST before midnight on December 14th, 1891, when the January number * of the CHRONICLE was already in the hands of the printer, Sir J. Risdon Bennett, M.D., LL.D., F.R.S., passed away at the age of eighty-two. During the greater part of his long life he had been officially connected with the London Missionary Society, having been a Director for over forty-five years, and its consulting physician since 1856. But his interest in our work dates even further back, and was, in fact, hereditary. He was the oldest son of Dr. James Bennett, for many years pastor of Falcon Square Chapel, and in his day a notable man among Nonconformists, popular as a preacher, and author of many works, of which some are still held in esteem. Dr. Bennett was the favourite pupil of Dr. Bogue, of Gosport, whose biographer he became, and, like most of Dr. Bogue's students, his missionary ardour was fired by the contagious zeal of his master.† In his earliest charge at Romsey, Hants, where Sir Risdon was born, he set his people vigorously to work on behalf of the London Missionary Society, then quite recently established; and when, in later years, he filled a metropolitan pulpit, he became a Director, and for two years, in conjunction with two other ministers, discharged the duties of Foreign Secretary, of the Society. Growing up under the training of such a father, it is not to be wondered at that as soon as Sir Risdon settled down in London he began to show his interest in the Kingdom of Christ; to avow himself its subject, quietly and unobtrusively, as was his wont, but without any effort after concealment or even desire for it; and to seek to extend its borders by lending the weight of his personal character, his growing influence, and, as opportunity was afforded, his own activities to societies which, like ours, wear no badge of denominationalism, but work under the broad banner of the Lord Jesus.

Outside his own domestic circle Sir Risdon lived mainly a professional life, and its outstanding events are, therefore, such as mark his progress towards the eminence he attained with little human aid except from his own talents and his indomitable resolution. Having studied first at Paris, and afterwards at Edinburgh—where he took his M.D. degree in 1833—he travelled for a year on the Continent with Lord Beverley (who afterwards became Duke of Northumberland). He formed the intention, at this time, of beginning practice at Rome, but after a few months' experience altered his plans, and returned to England. By the introduction of Lady Beverley he obtained the appointment of family physician to Lord Aberdeen, and spent the Parliamentary recess of 1836 and 1837 at Haddo House, in Aberdeenshire. His first public appointment was that of physician to the General Dispensary in Aldersgate Street; and in 1837 he became Lecturer on Medical Jurisprudence, and subsequently on the Practice of Medicine, at Charing Cross Hospital. Among his pupils he numbered at least two who afterwards became famous—Professor Huxley and David Livingstone. Livingstone had, at this time, already been accepted by the Directors of the Society, and, while waiting for a definite appointment, was occupying his leisure by such studies as would better equip him for his work. He attended Dr. Bennett's chapel, and thus became acquainted with his son, in whom he inspired both admiration and affection, and who became his life-long friend. Much of the interest of Dr. Blaikie's "personal life" of the great missionary and traveller is due to Sir Risdon's "recollections" of him; and Livingstone cherished to the last sincere gratitude for the assistance he received at this time in his medical studies either from Sir Risdon himself or through his instrumentality. In 1843 he was requested to join the staff of St. Thomas' Hospital, and he remained attached to it for many years; becoming a governor on his retirement from active service as a physician. In 1845 he was elected Fellow of the Royal College of Physicians; and, after serving the College in various honourable capacities, he received the highest honour its Fellows have it in their power to bestow in being elected President in 1876. A circumstance which made his election notable was that he was the first President who had not graduated at Oxford or Cambridge. It seems almost to have been the *rôle* of his family to break down the fences of traditional privilege, for it was his brilliant son Risdon who, after a severe contest, was elected the first Nonconformist President of the Cambridge Union in 1864. Sir Risdon held his high office by annual re-election for five years; and in 1881, on his retirement, acted as Chairman of the Organising Committee of the Seventh International Medical Council—a post for which his powers as a linguist gave him exceptional fitness. In 1878 he received the degree of LL.D. from his own University of Edinburgh; in 1880 he was elected a Fellow of the Royal Society, of which, later, he became a Vice-President, and in 1881 he received the honour of knighthood.

In this rapid survey of his professional career many of the public appointments he held have not been so much as mentioned; and when we consider that, to the labour all these involved, were added the work and anxiety of a large private practice, it will be evident that not much time or strength was left him for other philanthropic or religious work. Yet, in all these public employments he was adorning the doctrine of God our Saviour, not only by the high standard of his own personal piety, but also by exhibiting in his own person the

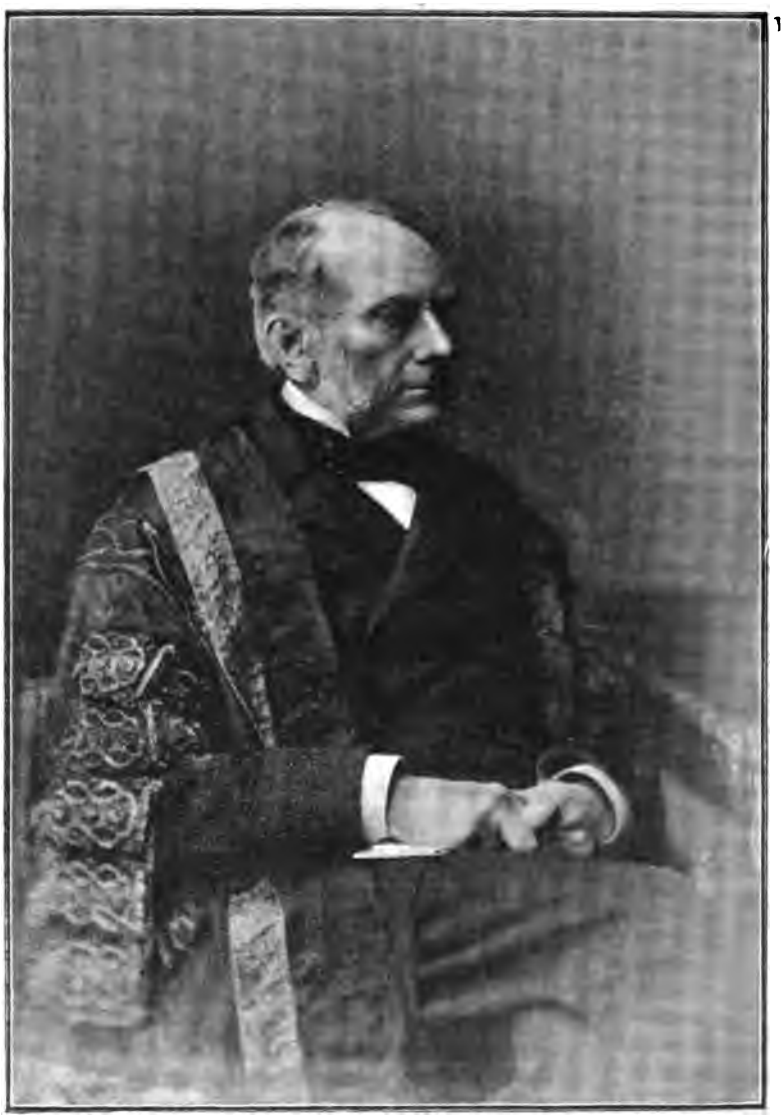
* No one regrets more than the Editor of the CHRONICLE the apparent delay in the appearance in its pages of a tribute to the memory of the late Sir Risdon Bennett. He deems it right, therefore, to explain that this brief paper was prepared for the February number, and was only held over because the portrait, without which it would have been incomplete, was not ready in time.

† "The tutor's great soul was set on the conversion of sinners abroad; but he could not bear the thought that any should perish for lack of knowledge at home."—*Richard Knill.*

Digitized by Google

union of the great powers and high attainments which won for him his place in the front rank of men of science, with the humble faith of the sincere Christian who looked for salvation only through the atoning sacrifice of the Lord Jesus Christ.

But even in his busiest years Sir Risdon could always find, or make, time and opportunity for avowed and direct service to Christ. Himself, by birth and conviction, a Nonconformist, and unwavering in his attachment to Congregational principles it was to work that was catholic that his sympathies went out most readily. At the time of his death he was the oldest member of the Committee of the Religious Tract Society, on which he had sat for over thirty years, winter or summer, and, almost to the very last, he rarely missed the weekly meeting of this Committee at eight o'clock in the morning; and his freedom from bias, clear judgment, and ripe experience led his colleagues always to place the very highest value upon his opinion. The Christian Evidence Society, the Victoria Institute, and many other kindred societies had the benefit of his active co-operation; and every good cause could count on him as a wise, sympathetic, and helpful friend.



Jas Risdon Bennett

We ourselves are distinctly poorer through his gain. During the many years of his work with us, and for us, almost all our missionaries have become personally known to him, and have found in him not only a skilful physician and a wise counsellor, but one who shared the interest in their work, and who could identify himself with their eager hopes to be pronounced fit for active service in the field. To many a far-off station the news of his death will bring a pain that would surprise those who had never divined the warm and sensitive nature that lay concealed behind the somewhat reserved manner with which he faced the world; and to many of our missionaries the home-coming will look a little less bright when they realise that they will not again grasp the hand of the beloved physician until their work, too, is done, and he extends it, with the old sweet smile, to greet them with a welcome to the presence of the King.

At the meeting of the Board of Directors, held on 15th December, 1891, the following resolution was passed and recorded on the minutes, a copy being sent to Lady Bennett with an expression of the sincere sympathy of the Directors with her and her family in their bereavement:—

"That the Directors have received with very great regret the information of the decease of their distinguished and beloved colleague, Sir James Risdon Bennett, M.D., LL.D., and desire to express to Lady Bennett and the other members of the family of Sir Risdon Bennett their very sincere sympathy in their present great sorrow.

Digitized by Google

"Sir Risdon Bennett had been associated with this Board, as a Director of the Society, almost without interruption since 1847.

"In 1856 he became one of the consulting physicians of the Society, and from that time his eminent professional skill and his large experience have been placed at the disposal of the Society most unstintedly, and have proved of very great and constant value.

"The Directors are gratefully conscious that it was not alone, nor chiefly by the exercise of his professional skill, that their honoured friend assisted them. His uniform kindness, his friendly counsels, and his evident deep sympathy in their work won for him the regard and the gratitude of the missionaries of the Society, and greatly enhanced the value of his services. The Directors rejoice in the long life, the high attainments, and the strong and gracious character by which Sir Risdon Bennett served God and ministered to his fellow-men. They pray that his family now mourning his loss may be comforted by the remembrance of his useful and honoured career, and also by the assurance that he has passed into eternal life, in the presence of the God whom he served, and the Saviour in whom he trusted for salvation."

CHRISTMAS AT A MISSION STATION IN TRAVANCORE.

IN the many greetings which come from home at the above season of the year the question is often asked: "We wonder what sort of a Christmas you will have? It must be very different from ours." It may, therefore, be of some interest if I describe how Christmas was spent at Neyoor, the head station of one of the districts in the native State of Travancore.

A few days before the holidays there was great excitement, caused by the arrival of a large box of toys sent for our school children this year by kind friends at Stourbridge. Oh! the chatterings, the surprises, the delight and astonishment as these things were unpacked and displayed upon the verandah. Tops and dolls, Noah's arks and trumpets, tea sets and looking-glasses, knives, forks, and spoons, things to play with, things ornamental, and things useful lay about us in such rich profusion that we did not know where to put them. I send you a picture* of the state of our verandah after this box was unpacked, so that you may see how rich we were through the bounty of English friends. For a few days after we were busy tying up the toys and preparing a Christmas tree, and two days before Christmas Day all the school children in the compound: about two hundred, were gathered together to take the things from the tree and have a pleasant time before they went for their holidays.

On Christmas Eve the school children, with the exception of those who were homeless, had all gone home, but we had our own little ones, who, of course, were anxious to have a Christmas for themselves. At night, Santa Claus, in the shape of a loving mother, visited their cots and filled their stockings with presents, and very early in the morning we were aroused by their sounds of pleasure. Just after six o'clock in the morning, while the children were having their morning walk before the sun became too hot, I heard a shout of "Father Christmas is coming!" and, running out to them, I saw, coming up a path towards our bungalow, a tall, benevolent-looking, white-bearded, stout old gentleman. He had in his hand a large staff, and all about him, over his shoulders, round his waist, were tied toys innumerable, while his hands and pockets were full of letters. He came along slowly, as if burdened with a weight of years, and at intervals he stopped and sounded a loud blast upon a penny trumpet. At last he reached our door, and, much to the astonishment of the children, he asked if there were any little ones here, because he had brought some presents for each. Then out of his capacious pockets he took letters, toys, Christmas cards for each, and, after telling us to be loving and helpful to everybody, and to remember whose birthday it was, he played us another tune upon his penny trumpet and departed. I managed before he went to get a picture* of Father Christmas as he appeared to us on Christmas Day. Some thought that it was Mr. Alfred Fletcher, the son of Rev. Wm. Roby Fletcher, of Australia, who is at present here on a visit to us; but Mr. Alfred Fletcher is a young man, slender and full of life, while Father Christmas appeared old, stout, and at times burdened with all he had to bear. Perhaps some of your readers may be able to make this plain.

After he had departed the chapel bell rang for service, and the people of the village, clothed in their best, came in from all directions; some came in a procession, with music and singing. We had an hour's pleasant service, when Dr. Fry preached, telling us again the old, old story of how Jesus Christ came into this world a little child, leaving His home of glory in heaven for our sakes. He told us of the angels' song of peace on earth, and urged us to keep Christmas in our hearts by being loving and helpful to others.

Then home to breakfast. At the table the cards, which had come from home, were opened, and the senders talked about. What a variety they were! Here were cards from the little ones who have been obliged to go home on account of the climate; cards from the aunties and uncles who do a helpful work in taking care of them; cards from the grandmothers, who are getting very aged now; cards from friends who help us by the support of native teachers; cards from friends who love us; cards from friends who pray for us—until our hearts got almost too full to speak. God bless you, all our friends!

"Thanks for the sympathy you have kindly shown,
Thanks for each kindly word, each silent token,
Which teaches us, when seeming most alone,
Friends are around us, though no word be spoken."

Your Christmas will be none the less happy for your kindness to us. God will see to that.

* See March JUVENILE.

Digitized by Google

At eleven o'clock we had a meeting of all the poorest people in the village—poor, aged women, upon whom life had beaten in storm, who had been left husbandless, childless in their old age; widows, with their fatherless children; men and women who have been thrown down in the battle of life; the poor, whom we have always with us, as our Saviour said. How many there are everywhere! They came to the number of fifty, and Mrs. Thomson gave them all enough rice for food for the day, and a little money to buy curry with. Then they were sent home rejoicing, after we had told them of the goodness of our Heavenly Father in giving us a Gospel for the poor.

At three o'clock there was a special meeting at Dr. Fry's bungalow for children who have no father or mother. Many people come to the Neyoor Hospital in the last stages of illness, and sometimes they die and leave their children destitute. Dr. Fry has gathered all these little ones together in an Orphanage, so that he has now eighteen children. They all came, had some games on the verandah for an hour, and then were sent away with their hands full of little toys. Besides this, the poor lepers in the Leper Home were not forgotten.

In the evening Dr. Fry, Mrs. Fry, Mr. Alfred Fletcher, Mrs. Hacker, and I all met at Mrs. Thomson's house, where she gave us our Christmas dinner. We had plum pudding, curry and rice, and many good things. After dinner we had some singing, conversation about Christmas in England now and when we were there, and at our evening prayers—we six Europeans, with none others near us for miles—we remembered the absent children, the dear mothers, the dear friends scattered through our home land, whose loving sympathy and help so much strengthen our hands as we try to win India for Jesus Christ. And so ends Christmas Day, 1891.

I. H. HACKER.

BIBLE TEACHING ON MISSIONS.—III.

BY REV. J. F. B. TINLING, B.A.

"Love ye, therefore, the stranger, for ye were strangers in the land of Egypt."—DEUT. x. 19.

WE do not read much about love in the Old Testament, and we are not surprised at the rare occurrence of the word. Yet love is too essential an element of truth to be absent even from its early manifestations, too necessary a motive of religious life to be foregone in the crudest service that can be accepted by God. Thus, even the narrow patriotism of the Israelite was not allowed to shut out all kind regard for those who were not of his commonwealth; and Moses, the divinely-taught legislator of emancipated slaves, contrasted with Aristotle, the brilliant moralist of Greece, who held that foreigners might be regarded as brutes.

But love, which was only the golden streak on the morning horizon of Israel, is the glow and brightness of the Christian day; and, reading in this light the old words in which the God and Father of our Lord Jesus Christ began the training of His people in neighbourly sentiment and duty, we cannot but recognise that they call us to an incomparably wider and more effective service than was possible within the limits of the older covenant.

The command rests upon two great reasons, one of which is found in the revealed character of God, and the other in the experience of His people.

"I, the Lord, love the stranger . . . love ye, therefore," is the first appeal. He who "giveth to all life, and breath, and all things," not of necessity or debt, but of bounty, reckons the proof of His beneficence sufficient, even in the presence of His exceptional judgments in withdrawing His gifts from those who most grossly abuse them. It is the peculiar glory of God's people to resemble Him. This is more blessed than receiving the richest gifts. Therefore, in every dispensation, the voice of the Spirit says: "Be ye imitators of God, as dear children." Only by giving can we imitate the great and constant Giver. Silver and gold we may have none, but we have access to the unsearchable riches of Christ for ourselves and for all whom we can persuade to accept them. Strangers innumerable are within reach; for our missionary societies are the hands of our churches abroad, and they are ready to absorb our love in every form, and make every poor believer, who casts a farthing into the treasury, and every child who lisps a prayer for the children of Pagan lands, a worker together with God and a blessing to the world.

His own experience, rightly remembered, furnished the Israelite with another great reason for loving the stranger. He knew the heart of a stranger, for he had carried it in his own bosom through the bitter years of Egyptian slavery; and when the home around the Tabernacle of God and the free fellowship of the family of Israel contrasted with the dark background of memory, he was expected to prove his appreciation of grace by compassion for those who looked upon his joys without being able to share them.

No stranger is so much to be pitied as the homeless *soul*, and the soul of the home is God. Those who are at rest can say: "Lord, Thou hast been our dwelling-place in all generations." Heathendom is in this sad sense the great homeless land. Yet there is room for all its millions in the Divine Father's house; and upon us, who were ourselves strangers and foreigners, but are now fellow-citizens with the saints and of the household of God, is laid the solemn but blessed obligation of bidding them welcome in our Father's name.

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, March 7th. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given.

Digitized by Google

Twelve Hundred Miles in a Palanquin.

BY THE REV. R. BARON, F.L.S., F.G.S., ANTANANARIVO.

WHILST the London Missionary Society in Madagascar has its principal spheres of labour in the central provinces, there are numerous congregations in distant parts of the island, more especially where there are Hova settlements, which ally themselves with us, and who look upon the Society as their "father and mother." The majority of these congregations, however, owing to the fewness of missionaries in the island and the great demands made upon them by the work actually in hand, are either left entirely without oversight and care, or at most are favoured with a visit by a missionary at distant and irregular intervals. In the north-east, north, and north-west parts of the country there is a goodly number of such congregations, some of which have been visited by a missionary on one or two occasions, but the majority of which no member of our Society has hitherto ever seen. It was therefore deemed desirable by the Imerina District Committee that a deputation should be sent to these far off and often widely scattered congregations, to give them what aid and stimulus he could, as well as to examine the children learning in the various schools connected with the churches in Scripture knowledge, reading, &c.; and it fell to my lot to undertake this pleasant work.

A journey in Madagascar is an experience of a very novel character. There are not only no railways, but no roads in the island; neither are there any wheeled vehicles in which to travel. The only mode of conveyance is the native palanquin, called *filanjana*, which may be roughly described as a leather seat fixed on an iron frame between two long poles, and carried on the shoulders of four natives, with a relay of four when travelling long distances. A good waterproof and umbrella are of course absolutely essential, as the traveller, not being under cover, is exposed both to sun and rain. It is a slow, wearisome, and back-aching mode of travelling. All the paraphernalia for cooking—viz., frying-pan, kettle, cups, saucers, &c., as well as bed, changes of clothing, candles, matches, a few simple medicines, &c., &c.—form the luggage, which, in tin boxes or native baskets, are also carried on human shoulders. When the journey is a very long one, the distance accomplished each day probably averages about twenty miles, a halt being made for the meal at

HOW WE TRAVEL.

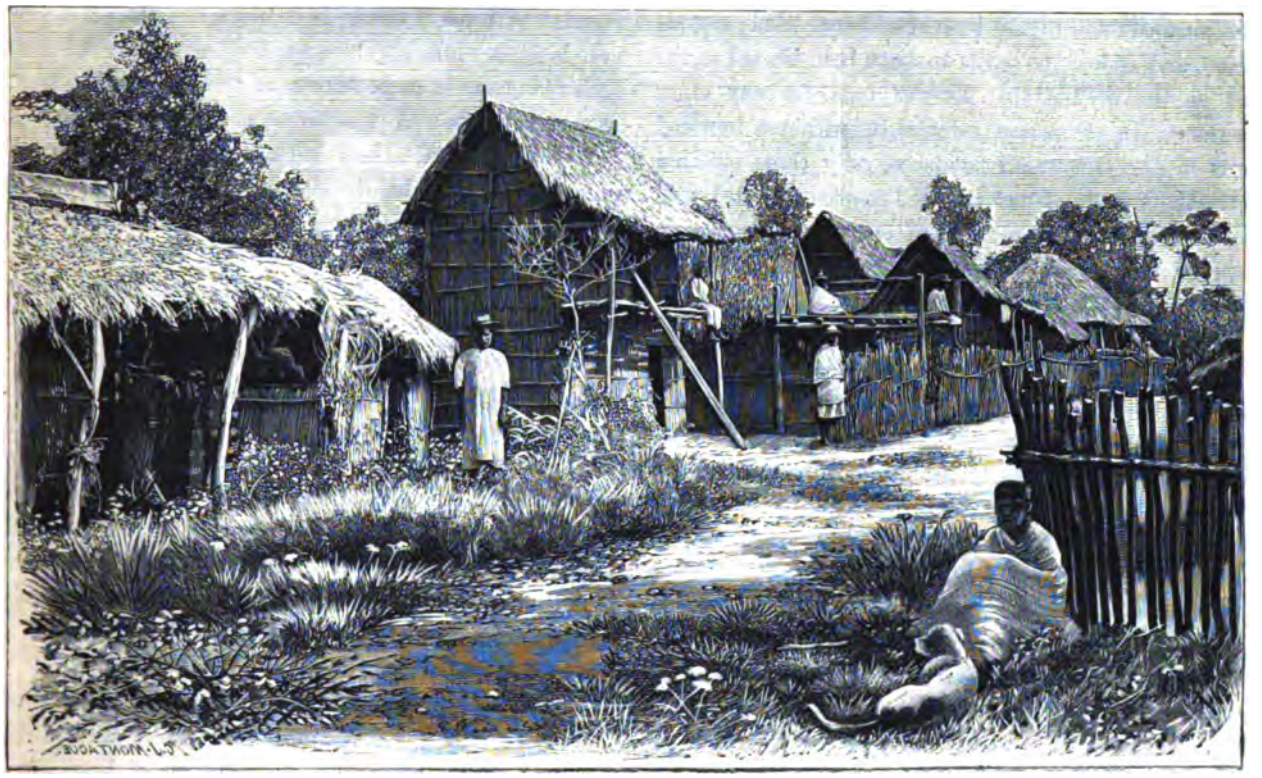
mid-day. To manage all the bearers with their various and individual whims, to keep them from quarrelling and rum-drinking, and to maintain discipline among them, requires some tact, for they are merely children in character, with the passions of men. On the whole they are generally a merry and loquacious set, and much given to bantering one another. I need not describe the houses, or rather huts, in which we have to sleep; I need only

Digitized by Google

say that, as a rule, a well-kept English cowshed would be preferable.

Thus equipped, we left Antananarivo on the 26th of May, and, after a week's journey, reached Imerimandroso, Mr. Mackay's station on the shore of Lake Alaotra, in Antsihanaka. We stopped at various places in that province, and saw on every hand evidences of the good work carried on by our two brethren, Messrs. Stribling and Mackay. We stopped for a day's rest at Imerimandroso, then turned eastwards, and after five days' journey through very beautiful, mountainous, and in great part forest-covered country, we reached Fenoarivo, on the east coast, where my work properly commenced. From Fenoarivo to Antomboka, the farthest point of our journey northwards, is about four hundred miles in a straight line, the road following the coast nearly all the way, a considerable portion of it being along the sand of the sea-shore. Between the two places there are forty-four churches and schools; but as it would be too tedious to speak of all those seriatim, I must only remark on some of the more important.

Fenoarivo is a large village about fifty miles to the north of Tamatave. Near it are two other villages of some size, and in each of the three there is a church. There is one day-school in which the children belonging to each of the congregations are taught. The teacher had been ill for some long time, and, consequently, the attainments of the children were not what they would otherwise have been.



A VILLAGE ON THE COAST.

At the capital of Vongo province, I found, in the Governor, an old friend of mine. He was formerly an evangelist in Imerina. It was pleasing to see that his interest in the work of God was still the same now that he was a governor as it was when he was a simple evangelist. I found that he was using his influence in the right direction, and that he was doing what he could to further the educational and religious welfare of those under his charge.

Digitized by Google

The province to the north of Vongo is Mananara. Though this includes a very extensive area, there are only two churches and one day-school in existence. I am sorry to say that I did not meet with a single individual, from the Governor downwards, who took any interest whatsoever in religious or educational matters, and there can be no doubt that, were the ruling powers in the island to abandon their profession of Christianity, the two congregations and the school would quickly become things of the past. The pastor of the church in the chief town of the province seemed to me to be about the most incapable and lifeless individual in the whole congregation, and, indeed, he seems to have been elected to the post on the ground that he was unfit for any other position! In the school referred to, within a hundred yards of the Governor's residence, only three children were able to read. I met with the people connected with the congregations on more than one occasion, spoke to many of them individually and addressed them bodily, and trust that my efforts will not be entirely fruitless.

North of Mananara is the province of Maroantsetra. In this province there are seven churches. The first we met with was that at Andrantobe, the state of the church here being at a very low ebb indeed. In fact, the mere pulpit may be taken as typical of the character of the church, for it was nothing more nor less than an empty brandy case turned upside down and placed on four sticks about a yard high! (I may say, by way of parenthesis, that, at another village, the pulpit was a large empty rum barrel turned bottom upwards!)

Ratsiba, formerly the teacher at Ambatondrazaka, in Antsihanaka, is stationed at Isoanierana, the capital of the province, as evangelist. Both he and his wife are exceptionally earnest Christians, and the fruits of their work, although they have not been settled there more than a year, are already apparent. Ratsiba went with me through his district, and together we visited the churches under his care. We examined the schools, conversed with numerous individuals, and preached to the congregations. Preaching, however, in these out-of-the-way places takes the form of simple talk on some of the elementary Gospel truths; formal addresses would be totally out of place.

The next province we entered was that of Anonibe, in which there are twelve churches (or rather preaching stations), all under the care of Andriamitia, a Betsimisaraka evangelist supported by the Native Missionary Society (*Isan-enim-bolana*). I was grieved to find that this man's work had been a failure, that the majority of the churches and schools under his care had never been visited by him, and that all the people, without a single exception, pronounced him to be thoroughly lazy. I reported this to the Committee of the *Isan-enim-bolana* on my return to the capital; they, however, after admonishing him, allowed him to go back to his work at least for twelve months on trial. If the decision had been left with me, I should have had no hesitation whatever in giving him instant dismissal, for, in my opinion, little mercy ought to be shown to those occupying such responsible posts who prove to be so utterly unworthy.

It was delightful to meet with the pastor of the congregation at Antalaha, the most advanced church in the whole province. I had long conversations with him, all of which deepened my respect for him. He is known far and wide as a man of strict integrity and honour, and an upright Christian trader. Here he is, in this out-of-the-way place, enveloped in an unholy atmosphere of impurity, drunkenness, and heathenism, without the spiritual stimulus of congenial companionship, and yet retaining the character of a truly religious man. He was formerly a slave, but being a man of intelligence and energy, he managed by trading to save a few hundred dollars. When he wished to redeem himself, his master took the opportunity of completely fleecing him, demanding from him about *twelve times* the ordinary price of a slave for his redemption!

During our journey along the shore in the province of Anonibe, we saw a number of Betsimisaraka graveyards. The coffins, which are exactly the shape of large dog-kennels, are placed under the trees by the sea-side. In one of these graveyards we counted thirty-six such coffins. At another place on the shore we witnessed a sight which I have never seen before. A group of twenty or thirty men and women were seated on mats, with a grey-haired old man in the centre. We went up to see what they were doing. They were making a vow. Someone was dangerously ill, and the people, led by the old man, were offering prayer to God and their ancestors (and also getting drunk in the process) that the sick one might recover, promising an offering of an ox and rum

Digitized by Google

should their prayer be answered. Erected before them was a frail wooden stage, about four feet high, composed of four sticks fixed in the ground in the form of a square, and about a foot apart. On the top was a small framework made of bamboo laths. On this were placed a plate of rice and beef and three small cups, one containing beer, one rum, and one honey. On the ground around the stage were the head of an ox recently slaughtered, with blood sprinkled about, another plate of rice and beef, a few spoons made of the leaves of the Traveller's Tree, a piece of cloth without a seam, and a small fire in a broken potsherd. The Betsimisaraka have the firmest belief in the living presence of the spirits of their ancestors, and different things are tabooed, pigs and lard especially, with many of them, as offensive to their departed friends, so that one often has to be careful not to bring lard into their dwellings. In one house, where my cook used lard in frying a fowl, the landlady got into a state of fright, and sent the cook to say that if I didn't give her a little money, her child would be ill! But in another house there was quite a scene. The good lady discovered that lard was being used in cooking. She at once became ill, in fact shaken into paroxysms by unseen spirits! She was in the adjoining apartment to mine. She had been in this condition an hour or two before I became aware of it. I thought for a time from the sounds I heard that someone was calling geese; at last the strange and continued hysterical chuckling led me to go and see what the matter was. I found the woman on her knees on the floor, with open hands turned upwards, her eyes rolling, and her whole body in a tremor, while she gave vent to the strangest gibberings and jabberings I have ever heard. If ever woman was possessed, she was. The poor husband sat near her in the most helpless misery. He had tried to cure her by burning some incense (gum copal?) before her, but, having failed, he asked me if I had any remedy. I said I would try to concoct something. I could think of nothing better than throwing, unnoticed by her, half a cup of cold water in her face. So I brought the water, holding it behind my back. "Now, Ramatoa," said I, "I am going to cure you. Don't be afraid, you'll soon be well." I dashed the water in her face, and, when she recovered from the shock, I said: "Now you are better, are you not?" She replied: "*Maiva, maiva*" (better, better). "All right," I said; "now I think I can give you something that will quite complete the cure, but wait a little while." In about five minutes, I gave her a small piece of money, more as a corrective to the first rather rude remedy than anything else, the man saying, to soothe his poor wife: "The Queen has given you some money; he is a friend of the Queen." I then asked her how she felt, when she replied: "I'm cured, God bless you."

(*To be continued.*)

THE OPIUM TRAFFIC.

A MEMORIAL TO LORD SALISBURY.

THE Directors, viewing with profound regret and alarm the evidence which has reached them of the rapid spread of the use of opium and its products among the native populations of various parts of the Indian Empire, have memorialised the Government on the subject, praying them at once to intervene and extend to the ignorant, the weak, and the tempted in that country the same protection which is accorded in Great Britain, by bringing the sale of opium and all its products in India under restrictions as close and careful as those under which the sale of all poisonous drugs is regulated here, and by instructing the Indian Government to immediately prohibit the growth, manufacture, and sale of opium in that land, except for strictly medicinal purposes. The Directors maintain that the unrestricted use of the poisonous drug is producing untold physical, mental, and moral evils, that it leads to immeasurable degradation, misery, and impoverishment, and that, from the subtle and insidious nature of its influence, it becomes one of the most dangerous enemies to all intellectual and spiritual progress. The knowledge that the Government of India not only permits its free sale without effort to check it, but is actually the monopolist in its production and sale—encouraging and in some cases pressing the sale for the sake of the revenue which it produces—is humiliating to us as a nation. The exportation of opium from India under its present conditions should also be entirely stopped, because that which is so prejudicial to the people of India cannot but be equally injurious to the people of China and of other lands.

Digitized by Google

CHINA.

EXAMPLE, REPROOF, AND COURAGE.

THE Rev. J. Sadler, after making a circuit of all his stations, has mapped out a pretty extensive "Forward" programme, and reports one or two interesting incidents:—"Two men have induced opium smokers to give up the drug by themselves giving up the use of tobacco. The heart and will of the opium victims were affected by the self-denying love shown them." "In one village, where force was used to make a convert return to heathenism, the persecutor was cooled down through being bitten by a tiger. This was regarded as an interposition, and the persecutor would now be a Christian if he dared." "When out one day for fresh air near the river, I was glad to discover a friendly youth who is praying for the Holy Spirit, and showing himself proof against the ridicule of old companions."

INDIA.

BERHAMPUR NOTES.

IN his "Berhampur Notes," the Rev. W. G. Brockway tells us that the workers there feel that they have begun the New Year brightly. The arrival of Miss Tuck has enabled them to complete the arrangements for Miss Blomfield's new work at Geagunge, ten miles away. It was hoped that it would be commenced in February. "Our special New Year's work has been a week of evangelistic services, from January 10th to 17th, at our Khagra school. We had had special meetings for prayer beforehand, and also during the days of meeting; thus we made known our work to God. By printed advertisements, which (with English and Bengali tracts) we distributed almost all over the town, we made it known to man. From five to six each evening we had Bengali preaching in our school compound, and at 6 p.m. an English service in the school hall. From first to last the attendance at both services was most encouraging. Outside we often had 200 standing or sitting, and probably 400 heard the Word or received a tract each evening."

BAPTISM AT MIRZAPUR.

THE baptism at Mirzapur at Christmas time, which so greatly encouraged the new workers on their arrival at that station, is thus referred to by Miss Hewlett:—"On Christmas Day we baptized a woman who had long been under instruction. Miss Waitt has been mainly instrumental in bringing her to a knowledge of Christ, and at last she has had the courage to break through the bonds of an Indian zenana life and confess Christ before our Christian congregation. She had long had the faith, but the ordeal was so appalling to one brought up in her seclusion that for a long time she could not face the terrible publicity of a public baptism. She has been a teacher in one of my girls' schools for about six months."

TRAVANCORE NOTES.

THE following is Dr. Fry's budget:—A petition is being forwarded to the House of Commons by Christians and others from Travancore, urging the cessation of the Indian opium traffic. Rev. A. L. Allan, Nagercoil, has taken charge of the matter. It is expected that 20,000 signatures will be obtained.—Eight lepers were baptized at Neyoor, in the leper ward, by Rev. I. H. Hacker, on December 27th. One of those baptized was a boy only fourteen years old.—At Nagercoil, on Sunday, January 3rd, 987 communicants sat down to the Lord's Supper, and there were twenty-seven baptisms in connection with the Nagercoil Home Church.—On the same day, at Neyoor, about 650 were present at the Lord's Table, forty-five new members having been received on the same day into the church. Amongst these were two belonging to the family of a devil-dancer, whose demon-shrine, at their own request, was razed to the ground by Rev. I. H. Hacker a few months before. Of the same family also fourteen were baptized, the total baptized being eighty-five, of whom about half were adults and half children.—All the missionaries united in an evening meeting at Nagercoil on December 29th, and the next day there was a united gathering of Bible-women and other female workers, 130 being present. This meeting is now to become an annual one, and henceforth it will be entirely confined to women.—At Kalliangardu, in the Nagercoil district, a new chapel was opened on December 29th. A portico, tower, and vestry are still needed, and help towards this would be very acceptable.

DEATH OF A CHRISTIAN BOY.

IN a letter to the Rev. S. Mateer, now in England, one of the Trevandrum catechists says:—"Our Job, the converted boy from Vembayam, in the boarding-school, who took prizes for good conduct for several years, died lately from fever. He was two weeks in the Civil Hospital. When I last visited him, seeing that his recovery was hopeless, I asked him concerning his spiritual state, when he answered with tears: 'Satan has fought his best to drag me to hell, but Jesus has not given me up. If I die I shall go to Jesus.' I was distressed that we should lose such a good boy, but I knelt down by his bedside and praised the Lord for giving such comfort to the poor but happy youth. While he lived he was a devoted Christian, and now that he has died I am sure he is with the Lord. Glory be to God for ever!"

Digitized by Google

MADAGASCAR.

BURNING OF ANTSIHANAKA HOSPITAL.

MR. J. G. MACKAY writes from Antsihanaka:—"We have been plunged into great grief here by the burning of the new hospital last Wednesday morning. We were at the time rejoicing in the then very near completion of the roof, which had taken a great deal of trouble and anxiety on account of the rains. First a collection had been made on the Sunday after the 'Fandroana' in all the churches in Antsihanaka (except Ambatondrazaka), the result of which was 71 dollars odd, and which at the Isan-enim-bolana last week was increased to 100 dollars from its funds. You will understand that that is a considerable sum for these weak churches, and we were very thankful. Altogether, the Malagasy here have paid *nearly a third* of the money (in material and coin) of all expenditure on the hospital to date—viz., 200 dollars—the full expenditure so far being 600 dollars. Well, the evangelists and teachers, on the Monday and Tuesday following the Isan-enim-bolana, set to work, and, though it was 90 degrees in the shade, two out of five parties, into which they had divided themselves, had finished their part of roofing the south ward, and had gone. On the Wednesday morning, at about two, that which we had been at work on for the past six months was a roofless mass. The loss is about half the expenditure—viz., 300 dollars. We caught a man in the crowd, or rather the local authorities did at my suggestion, and he has since confessed to having been hired for £3 14s. to do the deed. Through his information, which corroborated my own opinion, certain people in town here have been arrested, notably a merchant, Ramanana, whom I had advised in a friendly way a week before on selling spirits. Meantime, Government officers came from Ambatondrazaka, and broke all the spirits in the town. He took it that I had told the Government of him and the bottles I had seen, &c. All the parties arrested are to be taken to Ambatondrazaka to-morrow. I have let the Executive know. The authorities are doing their best, Rabeony having sent his second in command and others to investigate, &c.

"The people generally are very 'mocabele.' Some wept when they came up, either at the time or afterwards. Very fortunately, we had Andrianarana and Andriantoandro, our two best evangelists, here at the time. They, both in action and advice, have been invaluable, and I cannot thank them too much."

GOOD NEWS FROM ISOAVINA.

GOOD news reaches us from Isoavina. Our friends, Mr. and Mrs. Peake, who occupy that station, have been gladdened by a number of their young people openly confessing Christ. After long waiting the blessing has at last come. This is the happy fruit of a special service conducted on Christmas Day by the Rev. J. Peill, who has been so very useful in the recent religious movement in Madagascar.

"NAKED, AND YE CLOTHED ME."

LETTERS have just reached us from Solary (St. Augustine's Bay), describing the joy caused by the arrival of the first shipment of shirts, *lambas*, and quinine, sent by the Christian women of Central Madagascar to the naked and half-starved Hova soldiers there. During the early months of the year, at the invitation of Miss Bliss, the women of Antananarivo, hearing sad accounts of the destitution of many of the soldiers at Solary, set to work to make good strong calico shirts, &c. The enthusiasm called forth by this effort was most gratifying. The capital became for a time a great Dorcas Society. As many as 1,376 shirts and 930 *lambas*, together with fifteen bottles of quinine from the women of Mr. Rowland's station, with other presents, were contributed. The money value of the whole was about 1,500 dols. The distribution took place under the care of the Norwegian missionary, the Rev. J. Rostwig, the Governor, and two Christian officers well known here. The most miserable and destitute were the first to receive the welcome gifts. Mr. Rostwig writes to Miss Bliss: "It is impossible to express my feelings of thankfulness." Some of the Christian officers at Solary have at the request of the heathen inhabitants (the Vezo) opened a school, in which they themselves teach every Monday, Wednesday, and Saturday. Applications for lesson-books and slates are thus coming from a people who hitherto cared for little but oxen, guns, and beads.—*Rev. W. E. Cousins.*

AFRICA.

A CENTRAL AFRICAN SUNDAY-SCHOOL.

FROM the Rev. D. P. Jones, Fwambo, we learn:—"The village here is gradually extending. We have now seventeen families living around us. Our Sunday services are becoming continually more interesting, for every face is now known to us, our audience being always the same one. In order to teach them Scripture I have lately opened a Sunday-school—not one after the pattern of the English Sunday-school, for few of our scholars know the alphabet. Those that attend are mostly grown-up men and women, and the method of teaching is that of catechising. The questions are invariably interspersed with explanations, most of which have reference to their own surroundings. The life of one of the patriarchs, related in a homely Kimambwe style, is very interesting to them, and appeals strongly to their ordinarily dull intellects. There is much resemblance, in fact, between the customs and habits of the Jews of the old dispensation and their own, and what things are not very clearly understood by us in England are here daily expressions or constant occurrences. This last week I have added six more hymns to our scant collection. They are rough translations of

Digitized by Google

'Safe in the arms of the Jesus,' 'Behold Me standing at the door,' 'Work for the night is coming,' 'The half was never told,' 'Art thou weary?' and 'Ye nations all.' The words are simple and inartistic, but the tunes are such as the people like, and are sung heartily."

"THE DEAD, DUMB, STONE WALL."

THE Rev. W. A. Elliott, of Inyati, writes:—"I was very much impressed by a passage in Dr. Fairbairn's speech at the Congregational Union missionary meeting at Southport, wherein he spoke of the missionary as 'standing face to face with the obstinate rock, and the dead, dumb, stone wall.' A perfect description of our position! The other Sunday we were talking with some men after service, and in continuance of our conversation I asked one, Tobo, if he were not afraid to die. He replied, as any ripe Christian might have replied: 'I should be glad, for then I should go to be with Jesus.' This man is heathen to the core, steeped in superstition. And again, on another occasion, I was speaking to another group as plainly as I knew how, urging on each one individually that it was his business to seek the mercy of God for himself, and not to hide himself amongst the mass of fellow-sinners. Earnestly I tried to rouse some feeling of sin in their hearts. 'Are not your slippers made of snake skin?' So replied one of our most constant adherents, who can read well and write very fairly. Dead, dumb, stone wall indeed! May God in His mercy shatter it to its foundations! He alone can do so. Pray for them, brethren!"

NEW GUINEA.

A NEW GUINEA "MAY" MEETING.

IN the course of an interesting report on his visit to Thursday Island and the Fly River, the Rev. J. Chalmers includes the following census returns, which he procured from the returning officer on Thursday Island, as follows:—Saibai, 242; Yorke, 95; Dalrymple, 62; Stephen, 26; Darnley, 137; Murray, 340; Mabuiag, 195; Badu, 124; Moa, 92; Tauan, 30 (as given by teacher); Boigu, 130; total, 1,473. Mr. Chalmers also gives the following characteristic description of a May meeting on Mabuiag:—"Next day we stood away before the wind and anchored at Mabuiag about noon. That was the 22nd, and great were the preparations for the May meeting on the morrow. Many shelling boats had come in, all prepared for a right good time. Fourteen dugong had been caught, and wherever one went it was dugong. I found the natives of Badu and Moa at the settlement. The former complained that they had no 'May' on their own island, and many would not come over, because we were making Mabuiag the chief place, and they thought themselves as good as Mabuiag. After a good deal of talk I arranged that in future New Year and May meetings should be held in turn on Mabuiag and Badu. I found that of the 92 of the population on Moa, 19 were church members.

"They were accustomed to have races at the 'May.' 'No gammon: woman run, man run; womans he get shirt belong woman, and man he get shirt belong man.' Great quantities of food were brought in from all round. That night we had a large crowd to evening prayers around the fire in the cocoa-nut grove. It was a strange, weird sight. Next morning early all were astir, young and old, cooking and getting all ready. About eight o'clock the bell rang, and then away to dress. At 11 a.m., old and young assembled at the western end of the village, and marched in procession to church, all singing. The church was soon full to overflowing. We began the service with singing and prayer. The night before we had decided to appoint a deacon for Moa, and a tall, fine-looking man, named Dua, highly spoken of by teachers and people, being elected, we set him apart for the work of looking after the church there. For a long time no children have been baptized here, and thirty-five couples came to the front and had their children all baptized. Following that, we received into church-fellowship—from Mabuiag, four women and one man; from Badu, one woman; and from Moa, one woman and one man. Now began the great work of the day. Plates were put in front of me, a long line was formed, which passed through the church and out at the end door, after having placed their contributions for the Society on the plates. The interest was very great. All contributed, old and young, living and many dead. Mabuiag gave £25 5s.; Badu, £8 7s.; Moa, £2 2s. Total, £35 14s. They expressed themselves as very sorry it was such a small amount this time, but: 'No got money now. No plenty shell, no plenty beche-de-mer; bye-and-bye you see; suppose plenty, my word, no gammon, plenty money; go along *saiete* (Society).' We are very much behindhand on our side, but then we have got no money at all. The Maipuans were intensely interested, so were two boys I had with me. A few days after, when we had left Saibai, the eldest Maipuan came to me, in the cabin, with two shillings that had been given him on Thursday Island, and wanted me to take them as his share for the Society, as they had been thinking it over and felt ashamed. The Maipuans are all still heathen, savage, and cannibals, quite untouched by the Gospel. We finished in church about 1 p.m., and, after a rest, to the feast."

SOUTH SEAS.

"THEY ALL WANT TO GO TO NEW GUINEA."

AFTER reporting the expected death of Aperau, "one of the first race of teachers trained in the Rarotongan Institution—a man of sterling worth and Christian character, who has served his Master with his whole strength, and, after a long life of service, has now entered into his rest," the Rev. W. N. Lawrence says: "Our Institution (Rarotonga) and school work

Digitized by Google

is being carried on day after day with good results. I had a letter from Mr. Chalmers asking for more men for New Guinea. It pained me much to have to ask him to wait, but he carried off all the men at all fit to go out of the Institution when he was here. In a month or two I expect to take in seven or eight new students who are at present serving a probation outside, to test the sincerity of their desire for the work. The difficulty is that all want to go to New Guinea, and to remain in the Group is counted the greater sacrifice. I may say that I had to compel Aperau's successor to go to Mitiaro. He is a very good man, a half-caste from Rurutu—just the kind of man we want in the Group; but, unfortunately, he is not very strong.

"I think I shall be able to send away the second volunteer to Penrhyn next week. I think I told you that the delay occurred on account of the death of the young man who first volunteered to go there."

JAMAICA.

A CENTRAL AFRICAN "FIELD."

THE Rev. J. Watson, of Whitefield, Porus, Jamaica, has sent £7 for the Central African Mission, which has been mostly raised by the Young Men's Guild, and the greater portion from a provision field that they cultivate for the Central African Mission. Mr. Watson expects to send a few pounds more in March, when another crop of yams will be sold. The Rev. G. H. Lea rendered valuable help during Mr. Watson's absence in England, and has been doing good work at his own station. He has laid the corner-stones of his new church at Brixton Hill, and on that occasion had an exceedingly successful meeting, the collection amounting to over £90. Mr. Watson says in conclusion: "This week is filled up with missionary meetings, as most of the churches take advantage of the Christmas holidays for the purpose."

HOW MR. PARKER ESCAPED FROM THE REBELS.

THE Foreign Secretary has just received from the Rev. J. Parker a copy of a diary kept by him while hiding as a fugitive during the recent rebellion in Mongolia. When at Ch'ao Yang, on the night of November 12th, his native preacher entered his room with a very excited face and told him that the Yamen had just received news that 2,000 mounted robbers were attacking some villages thirty miles to the north. Next day it was ascertained from scouts that the rumour was true, and messengers were sent southward and eastward for more soldiers. At daybreak on the second morning, the frequent firing of guns was heard, and word was passed: "The robbers have come." "It does not take a Chinaman more than a minute to dress," says Mr. Parker, "but I think I surpassed a native in robing myself that time." Bravely and quietly, his boy packed up a few things and they left the city. As they got on to the plain on which Ch'ao Yang stands, they could see three great streams of fugitives stretching a mile ahead. It was pitiful to see these poor people running away from their homes, many with just thin summer clothing on, the day being miserably cold, with a north wind and snow. There was only one place to which they could flee, and that was the cold, bare mountains. After two days' journey in the direction of Ta Tzu Kou, Mr. Parker, who was also accompanied by his native preacher, then decided to return and throw himself upon the kindness of a friendly Chinaman, who had given them shelter on the first night. This turned out to be the wisest course, for had he tried to cross the mountains he would only have gone into the very teeth of danger. After ten days' stay, his boy brought word that the soldiers had entered Ch'ao Yang, that the rebels had been defeated, and had retired to the north. Next day, the little party reached Ch'ao Yang, and found their property safe. Some of the Christians had returned, and none of them had been harmed. The soldiers had beheaded some 200 rebels, and for nights there was scarcely any sleep to be had for the howling and barking of dogs feeding on the bodies. The city was like a place of death. The soldiers again proved victorious over the rebel camp, the occasion being memorable for the fact that cannon was then used in that part of the country for the first time, and greatly astonished the natives. The troubles did not end here, however, for reports came in daily of the gathering of three large bands, whereupon Mr. Parker determined to get away at all hazards and make for Tientsin. After travelling three miles, he fell into the rear of a company of soldiers who were taking the spoils of the battle to Chiu Chou. There he met Dr. Brender, of the Irish Presbyterian Mission, who kindly lent him money, which enabled him to reach Tientsin in six and a half days. Mr. Parker remarks that the courage of the native Christians and their trust in God has made him think very highly of them. He also incidentally mentions that the military commander who sanctioned the massacre of the Roman Catholics afterwards committed suicide, and that the civil magistrate was put under arrest.

THE CHRONICLE is rising in favour. Many additional letters or messages of congratulation have come to hand, and the February issue seems to be liked even more than that of January.

A REGISTERED packet reached the Mission House the other day which, when opened, was found to contain a small gold chain. In the packet was a short note from a gentleman, worded thus: "A poor widow sends this gold chain as a gift for the Forward Movement Fund. It was her husband's wedding gift, and the only 'mite' she has to give." Comment would but spoil the touchingly beautiful sacrifice thus announced.

Digitized by Google

THE STORY OF THE TRAVANCORE MISSION.

BY REV. S. MATEER, F.L.S., OF TREVANDRUM.

EIGHTY-SIX years ago the kingdom of Travancore was closed to aggressive missionary effort, far behind in civilisation, ruled by a despotic Hindu Rajah, and under the feet of the Brahman priesthood. It was one of the great strongholds of Hinduism and caste. Europeans could not travel through the interior of the country but by the sea-beach; and even the British Resident was compelled to reside outside the sacred limits of the capital.

Rajah Bala Rama Vurmah was a weak and imprudent ruler, misled by selfish and ignorant favourites, and unable to control his violent and corrupt ministers. Under his rule frequent disturbances took place, which culminated, in 1808, in war against the British.

TEMPLE IN TREVANDRUM.

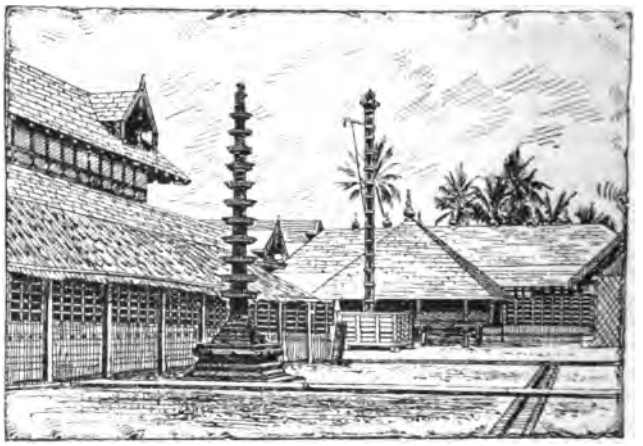
The Dewan, or Prime Minister, was Velu Tamby, the very opposite of the king in strength of character and severity of rule. It was he that afterwards led the revolt against the English, which, however, was speedily subdued, and, to avoid capture and punishment, Velu Tamby committed suicide.

The first beginning of the Mission was indeed small and unpromising. A single missionary went to open Travancore to the Gospel. This pioneer was William Tobias Ringeltaube, a Prussian clergyman, well educated, godly, and self-denying. He had been much amongst the Moravians, and possessed their spirit of consecration and missionary zeal. Having heard of the Christians in Ceylon, brought over by the Dutch Government, and now relapsing into heathenism, he earnestly pleaded for them in England, and was sent out by the L.M.S. with general orders to be guided by the leadings of Providence and the advice of Christian friends.

While studying Tamil at Tranquebar, there reached Ringeltaube a "Macedonian call" to Travancore: "Come and help us." A poor man there, a Pariah, named Maharasan, had become concerned for salvation, and wandered over South India, visiting the temples and sacred places to find peace. One day he heard the missionary Kohlhoff preach at Tanjore, received tracts and instruction from him, and returning to Travancore, built a hut for Divine worship, and told his neighbours of the true God. Maharasan afterwards went to seek a missionary for Travancore, and in April, 1806, Ringeltaube accompanied him to enter and labour there.

This was the beginning of the great work. A humble missionary, with staff in hand, and without the comforts and facilities of the present age of travel, accompanied by a poor half-instructed Pariah convert, entered the kingdom of Travancore to attack the great fortress of superstition and sin established there.

On arrival at Meiladi, "from whence," he says, "formerly two men came to Tranquebar to request me to come and

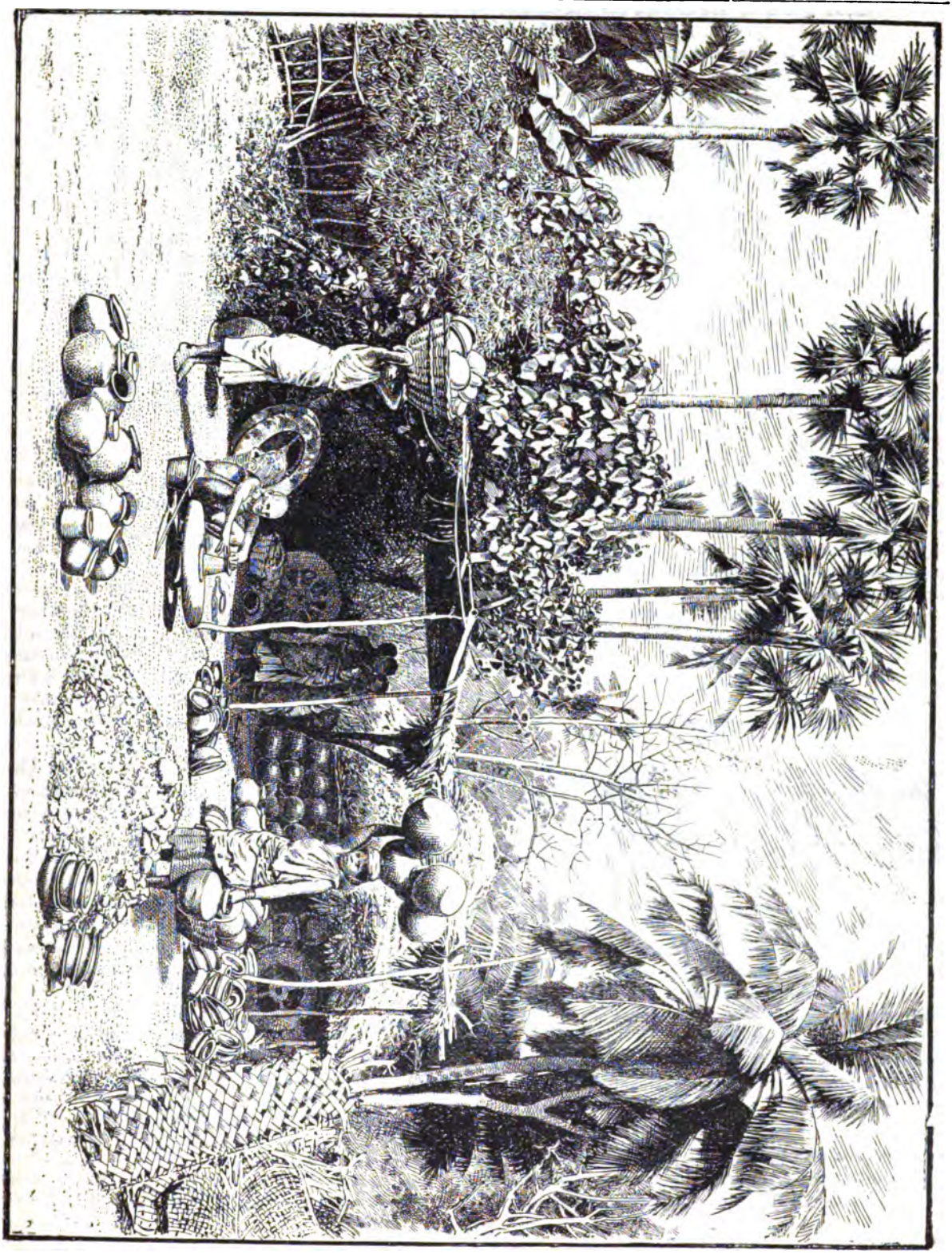


LAMP PILLAR AND GOLDEN FLAG-STAFF IN TREVANDRUM TEMPLE.

see them, representing that two hundred heathens at the place were desirous to embrace our religion, I lodged two days at their houses, where I preached and prayed. Some of them knew the catechism. I spent the day most uncomfortably in an Indian hut, in the midst of a noisy, gaping crowd, which filled the house. I had expected to find hundreds eager to hear the Word, instead of which I had difficulty to make a few families attend for an hour."

Ringeltaube went on to the British Resident, Colonel Macauly, through whose intercession the requisite permission was obtained from the Rajah for the purchase of land and the erection of a church, notwithstanding the evasions and opposition of the Dewan and the Brahmans. Many difficulties still standing in the way of his making a permanent settlement in Travancore, Ringeltaube took up his head-quarters, until 1810, in Tinnevelly, itinerating both in that British province and in Travancore, travelling about from place to place, preaching the Word and administering the ordinances, and wrote that he "had reason to bless the Lord of the harvest that He had graciously owned his feeble labours." In Travancore he preached regularly in six or

Digitized by Google



HINDU POTTER AT HIS WORK.

Digitized by Google

seven villages, in which he had erected chapels, distributed the Scriptures, and employed five or six schoolmasters; "for it is vain," said he, "to print and distribute the Bible if there are none to read it."

In 1808 Ringeltaube's labours were much interrupted by the war in Travancore; but in 1810 he settled there, living in the most primitive fashion. He occupied a native hut, in which the sole articles of furniture were a rude table, two stools, and a cot; and built the first Protestant church in Travancore. The work continued to prosper, and the light of Divine truth to spread around. He was privileged to baptize in all about nine hundred persons; but failure of health through incessant toil and privation ensued, and early in 1816 Ringeltaube relinquished his connection with the Mission, transferred the charge to Maharasan, whom he had long previously baptized under the name of Vethamanikkam, and on whom he placed his gown in the presence of the congregation. He appears to have sailed for Malacca, and probably died of his disease on the voyage.

Ringeltaube's correspondence with his sister in Germany demonstrates a most affectionate disposition and continued interest in all the affairs of his relatives, whom he constantly remembered in prayer. He suffered much from his enforced solitariness and from asthma and rheumatism. His style is lively and somewhat dramatic, with gentle humorous touches. Amid much nervous depression from the great disadvantages under which he laboured, he scarcely realised the greatness of the work he was doing in laying the foundation of a noble Mission, which shall yet become a powerful factor in the propagation of the Gospel in India.

(To be continued).

THE Lancashire Congregational Union has passed the following resolution:—"That this gathering of ministers and representatives of the Lancashire Congregational churches recognise with deep gratitude the manifest signs of deepening interest in the work of Christian missions abroad, and acknowledge this to be the work of the Holy Spirit. They especially desire to express their most hearty approval of the resolution passed by the London Missionary Society Directors, and pledge themselves to do their utmost for its support."

IN connection with the Christian Band of the Market Street Congregational Church, Farnworth, a missionary meeting was held in the Memorial Hall under the presidency of the Rev. W. Hawgill, M.A., pastor. After an appeal by Mr. R. Walker Berry, secretary of the Sunday School Auxiliary, a large number promised to observe the week of self-denial and prayer.

AT a conference at Chelmsford, the following resolution was passed:—"That this meeting of representatives of Essex churches cordially approves of the Forward Movement of the London Missionary Society, and urges all the churches in Essex to do their utmost in its support."

THE following letter was handed to the chairman of a recent Forward Movement meeting:—"DEAR MR. CHAIRMAN,—It would be a sad pity if the series of meetings do not have a practical result for the 'Forward Movement.' There are twelve churches associated in our district, with, say, 6,000 seatholders. Surely out of this number the maintenance of two missionaries should be easily guaranteed for *ten years*, and without any very great effort. Thus: 3,000 'all with one accord begin to make excuse.' For ten years 1,000 promise 1s. per annum, extra subscription, £50; 1,000 promise 5s. per annum, extra subscription, £250; 1,000 promise 10s. per annum, extra subscription, £500; total, £800. I enclose you my contribution to the ten years' fund, just as a start.—Yours very truly, "AN OLD FRIEND."

ON the afternoon of Friday, January 8th, a little company of fourteen ladies, braving the wintry weather, met in the vestry of Grosvenor Street Chapel, Piccadilly, Manchester, to hold their first monthly prayer-meeting; and though their numbers were so small they did not miss the joyful realisation of the Master's presence as they brought before Him the work and needs of foreign missions. It was agreed that prayer-meetings should for the present be held at 3.30, in the vestry of Grosvenor Street Chapel, on the first Friday of every month, unless announced otherwise; also, that a particular part of the great mission-field should be chosen for special thought and prayer at each meeting, the country to be specified beforehand, in order that such information may be acquired of its conditions and needs as shall do away with the vagueness of unintelligent petitions. It is intended to be *individual* and *minute*, and to bring before God in prayer the very names and special circumstances of those who are labouring for Christ in heathen lands.

"PLEASE to send me twenty more Self-denial Envelopes," writes a Bristol minister. "One poor woman, who has only parish pay and just a little help from our Communion Fund, wants an envelope. She will go without butter—that will be fourpence—and greens, twopence; sixpence in all. If all our members gave in proportion, you might send 100 missionaries at once, so far as money was concerned."

Digitized by Google

A "DO-WITHOUT" SOCIETY.—Doncaster friends of the Indian Female Normal School and Instruction Society have been much encouraged by the result of their "Do-Without" Society. In the first nine months they raised for missionary purposes £158. The effort is not made in connection with any particular Society, and they have devoted the greater part of the money to the support of two missionaries in China, but have also sent a share to the Normal School Society.

DR. HENRY MARTYN CLARKE, C.M.S. missionary at Amritzar, reports an interesting conversation with a friendly Hindu on the subject of Christian missions. "Do you mind telling me," said Dr. Clarke, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

JUBILEE OF THE EDINBURGH MEDICAL MISSIONARY SOCIETY.—This Society (of which the Rev. Dr. Lowe, 56, St. George Square, Edinburgh, is secretary) has for many years been a valuable auxiliary to all missionary societies, our own among the number. Within the last ten years it has met the expenses of a medical education, and provided a missionary training for upwards of forty young men, now fully qualified medical missionaries, at work as the agents of the various missionary societies in all parts of the world. On the 30th of November the Society attained its jubilee, and the Directors appeal to the friends of missions everywhere for a Jubilee offering of £10,000 to enable them to extend their operations in this increasingly important department of missionary work. The objects contemplated are: First.—To provide enlarged accommodation for the carrying on of the greatly increased professional, social, and evangelistic operations of the Training Institution and Dispensary in the Cowgate. Second.—At present there is accommodation for only thirteen students. It is proposed to provide room in the Institution for at least thirty. Third.—At the solicitation of the various mission boards, the Directors have resolved to receive women students for training as fully qualified medical missionaries. Separate premises must, therefore, be provided for their instruction in practical dispensary work—likewise a suitable residence.

THOSE who are feeling the desire to engage in foreign missionary work would do well to read two admirable articles that have appeared in the January and February numbers of the *Church Missionary Gleaner* on Home Preparation for this work. A further instalment is promised for the March number.

THE Rev. Thomas Evans, of Mussoorie, writing to the secretary of the Baptist Missionary Society, says:—"We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labours of love deserve notice—Michael Baba, the evangelist fakir. For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar-preaching in Mussoorie.

"He dresses in the yellow flowing garb of an Indian ascetic, which gives him free admission to the society of all Hindus, high and low. But, though his garments are ascetic, his message is thoroughly evangelical, and his one theme is, 'Salvation from sin is through the one Saviour, the incarnate Son of God.' He visits most of the large Hindu festivals in the North-West, and is not in connection with any society, and receives no pay from any denomination. Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the south, to the Punjaub, in the North. He is thus engaged in sowing the seed broadcast, and I have no doubt the 'day will reveal' much fruit sown by this apostolic evangelist. Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labour. He is a man who never asks for help, unless he is in *actual want;* and more than once have I asked him: 'Food, Michael?' and his reply is: 'Yes, sir; God supplies.' I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona. May India be blest with many more such sanctified souls as Subha Chand and Michael Baba."

THE Wesleyan Missionary Society suitably acknowledges the remarkable service which Mrs. Amos, now in her eightieth year, has rendered to that Society, and has published a portrait of her. She became a member of the Methodist Church in 1839, and almost immediately began to collect for the Missionary Society. During the first year she collected £30, and increased the amount every succeeding year, until in 1886 it reached the sum of £280. Altogether, this indefatigable friend of missions has collected, chiefly in small sums of a shilling and upwards, no less than £10,000 for the cause she loves so well. She resides at present in Newcastle, and, in pursuit of her work, visits the neighbouring towns. She successfully visits persons to whom the Society's collectors, generally speaking, have no access; and receives contributions of persons of every denomination, including Roman Catholics, and even Jews and Turks. Such is the respect in which this venerable Christian lady is held that tradesmen, merchants, and manufacturers receive her cordially at their places of business, and her collecting book is at once an

Digitized by Google

interesting record of names and persons, and a witness of her remarkable industry and perseverance.

FROM *Medical Missions at Home and Abroad* we learn that there are this year 156 medical missionaries holding British degrees at work in foreign lands, as against 142 in the beginning of 1891. There are now eighteen fully-qualified ladies in the field, the names of five of whom did not appear in the last list. All of these eighteen have been educated at the London School of Medicine for Women. The compilers have included among the list of those working for this Society the name of Mrs. T. V. Campbell, M.B., wife of Dr. Campbell, of Jammalamadugu :—

Free Church of Scotland	25
Church Missionary Society	24
London Missionary Society	16
Presbyterian Church of England	13
United Presbyterian Church of Scotland	10
Church of Scotland	8
China Inland Mission	8
Indian Female Normal and Medical Missionary Society	5
Baptist Missionary Society	5
Wesleyan Missionary Society	4
North Africa Mission	4
Irish Presbyterian Church	3
Friends' Foreign Mission Association	3
Society for the Propagation of the Gospel	3
Edinburgh Medical Missionary Society	3
Welsh Presbyterian Church	2
Methodist New Connexion Missionary Society ...	2
Brethren's Mission	2
Sixteen other Societies...	16
	156

UNHAPPILY the hope expressed in our last number respecting Mme. Coillard was not fulfilled. She died on October 28th. Her bereaved husband writes : "She was only confined to her bed for nine days, but those nine days, so rich in memories now sacred to me, were worth a lifetime. It was more than Pisgah, it was the glory of Tabor; for she had a presentiment of her speedy departure amounting almost to a revelation, and, except for a moment or so, she had the full possession of her faculties to the last." The funeral took place next day, and M. Coillard says that he was enabled to conduct it. The body lies beneath a forest tree, under whose shade she and her husband used sometimes to retire for quiet reading and meditation. On their wedding-day, Mme. Coillard said to her husband : "I will never stand between you and your duty." And her husband says : "She never did." M. Coillard adds : "I do not feel well, but don't be alarmed. I shall not succumb till my work is finished. I have only one desire—to do my Father's will and glorify His name. Where He calls, I will unhesitatingly follow. And if He wills, amid the solitude He Himself has created, I will suffer, and labour, and wait till He says : 'It is enough!'" Noble servant of God! God bless Him!

DR. GRUNDEMANN, whose knowledge of mission work throughout the world is, perhaps, unrivalled, has been making a tour of inspection in India, and, in a letter addressed to the Leipzig Missionary Society (Leipzig), in the February number of the *Allg. Miss.-Zeitschrift*, he has much to say about caste. His closing observation is that "the attempt to destroy this evil thoroughly" (*radikal*) "appears to me as if a man were to try and blow up Mount St. Gothard by a charge of dynamite. God alone, and not man, can bring about such a change. He may, by His judgments, do what man cannot do—overcome the great mountain of caste." He then proceeds to praise the quiet, steady methods of the Evangelical Lutherans, as compared with the feverish hurry of some other societies, and particularly of the Salvation Army. "Especially would I lay stress on the genuine and thorough training received by your native preachers and other helpers. I think of Christian, of Mötupattei, from whom I lately received a well-written postcard couched in capital German; of Dévasagam, in Madras, who impressed me as a humble, sincere Christian, while I was astonished at his extensive library of English, German, and Tamil theological books, all bearing unmistakable marks of being well used; and, above all, of Pākiam, in Schiali. In this man's company, after seeing the school which he had called into existence, I spent nearly a whole day in visiting Pariah villages. I regard that day as one of the most important I spent in India. I wished that many friends of missions could do as I did—go round among the huts of those most miserable of all miserable creatures, and get an insight, not only into their external wretchedness, but also into their whole inner degradation. Many a wrong notion, and many an unjustified expectation, in our missionary circles would thus be corrected. . . . You know that Pākiam has founded a colony for Pariahs who are cast out by their masters. I visited it with him. Such an undertaking may be viewed in various ways, but, if well conducted, it may be a great blessing and a powerful means of promoting mission work. . . . But a step further must be taken. The attempt must be made to educate the people, so that the colony may become self-supporting. Otherwise, it will be a mere relief institution supported from without, and thus not constituting a means of real help."

THE RHENISH MISSIONARY SOCIETY has just established its first station in Amboland, among the Ovambos. Twice before, in 1856 and in 1866, the attempt was made. On the second occasion, the missionary succeeded in reaching the race of Bantus, called Ovakuonjama—the first white man the natives had ever seen. He met with so kind a reception that he thought the door was open for settling among them. But, alas! the Society dared not incur the expense. But now the desired end has been accomplished, and in September, 1891, thanks to the friendly reception they received from the King Uejulu, and the help rendered by the Finnish missionaries settled not far off, a piece of ground has been obtained at Ondjiva. The king is a young man twenty-three years old, and very fond of everything European. Amboland lies north of Hereroland, and is a wooded district—a sort of palm-oasis. The Hereros are a race of shepherds and move from place to place; while the Ovambos cultivate the ground, and are, therefore, a stationary folk. The people are little better than naked savages, but travellers say that, notwithstanding this, they are morally superior to the Hereros. The Finnish

Digitized by Google

missionaries have three stations in the southernmost part of the district, and have baptized some 400 of the people. The Rhenish missionaries were accompanied on their journey north by three of the Finnish converts, who had been trained in the *Augustineum* at Okahandja (a school belonging to the Rhenish Society).

A MISSIONARY of the Berlin Society, labouring at Hoffenthal, in Natal, makes the sad confession that, during the last twenty-three years—ever since the formation of the station—excessive beer-drinking has been denounced, and yet not a single native has given up the practice; and he adds: "If some of the American missionaries have been able to induce some of their people to give up beer, why should not we be able to do so? For this reason, I am resolved, with the consent of my superintendent, to refuse baptism and the Lord's Supper to all who frequent the beershop. This is the powerful weapon used by the American brethren: let us use it too."

THAT the Romish Church is doing its utmost to destroy Protestant mission work throughout the world becomes every day more apparent. And further, the Roman Catholic missionary journals, *Les Missions Catholiques* and *Dieu le Veut*, and the Year-books of the *Propagation of the Faith*, are trying by misrepresentations, not to use stronger terms, to show the need of opposing Protestant work. Thus, in Namaqualand, a priest wrote to the last-mentioned publication a letter full of misstatements about the German missionary at Warmbad, and when the priest was called on to explain his statements before the heads of the Protestant congregation at Warmbad, he denied that what was false in his letter had been written by himself. Did the editor of the Year-book, then, invent the falsehoods?

AGAIN, in *Dieu le Veut* it is said that Sir William Mackinnon had expended £250,000 (written in letters) in order to found a mission at Matschako on the East Coast of Africa. "Our missionaries go to work more economically. With £2,500 they would establish a capital mission."

THE same journal says that, "In Uganda our missionaries and the Catholics (their converts) have still no peace. As the English Protestants were not strong enough to exclude the Catholics from all share in the government of the land, they entered into a league with the Mohammedans, so that, in future, the Catholics must arm themselves against both. 'Rather the Turk than the Pope,' such is the conclusion of the Protestants in that region." The facts of the case are, that Captain Lugard had, with great difficulty, induced the Catholics to join with the Protestants in fighting against the Mohammedans as they advanced. The sad disturbance of the peace at Uganda is entirely due to the French fathers, and so it appears that Rome's conclusion is, "Rather the Turk than the Protestant." As is well known, history contains many proofs of this.—*Allg. Missions-Zeitschrift* for January, 1892.

PERSONAL ITEMS.

CHINA.—Mrs. Arnold Foster reached Hankow at the beginning of December.—The Rev. A. Bonsey and family have come away from Hankow on sick leave, and will for a time reside at Marseilles. Before Mr. Bonsey left China his fellow-missionaries testified to the important services he has rendered as secretary of the Local Committee of the Religious Tract Society, and acknowledged their indebtedness to him for designing and superintending the erection of various chapels connected with the Mission, and the zealous and faithful work of Mrs. Bonsey in the Margaret Memorial Hospital.—On Friday afternoon, December 11th, while the Tientsin missionaries were discussing which of their number should presently go in search of the Rev. John Parker, of Mongolia, "our brother," writes the Rev. Jonathan Lees, "suddenly appeared safe and well, accompanied by the catechist, Li. You can fancy the joyful excitement thus caused. Mr. Parker got out of Chao-Yang just as the rebels entered, took refuge with a Christian native in a hamlet among the hills, and, after various adventures, returned here *vid* Shan-Kai-Kwan, the most easterly pass. It is gratifying to know that up to the date of his leaving the district none of the converts had been injured."

INDIA.—Miss Fletcher was to leave Calcutta on February 11th. "She will be very greatly missed from our Calcutta circle," says the Rev. W. B. Phillips, "and we shall look forward hopefully to the time of her return."—Miss Horton, formerly of our Mission at Berhampur, has joined herself to the Indian Female Normal School and Instruction Society, and has been appointed to Lucknow.—A translation from the Latin into Urdu of the *Imitation of Christ* has just been issued by the North India Tract Society. The work has been admirably done by the Rev. John Hewlett, M.A., of Benares.—Miss Stevens reached Mirzapur on December 22nd. "The baptism on Christmas Day was a bright opening to my residence here."—Dr. R. J. and Mrs. Ashton arrived at the same station on the 30th, and their first impressions, too, are bright, hopeful, and happy ones.—Miss Hewlett purposed leaving for England at the end of January.—One of the Rev. J. M. Ure's earliest experiences in his mission district was an open-air meeting at a village a mile or two from Cuddapah, at which Mr. Liddiard (who is making a tour through missions in different parts of the world) was present. Mr. Liddiard said that through all his tour he had not

Digitized by Google

seen anything like the spirit of inquiry which he observed at a Mala village which they next visited, and promised to do his best to secure a teacher for whom the people asked. —The Rev. E. P. Rice seems pleased with his lay helpers, Messrs. Hickling and Cairns. A week after their arrival he took them to Chikka-Ballapura. They very much enjoyed the jutka six hours' drive, and were greatly pleased with their new station.—News has come of the complete breakdown in health of Miss Cox, of Salem, and return to Adelaide. Fortunately her mother was paying her a visit and was able to take charge of her on the homeward voyage. Miss Cox had commenced her work with great earnestness and promise, and we deeply regret to have to make this announcement, knowing, too, what a great disappointment it must be to Miss Cox.—Miss Brown, who herself hopes to extend Bible-woman's work to some of the villages around Madras this year if she can get suitable workers, incidentally mentions that Mrs. Longhurst, the superintendent of the Church of Scotland Zenana Mission, was just returning from Australia bringing with her three new helpers and thousands of pounds from the Australian churches, intending to build a large Zenana Mission Home, and to carry on the work energetically. — Miss Hodges commenced her missionary career at Madras with a very severe illness, but we hope she has by this time regained good health.

AFRICA.—The Rev. E. Lloyd reached Palapye on January 6th, after a lengthy visit to Lake Ngami and Ndara, &c.— The Rev. D. Carnegie expected to come down from Hope Fountain about the end of February, so as to be in Cape Town in April.—Mr. Draper reports the arrival of the caravan, without, he believes, a single loss or damage. The goods were needed to complete the restoration of Mr. Shaw's house. Mr. Draper will have his hands full now in building Dr. Wolfendale's abode, in keeping the church from tumbling down, and in looking after the more comfortable housing of himself than has been possible hitherto.

SOUTH SEAS. — The Rev. S. J. Whitmee, F.R.G.S., arrived safely at Apia just after Christmas, and the members of the District Committee have given him a warm reception and promised to render all the help they possibly can, so that the special services he contemplates holding in all the districts of Samoa and the out-stations may be a success. The natives also welcomed him with a good deal of warmth, but "the elements" acted very strangely, for during the first four days there was an earthquake, a violent thunder-storm, a gale, and almost constant rain.—On the eve of the return home of the Rev. F. E. Lawes from Niué, the Rev. J. H. Cullen wrote us that everything was in readiness, not only for Mr. Lawes' departure, but for him (Mr. Cullen) to assume the control of affairs on the island. "I have got a fair knowledge of the language, at least of its construction, and have no fear of not being able to make myself understood. All the same, I tremble when I think of the great responsibility so soon to rest upon my shoulders. To take up the work of one so wise and able, and in all things so well qualified as Mr. Lawes, is by no means a light matter, and I look to the Directors and to all friends at home to join me in their prayers, that I may have strength, wisdom, and grace given me to follow worthily in his footsteps."—The Rev. A. and Mrs. Pearse arrived in Sydney from New Guinea early in December. While in the colonies Mr. Pearse will carry through the press portions of the Old and New Testaments, and the Gospel of Mark, also a number of hymns in the Kerepunu and Suau dialects.

AFRICA REDIVIVA. By Robert Needham Cust, LL.D.

THIS book is one which the genera reader will find very useful. The plan is excellent. The whole of Africa is divided into four sections, and all the mission agencies in each of these, whether Protestant or Roman Catholic, are noted with a fairness and completeness which leaves little to be desired. Introductory paragraphs descriptive of each great region are followed by detailed lists of the societies at work, with some of their principal stations, the people they are working amongst, and the language in which the work is carried on. Four admirably got up maps illustrate these sections, and the whole is prefaced and followed by chapters of a more general character, giving the author's views on many important subjects. The book thus presents an admirable bird's-eye view of mission work in Africa, accompanied by appendices containing valuable lists of African languages and on books of reference on Africa. It is distinctly an advantage to have the work of Roman Catholics as well as Protestants included in the survey. No amount of difference from the Church of Rome should make us blind to the energy, devotion, and practical wisdom of her missionaries, or to the valuable results of their work.

But let not the general reader rely upon this book for more than general outlines. These are admirable, but the details are full of inaccuracies which cannot be explained on the ground that there are constant changes in the missions; they are faults due to lack of care in collecting easily-ascertained facts.

In any future edition of the book it would be well if the lists were extended to include every permanently established and principal station in the missions, or else they should be curtailed very considerably. In the present lists it is difficult to understand why some stations are included and why others have been omitted.

Such defects as these can, however, easily be corrected by reference to the reports of the several societies. There are faults of a more serious kind which cannot be thus dealt with, and which cannot but detract very seriously from the value of the book. The opening and closing chapters contain the ex-

Digitized by Google

pression of Dr. Cust's opinions on a variety of important points. They are the opinions of one who has had large experience of the world, who has for many years taken an active share in the practical direction of mission work, and who is fearlessly independent in judgment and expression. The opinions of such a man on mission methods are entitled to respectful and serious consideration, even when we differ from them. His remarks on the place of the Bible in mission work, on the buying of slave children, on the connection of the missionary with trade, on industrial missions, on the necessity in mission work for being prepared to accept the risks and dangers incident to the position without appealing to Government for protection, will be approved by all our readers. His denunciation of the way in which the peoples of Africa have been treated by European travellers and traders is worthy of a chivalrous Christian gentleman. We differ from him *toto coelo* in his views on the value of celibate brotherhoods as the right way of carrying on Christian work in Central Africa. We differ also from his opinion, expressed in a tone of absolute certitude, as to the impropriety of allowing any European woman, and especially any married woman, from going more than 100 miles from the coast in Central Africa. But he is entitled to his own opinion, and his opinion carries great weight on these as on many other points. What troubles us is that so able a man and so true a friend of missions should frequently allow his judgment to be warped by prejudice, and should allow himself to write what offends and pains without cause. His bitter criticism on the Paris Missionary Society reads like a survival of that unworthy anti-Gallic feeling in which the British were trained a generation or two ago, and is utterly without justification. No more peaceable and loyal occupants of British territory can be found than the agents of the Paris Missionary Society in Basutoland, many of whom are connected by ties of blood or marriage more with England and Scotland than with France, and against whom it is an unjust and unfounded slander to say that they "have meddled with tribal politics in a sense hostile to British interests."

Again, what evil genius can have prompted the penning of such a paragraph as this: "The impression is growing that now some missionaries in British India forget their high calling and their duty to the non-Christian world, and have made themselves into grievance-mongers, prying into the barracks of the British soldier, denouncing particular articles of commerce or particular fiscal regulations, which offend the limited knowledge and narrow views of human affairs; there can be but one result of such impertinent and much-to-be-regretted intrusions, and that is expulsion"?

It will be an evil day for the British Empire when any man is expelled from any part of Her Majesty's dominions for free criticism of any public question, however unpopular his criticism may be. And it will be a disastrous day for the weak and oppressed when the ministers of religion are prevented from raising their voices in protest against any action of Government which appears to them to be unjust or immoral, or any traffic which they believe to be destructive to the best interests of the people. Missionaries do not give up their rights as men, nor do they lose the responsibility which attaches to Christian men and Christian citizens, and they are not likely to be deterred from calling attention to abuse, corruption, or injustice by such remarks as we have quoted. Moreover, on such questions as the licensing of immorality by Government, and the moral guilt of raising revenue by promoting the sale of strong drink and opium, the whole missionary community are at one, and the sentiment of earnest Christian people in every section of the Church is rapidly coming into agreement with the views of the missionaries on these points. R. W. T.

NEW CHINA AND OLD. Personal Recollections of Thirty Years. By Archdeacon Moule. With Illustrations. Seeley & Co., Essex Street, Strand.

A BOOK one can recommend, without hesitation or reserve, as the work of a missionary of ripe experience, of careful observation, and of evident fairness and calmness of judgment. There is a marked absence of *ex parte* statements and views, and an equally manifest desire to look at things from a Chinese as well as from an English standpoint. In ten most readable chapters, Archdeacon Moule passes in review the essential points of interest in the history, character, national habits, and institutions of this ancient yet modern race, and shows his readers how at every point the old life is being touched, and, to a limited but increasing degree, becoming new. For busy people who wish to gain a comprehensive, accurate, and impartial view of the Celestial Empire as it is to-day, these three hundred pages seem better adapted than any book on China we know.

MATEBELELAND.

November 20th, 1891.

MY DEAR MR. THOMPSON,—It is a long time since I wrote to you, and we have been expecting a letter from you for a long time also. We remember, however, your large circle of correspondents, and wait patiently.

The outward condition of things in Matebeleland remains much as it has been for months past. All is very quiet—phenomenally so. I had a letter from Mr. Selous the other day, asking an explanation of a state of things so unusual, so utterly unexpected. A telegraph line, following the route of last year's expedition, being laid by Khama's people, and the Matebele showing no sign! It certainly appears as if the nation were quietly settling down to the inevitable. Lobengula said to me, on the occasion of our last visit to him, when we were speaking of two or three years hence: "The white men will be here then." We hear no more wild talk among the Amajahha of exterminating the white men. The next period of anxiety will come when the prospectors encroach more and more on the present south-west limit of Mashonaland. At present no prospecting is allowed south of the Umzwezwe or Uhwehwe River. This represents an advance on the limit of a few months ago. But I hear that the British South African authorities will no longer be content with that, and an early further extension may soon be made, Lobengula willing or not. Then—— but speculation is futile.

Digitized by Google

I paid another visit to Lozane, on the Kungo River, and had a very pleasant time there. The people all showed great willingness to hear the truth. Such a contrast presents itself to the traveller after leaving the Matebele kraals and coming to those of the Mashona! No more begging! No more impudence! And these Mashona were not "unadulterated." They had mixed much with the Matebele and learned many of their hideous practices. Umkubi, our old scholar, keeps up his reading, and has tried to interest some others of the young men in the "book." He thinks that they might, perhaps, take to reading, if they had something in their own language. This want I hope to supply, by printing a few sentences, and so forth, in the Mashona language. I have made considerable progress in my study of this, and am making my work take the form of a vocabulary in English, Sintebele, and Seshuna, which I hope to publish, probably at Lovedale. Such a handbook ought, in these days, to meet the cost of publication at all events. It is altogether an unexpected and interesting experience to find myself enjoying the study of a foreign tongue. It seems to be the work that the Master has given me to do just now in my spare time. I have found not only pleasure, but profit, in the consequent improvement of my knowledge of Sintebele. I am strongly inclined to believe that the Sintebele language will not be permanent in this country. The knowledge thereof, in a more or less imperfect form, is fairly widely spread. Yet always amongst themselves, as far as I have observed; and, even in our neighbourhood and amongst the Matebele, the Mashona speak their own language in preference to that of their oppressors. They vastly outnumber the Matebele, and it is only natural to suppose that, when the Matebele arm is paralysed and has lost its terror, they will only be too willing to consign everything connected to well-merited oblivion. Hence I look forward to Seshuna reading-books, Scriptures, &c.

This has been a very fatal season at Ingobo, and generally in the country. One of our most constant attendants, Kwali, a man who was not far from the Kingdom, if not actually in it, passed away. Shortly before his death, Kokotwana, another adherent, went to see him, and asked the poor sufferer where he was going. He replied: "I do not know, but Jesus knows." Kokotwana would have said more, but the women and others around silenced him. It required great boldness for him to say so much in the heart of heathendom. Was it not a measure of witness for Christ? Was not Kwali a believer, though faintly, doubtfully—the "broken reed"? Umfogazana, Kokotwana, Makaza, Mabasa, and some others have felt the moving of the Spirit I cannot doubt. The Spirit will not leave them, so it seems to me. Mr. Rees' little servant, Matambo, makes no secret of his earnest wish to follow Christ. You in England are expecting great things of God. So are we. An earnest of better things to come we have received. The gracious Spirit is moving in our hearts. We have the Presence in prayer, greater earnestness and frequency. Blessed be His glorious name, the old dreadful deadness of spirit is passing off! There is little to see to the external eye, no crowded congregations, no eager enquirers: "What must I do to be saved?"—not yet; but we know that the work is the Lord's, that He Himself is with us. We rely on Him, and His power can break hearts of stone. All these old truths—old as the eternal hills—come to us now with the freshness of novelty, of the first days of love. I seem to have just discovered them. Our eyes have been opened, and we see that they that are with us are more than they that are against us. This is the Lord's doing, and we know that He is with us. Hence we are strong and hopeful and patient, and we wait "till we be endued with power from on high." We missionaries have failed utterly, completely; but God has not failed. We shall soon have news to send you that will fill you with gratitude. What may we not expect? For God is with us.

We read with deep delight and thankfulness the accounts of our dear old Society's "Forward" movement, of your prayer and enthusiasm. God be praised for it all! He has visited His people.

Make special prayer, we entreat you, for the outpouring of His Spirit on these natives, and join us, dear Mr. Thompson, in offerings of gratitude for the presence and encouragement vouchsafed to us. We have had something of the experience of the disciples on the road to Emmaus: "Did not our hearts burn within us while He talked with us by the way." The long prayed-for, looked-for blessing cannot be far away.—With kindest regards, yours very truly,

W. A. ELLIOTT.

THE meetings for March of the London Band will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on—

Friday, March 4. Discussion to be opened by Mr. H. H. Hardy.

Friday, March 18. Address by Rev. A. S. Huckett.

ANOTHER strong off-shoot from the Parent Band is at work in the West Ham, Leyton, and Leytonstone district, under the care of Messrs. H. B. Bartram and R. Anderson. Meetings for prayer and conference are held on the last Tuesday in each month in the Sunday School Parlour of the Stratford Congregational Church. At these meetings papers on various mission-fields are read and discussed, and the members have agreed to unite in private prayer, during the month following each meeting, for the work in the particular field which is the subject of the paper read at that meeting.

ANNOUNCEMENTS.

DEPARTURE.

MISS AGNES EUNICE LARGE, appointed to Upolu, Samoan Islands, South Pacific, embarked for SYDNEY, per steamer *Valetta*, January 21st.

ARRIVALS.

The REV. ARTHUR BONSEY, MRS. BONSEY, and family, from HANKOW China, per Messageries steamer *Saluste*, at Marseilles, January 14th.

DEATHS.

BRADBURY.—January 26th, at Croydon, the Rev. James Bradbury, formerly missionary at Berhampore, North India, aged eighty-six years.

FOREMAN.—January 27th, at Stroud Green, Jane Buchanan, widow of the Rev. John Foreman, late of Demerara, aged sixty-three years.

Digitized by Google

No. 4.—New Series.] APRIL, 1892. [Price One Penny.

PRAYER AND MISSIONS.

MONDAY, March 7th—the day of prayer for men sorely needed in the mission-field, but not forthcoming in adequate numbers—meant a great deal more than appeared on the surface. Its true explanation is to be found in a growing recognition of the fact that God, and not man, is the ultimate source, strength, and stay of all spiritual enterprise. In His hands are the men; in His, too, the means. Historically, the gathering in the Mission House was the natural sequel to the All-Day Women's Prayer Meeting held in the same place five months before. Convinced that prayer was the only atmosphere in which the Forward Movement could live and come to maturity, our sisters led the way. They met to pray, nor did they meet in vain. In no previous period of the Society's history have anything like so many offers of service from women been received; never have the offers been of such promise and interest. But, whilst women were offering, men were holding back, visits to the colleges notwithstanding. This led to heart-searching on the part of some, the issue being a determination to set apart a day for special prayer.

The meetings occupied seven hours. Freshness and fervour characterised them throughout. To enumerate all the subjects of petition is not possible; but a few, which were the burden of many a prayer, it may be well to mention. The missionaries already at work were affectionately remembered, and the success achieved in the past evoked praise and confidence. But the present urgent need for "more labourers" was chiefly kept in view, and volunteers for vacant posts and for open doors were earnestly asked for. There was much prayer for students, that they might be led to weigh the claims of the heathen world against those of service at home; that others, who were meeting with opposition from friends, or were hampered by home ties, or hindered by circumstances, might find the opposition removed and the way made clear; and that those who already entertained the desire to be missionaries might be strengthened to resist all counter-attractions. There was much prayer for young ministers not yet so wedded to the home ministry as to feel committed to it for life, sometimes perplexed, perhaps, by denominational rivalry and competition, or otherwise led to think that the need for workers at home was less imperative than for workers abroad: that they might see their way to come forward for missionary service. There was much prayer for parents that, instead of withholding children whose hearts were set upon going, they might count it an honour to let them go, and joyfully encourage them and bid them God-speed; for sons,

Digitized by Google

that they might be made willing in the day of God's power, and fulfil the desire of their parents' hearts by offering for the foreign field. There was much prayer for young men generally, alike for those of good education and for those who, though willing, have had but few advantages; for young men in business houses, and for those living with their parents, that they might determine to live for Christ and Christ's service, and might go forth in their strength to win the world for Him. There was much prayer for those who shape and guide the Society's affairs, especially the Examination Committee, that they might have spiritual insight and discernment, and be quick to recognise and welcome all God-sent candidates, even though they come from unlikely quarters. More than all, there was much and very earnest prayer for our churches, that they might awake from their apathy and their self-centred life to a sense of their indebtedness to God and to their fellow-men; that they might be baptized with the Spirit of God, be brought to look at the world with the eyes and with the heart of Christ, and so be aroused to fulfil their true end and mission.

Now these meetings need to be followed up. Prayer is the very life of missions. Societies are begotten and nurtured by prayer; and one of the healthiest, most reassuring signs of a reviving interest in our own beloved Society is the spirit of prayer that is manifesting itself among its friends and supporters. The secretaries are continually receiving tidings indicative of this. There is a desire to know "what to pray for." An intelligent conception of the circumstances, work, and needs of our missionaries is felt to be necessary. To this end Prayer Unions are being formed in different directions, and at its last meeting, as announced in the next column, the Board adopted the report of a special committee, and decided itself to establish a central Prayer Union as a bond of fellowship among all who love the Society and its work, and as a link of connection between the worker abroad and the helper detained at home. In the May number of the CHRONICLE further particulars of this Prayer Union will be given. In the meantime let us "pray without ceasing" in the spirit and on the lines of the petitions referred to above, and entreat "the Lord of the harvest to send forth more labourers into the harvest."

EDITOR.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 23rd, 1892.—J. MCLAREN, Esq., in the chair. Number of Directors present, 58. Items of special interest.

In introducing to the Board the Rev. J. P. Ashton, M.A., returning to Calcutta, and the Rev. A. King and Mrs. Howard King, M.D., returning to Tientsin, the Foreign Secretary bore special testimony to the very efficient services of Mrs. King, both as Honorary Physician to Lady Li, and in her successful and beneficent practice among the native women of North China.

The Chairman having briefly bidden the missionaries farewell, first Mr. Ashton and then Mr. King, on his own and Mrs. King's behalf, thanked the Board for the sympathy and consideration that had been shown them, and expressed the joy they felt in the prospect of a speedy return to their work. The departing missionaries were commended to God in prayer by Rev. R. Nobbs.

[Circumstances have since arisen which have rendered it expedient for Mr. Ashton to defer his return to India until the autumn.]

Board Meeting, March 15th, 1892.—J. MCLAREN, Esq., in the chair. Number of Directors present, 59. Items of special interest.

Dr. Lockhart presented to the Board a copy of a Hebrew Concordance, with the Chinese equivalents for each Hebrew word. This Concordance was the property of the late Rev. John Stronach, and was used in the preparation of the Delegates' Version (Chinese) of the Old and New Testaments.

The following offers of service were accepted:—Rev. R. J. Ward (of St. Helens), Mr. W. J. Edmonds (Hackney College), Mr. T. W. Ingram (Cheshunt College), Mr. R. C. Porter (Nottingham Institute), and Miss Mary Harris (as a self-supporting missionary).

The appended scheme for the formation of a Prayer Union was adopted:—

"(*a*) That the name of the Union shall be 'The Watchers' Band, the Prayer Union of the London Missionary Society.'

"(*b*) That the following shall be the agreement entered into by the members, viz.:—'Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests.'

"(*c*) That there shall be a Central Union in London, which shall keep a register of branches, and of the number of members in each branch, and of individual members not connected with a Branch Union; issue membership booklets, leaflets, and other literature; arrange for annual and other meetings, and generally initiate plans and methods for extending the work of the Union.

"(*d*) That there shall be Branch Unions in as many of the Society's auxiliaries as can be induced to form them; and that each Branch Union shall register its own membership and arrange its own proceedings, but shall maintain connection with the Central Union by using the same membership booklet and member's card, by circulating the same literature, and by keeping the Secretary of the Central Union informed of the number of its members.

"(*e*) That Miss Hebditch be asked to fill the place of Honorary Secretary of the Central Union."

Digitized by Google

BY THE FOREIGN SECRETARY.

THE power of the cartoon and of caricature to awaken contempt or to arouse passion is well known amongst us, and has been employed with great effect time out of mind alike in political and in religious conflicts.

No more startling illustration of this has come under my observation than has been furnished by the recent anti-foreign and anti-missionary riots in China. It seems to be conclusively proved that one of the most powerful means of arousing the prejudice of an ignorant populace against Europeans, and especially against European missionaries, was a series of very coarsely illustrated broad sheets issued from Chan Sha, the capital of Hunan, and prepared mainly, if not entirely, under the direction of one intensely bitter and unscrupulous man named Chou Han.

These illustrated sheets were distributed in thousands in all parts of the central provinces of China. They were posted up in conspicuous places on the walls of houses, and even on official places in towns and villages, and they did their mischievous work so well that a few months ago it seemed not at all improbable that there would be a general rising against all foreigners.

So serious a menace to safety and peace has this mischievous literature become, that the Mission Press at Hankow has reproduced the series in facsimile, with translation and notes on the letter press, by Dr. Griffith John. Copies have been sent to influential persons and to the secretaries of missionary societies, in the hope that the attention of the various European Governments may be called to the matter, and official representation be made to the Government of China to suppress all such literature as dangerous to the public peace.

By this means a copy has reached me within the last fortnight. It has never been my lot to see, in one series of publications, anything at once so blasphemous, so filthy, and so likely to inflame the public, to whom they were addressed, with the worst passions of hate and violence. The dishonour done to our Lord is scandalous. By a play on the Chinese characters which represent the name Jesus, they are converted into others which mean "The Celestial Hog." Christians are represented as worshipping a crucified hog, and the results of such swinish worship are stated to be, and are depicted as, the most shameless licentiousness. The strange and unaccountable slander that Christians gouge out the eyes, and practise the most filthy and nameless crimes of mutilation on their victims, is revived and pourtrayed in disgusting fashion. In several of the pictures the manner in which the Hog and all his brood are to be treated by good Chinese is graphically represented, with a suggestiveness of mischief which would have borne grievous fruit had the movement against foreigners not been stopped.

The services rendered by Dr. John, in tracing to its source and calling public attention to this wicked attempt to sow the seeds of hatred and strife, have been very great. Now the Christians at Hankow are earnestly pleading with God that the persecuting course of this modern Saul may be arrested, and that his heart may be changed. R. Wardlaw Thompson.

BY THE HOME SECRETARY.

In my notes in the January Chronicle, I ventured to express the opinion that the accounts for the year closing March 31st would show a substantial increase in the income. This has been fully justified, inasmuch as the receipts for the present year, up to the 29th of February, exceeded those in the corresponding period in the previous year by about £11,000. This is, in a measure, accounted for by the cheering fact that donations, amounting to £5,926, have been received for the Forward Movement.

The legacies for the year will reach the average from that source. The Society has sustained the loss, by death, of many valued friends. Among these, Mr. James Dodgshun, of Leeds, was, in his lifetime, a devoted and liberal supporter. In anticipation of his death, he bequeathed to the Society the sum of £2,500, which has been received by the treasurer.

Whilst referring to legacies, it may not be out of place, for the information of any who may desire to benefit the Society, to state that by the Mortmain and Charitable Uses Act, 1891 (54 & 55 Vict. c. 73), very important alterations are made in the laws affecting gifts to charities, contained in wills of testators dying after August, 1891. Lands and houses of any tenure may, by will, be given to or for the benefit of any charity, but such premises must be sold within one year of the death, unless the time is extended by the High Court or the Charity Commissioners.

It may be assumed that in these days the administration of religious societies is closely scanned. The following paragraph from an article on London charities in the *Statist* of March 12th may be of interest:—

"Of the £900,000 expended annually on purely Foreign Missions, about £700,000 is accounted for by five great societies. In round numbers the figures may be tabulated thus:—

	Total expenditure.	Salaries of secretaries and clerks.	Salaries and expenses of organising secretaries and deputations.	Other working expenses.	Proportion of working expenses to total expenditure.
	£	£	£	£	£
Church Miss. Soc. .	240,000	5,000	10,000	7,000	1-11th
S.P.G.	117,000	2,500	10,000	3,000	1-8th
Wesleyan Miss. Soc.	133,000	4,000	*	3,000	1-19th
London Miss. Soc. .	130,000	2,500	2,500	2,200	1-18th
Baptist Miss. Soc....	72,000	2,000	1,400	2,100	1-13th

* Not stated.

On Friday, February 26th, specially appointed deputations visited the students in most of our colleges for prayer and conference with regard to the claims of Foreign Missions. Some students have subsequently offered their services, and it is hoped that others will do likewise.

The missionaries on furlough, and others, have bravely met the heavy deputation work of this season of the year, notwithstanding the severely inclement weather. The general testimony is that missionary enthusiasm is increasing.

Edward H. Jones.

BY THE EDITORIAL SECRETARY.

Owing to the pressure of matter the continuation of the History of the Travancore Mission stands over until next month.

I wish to call special attention to Capt. Hore's book on Central Africa, noticed on page 96. It deserves a hearty welcome, alike for its own and for its author's sake.

The *Juvenile* is rising in favour. Since January there has been a steadily increasing sale for it, both through the trade and direct from the Mission House.

George Cousins.

Digitized by Google

By the Rev. R. Baron, F.L.S., F.G.S., Antananarivo.

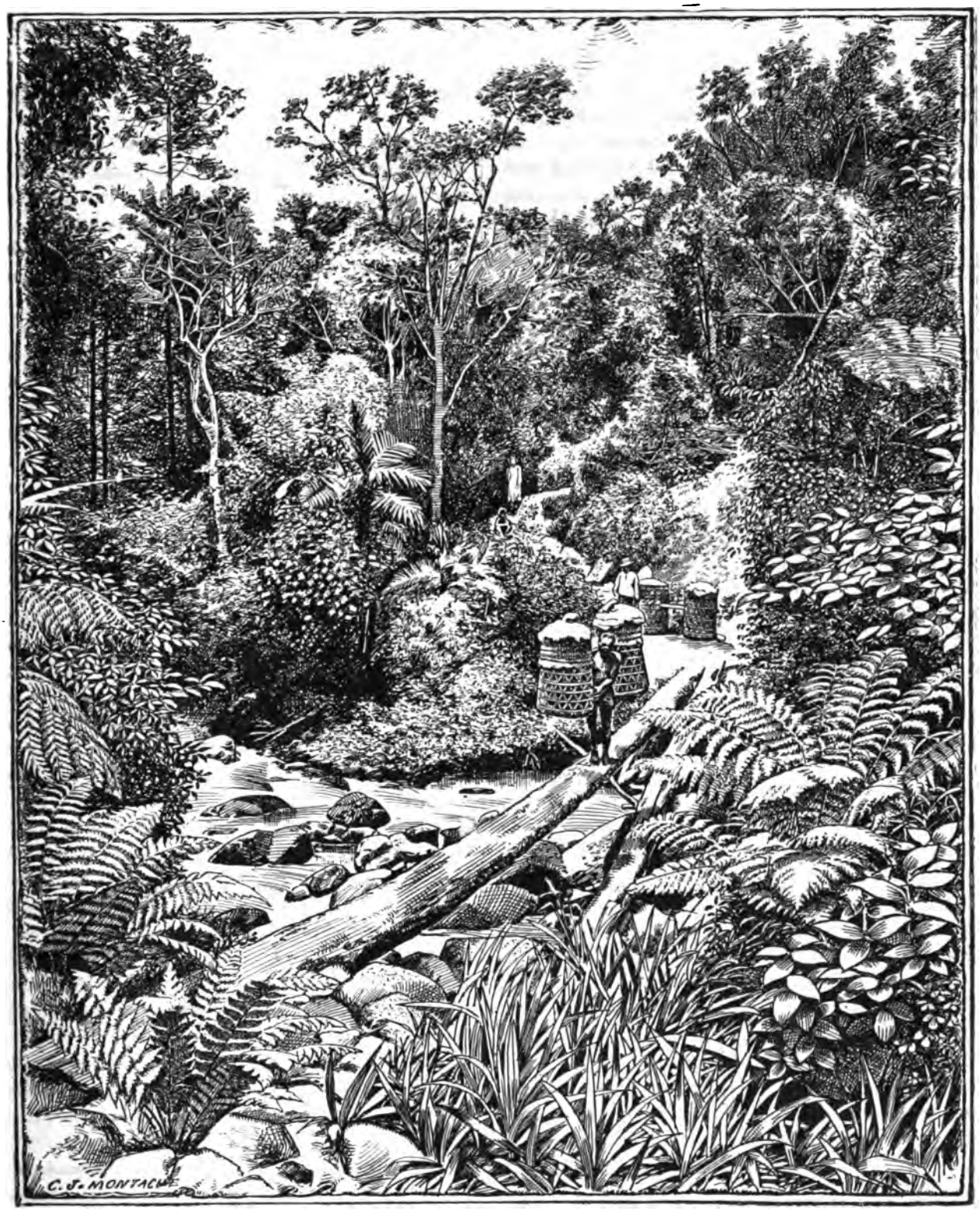
LEAVING Anonibe, we passed through the provinces of Sahambavany and Iharana, visiting the few churches and examining the schools on the way, without any incidents worth recording, except, perhaps, one in which there was a spice of danger. We were crossing the mouth of one of the numerous rivers on the coast, when the canoe was seized by the somewhat rapid current, and, in spite of paddles, we were on the point of being carried out to sea. As the danger was increasing, one of the men had presence of mind enough to jump into the water, hold on to the canoe with his right hand, and swim with his left, until he reached the shallow water near the bank, and thus rescued us. I was contemplating the same thing, but, suffering from a rather severe attack of malarial fever at the time, I determined to leave that as the last resort.

After travelling for two months, we at last reached Ambohimarina, in the province of Antomboka, at the north end of the island. As this is an important place, we determined to have a few days' rest, especially as some of the men had wounded feet, or were lame in consequence of the continued walking. I had several opportunities of meeting with the congregation at this place, and of preaching the Gospel to them, as well as examining the school children. There are more signs of life in the church here than in any of those I had hitherto visited, and I believe that there is a considerable number of genuine Christian people. They have formed as many as five out-stations, have placed over them an evangelist, and have provided teachers for the schools. They are also contemplating the stationing of teachers in one or two of the more important towns in the Antankarana country. This good work was initiated by Ramaka, the former Governor, who for many years had been, and now is again, the pastor of the Andohalo Church in Antananarivo; and to whose wise administration and kindly Christian character I heard many testimonies. One of the natives, for instance, speaking of Ramaka, said to me: "When anyone was ill, high or low, Ramaka would put his dignity on one side and go and visit him." The time at Ambohimarina was spent very pleasantly. and I hope, also, profitably to the people.

After visiting Diego Suarez, the part of the island ceded a few years ago to the French, we turned southwards and passed through the country inhabited by the Tankarana tribe. It is only sparsely populated, and, on two occasions, we had to sleep in the open air by a stream, on one of which we were visited by two wild boars, which, finding there were human beings about, quickly decamped.

A fortnight's journey from Ambohimarina brought us to Anorontsanga. The Governor here, thank God, is one of the most intelligent and earnest Christian men in the island. It is impossible to be long in his company without seeing that for him "to live is Christ." He is, in the first place, the servant of Christ, in the second the servant of Ranavalomanjaka, the Queen of the island. All the people I conversed with—Europeans, Hindus, Johanna-men, Hova, Sakalava, Mozambiques—were loud in his praises. "He is truly our father and mother," said one man to me, "and his only thoughts are for our good." Thank God, again I say, for a man like Rakotovao, the Governor of Anorontsanga. He not only takes his turn in preaching in the church, but also teaches a weekly

Digitized by Google



A BRIDGE IN THE FOREST.

Digitized by Google

Bible-class. Every August, it seems, he has a large gathering of children from the nearer schools, and also representatives from all the churches, which—though five years ago there were only five in existence—now number twenty. It fortunately happened that I was at Anorontsanga in the month of August, and thus had exceptional opportunities of doing missionary work, which consisted of preaching to crowded congregations composed of people from all parts of the province, a special religious service for the children, and an examination of the scholars from the various schools. The children from ten schools came to the examination (which lasted three days), the number present reaching 442. Of these, 192 passed in reading, 143 bringing copies of the Scriptures, and 253 possessing slates. From Anorontsanga, itself, there were more than fifty able to read.

Leaving Anorontsanga, we sailed across the bay in a couple of canoes with outriggers in a south-easterly direction to the small hamlet of Androvahonko. The first part of the journey was on the open sea, and, there being a good breeze, we went scudding along at a great rate. But never more will I trust myself to a canoe when the sea is other than calm; for though there was, perhaps, but little danger, the water came over the side with almost every wave. As I was in my palanquin in the middle of the canoe, it is needless to say I got a thorough drenching, and I was practically sitting in water for about a couple of hours. After crossing the bay, we entered a very long, narrow, winding channel, on both sides of which was a dense mangrove swamp. We could no longer employ sail, and consequently our progress was painfully slow, except in the broader reaches of the water, where we got a little wind. We left Anorontsanga about two o'clock in the afternoon, but darkness set in before we reached our destination. When we were within gun shot of the village, the canoe which I was in unluckily ran on a rock in the middle of the river. One of the boatmen endeavoured to push it off with a long pole, but failed; two tried, but still it stuck. Some of the bearers were told to go aft so as to lighten the fore part of the canoe. Another attempt was made to push it off the rock, but in vain. Then one of the boatmen got out of the canoe on to the rock, and pulled with all his might, but no, the canoe would not stir; two got out—three, but all to no purpose; it seemed a complete fixture, and, do what we could, the little craft refused to give way. The water round the rock was eight or ten feet deep and swarming with crocodiles, the tide was fast ebbing, the night was dark, and, in the meantime, we were being devoured by mosquitoes. I was barefoot at the time, not having been able to put on shoes and stockings for some days previous, owing to sores arising from mosquito bites. Our position was anything but enviable. Fortunately, however, the second canoe was at the landing-place not far away, and, after considerable shouting, we got the boatmen to bring it to our rescue, which they did, with the aid of a lantern. We had been fully an hour on the rock, and the hinder end of the canoe was fast sinking with the tide, the outrigger meanwhile creaking ready to break. What would have been the consequence had we been out of hearing further down the river when the accident occurred, or had we not had a second canoe, it is impossible to say, as the rock was too small for us all to have stood on it throughout the night.

Two days' journey south of Androvahonko brought us to Andranosamonta, one of the most important trading centres on the north-west coast. The Governor is a man somewhat advanced in years, and is under Rakotovao. He, too, is an earnest Christian (indeed, it was for this reason, added to his intelligence, that Rakotovao placed him here), and takes the deepest interest in religious matters, he himself teaching a Bible-class every Monday morning.

Mevarano, about twenty miles to the south of Andranosamonta, was the furthest point reached by us. We then returned to Andranosamonta, took a boat to Anorontsanga, another to Nosibe, and the monthly Messageries steamer round to Tamatave, whence we proceeded to the capital. On the whole this 1,200 miles' journey in a palanquin was a very enjoyable one, and I trust not without good result. Remarkable to say, we never had a single rainy day, and through God's care and mercy we all landed back in the capital safe and sound, after roughing it for five long months. Sore feet, bruised legs, and malarial fever completed the list of our misfortunes, so that we had great cause for thankfulness.

This account may be concluded by a few remarks of a general character relative to the work in those parts of the island visited during the journey.

Digitized by Google

And first, with regard to the school teachers. These are, for the most part, drawn from among the elder scholars in the principal schools. Their attainments are extremely limited, and their character, in many instances, is far from satisfactory. There are, however, some four or five notable exceptions to this, and, in one or two cases, the teachers are interested, not only in the mental progress of the children, but also in their spiritual welfare. It is very difficult in these out-of-the-way places to get efficient teachers; and, although some of the churches would willingly pay a trustworthy and competent man as much as six or seven dollars a month, it seems

RIVER SCENERY.

almost impossible to get one. For young men of intelligence and capability in these coast towns can generally find more remunerative employment as clerks or agents of European traders than in teaching schools. In the majority of schools, too, the teachers have great difficulty in getting their promised wages, and sometimes receive nothing at all. The consequence is that very few stay any length of time. But, if means could be found for securing good teachers, and ensuring regular payment of their wages, a vast amount of really good work might be done.

As for the churches, there is no disguising the fact that, for the most part, they are looked upon as Government institutions, which, indeed, they are. That is to say, they have been organised chiefly by the various governors. This is almost unavoidable in the present constitution of things; and, indeed, it is not altogether an unmixed evil, for were it not for the governors there would be no forward movement going on at all, most of the churches being altogether too lifeless to take any steps for the religious well-being of the people. The evil is, however, that the people are often compelled to build these churches by *fanompoana* (unremunerated State labour), and, as all *fanompoana* is disliked, the true interests of Christianity have to suffer.

There is, unhappily, little spiritual life, even in the larger churches. Many of the church members are rum-sellers, and others are leading very immoral lives. There are, however, individuals here and there whose Christian character is beyond suspicion, and who have at heart the religious well-being of the people; but, on the whole, the

VILLAGE ON THE COAST.

religious life of the churches is at a very low ebb indeed. What a grand and extensive work might be done among them if the Society's funds would allow of placing five or six European missionaries at the chief centres! But for such a number it is in vain to plead. Is it altogether impossible, however, for the Society to place, say, two men at Anorontsanga, who could superintend, not only the twenty churches of that province, but also those in the province of Befandriana, to say nothing of the churches at and in the neighbourhood of Mojanga and Antomboka? What a grand and extensive work might be done in this part of the island! And here I may say that our Committee has recently received a letter, with numerous signatures from people connected with the churches in the Anorontsanga province, with a translation of which I shall conclude this report. It is as follows:—

"To the Imerina District Committee of the London Missionary Society.

"DEAR FRIENDS,—The visit recently paid to the churches here by Mr. Baron has set us again thinking

Digitized by Google

about the appeal we formerly made to you for a missionary and a missionary doctor, but to which appeal we have never yet received a letter in reply, at which we are very much astonished. Was it wrong of us to make such a request? Here, in the north-west portion of the island, although there are many churches and schools, there is not a single missionary. To say nothing of others, there are in the province of Anorontsanga alone as many as twenty churches without anyone to look after them. This is a grievous fact. And so we feel constrained to repeat our appeal to you for a missionary and a missionary doctor. Why we ask for a doctor is this: the Sakalava, who have not as yet accepted Christianity, will probably be drawn to it if associated with the healing of their sick. We shall be obliged for an answer to this.

"May you live long and be blessed of God,

"Say your friends,

"RAKOTOVAO, Governor."

(With about 300 other signatures.)

SELF-DENIAL WEEK.

SPECIMEN EXTRACTS FROM LETTERS.

"THE Self-Denial has been a means of grace to us. It is always more blessed to give than to receive. We shall be able to send you a little over £4 10s. This is not bad for us, far more than my poor doubting heart expected.

"The offerings of some of our poorest members have almost moved me to tears.

"Our ordinary Weekly Offering did not suffer in consequence of the above effort. The offerings were 10s. more than on the previous Sunday."

"I THINK you will be pleased to receive the enclosed amount of 6s. 1d. when you hear that it has been contributed by the members of my 'Mothers' Meeting,' as a result of 'Self-Denial Week.'

"Some of the women who were unable to come sent their contributions by a friend. One of our poorest old members, who has an invalid husband, came to me at the end of the meeting, and brought 2s., saying that her daughter, who is a widow, had sent 1s., and she had earned 6d. and saved the rest."

"I MAY say my church is located in one of the poorest districts in the city, and out of my congregation some fifty families responded to the appeal that was made in behalf of the Society; and, as you will see, the contribution, though small, yet represents the little savings of poor, hard-working people. Knowing as I do the circumstances of those who have joined in the movement, I feel greatly encouraged, and shows what may be done among the poorest churches when the true missionary spirit inspires God's people."

"I REALLY think something like a Divine influence is working here with regard to missions; this seems distinctly shown in several directions. It is my privilege to pay the last instalment of the Self-Denial fund, the amount of which—£50 3s.—surprised every one; and, still better, I do not think (candidly speaking) the collection on the Sunday following for the hospital, &c., lost a shilling in consequence."

"I AM glad the Self-Denial Week has been observed. We received 2s. 6d. from a poor woman who has a sister living with her who has been bed-ridden for thirty-six years, and her parish relief is only 3s. per week."

"I AM but a poor pastor of a small church. My weekly wages are not over 14s. I spent last week without meat and papers, in order to secure these five shillings."

THE LAST COMMAND.

By THE REV. JAMES SILVESTER, M.A.

"*Go ye into all the world, and preach the Gospel to every creature.*"—Mark xvi. 15.

"GO preach to every creature
The Gospel of My love"—
So spake the Saviour-Teacher,
Now throned in Heaven above.
It was His last injunction,
It is our highest aim,
His Church's glorious function,
To preach His saving Name.

Not to a single nation
The Word of God is bound,
But through earth's whole creation
The Gospel trump must sound;
Where ancient Sinim dwelleth,
Where tribes of Red Men roam,
Where Ethiopia telleth
Millions in her dark home.

Up, then, ye sons of Zion!
Send forth the Word of light;
The Arm that ye rely on
Is mighty with all might.
Pray for Christ's world-wide mission;
Give to it thankfully;
Be this your heart's petition:
"Lord, here am I—send me."

Digitized by Google

Nagercoil, Travancore, S. India,
28th January, 1892.

DEAR MR. COUSINS,—I write you a few lines, which I hope may be thought worthy a corner in your magazine.

Several years ago my husband began to carry on evangelistic work in a part of our town amongst a class of people called *Saliars*. It is a very difficult work, requiring much patience and perseverance, but blessing has resulted. First one young man became a convert, and through much persecution has maintained a consistent Christian profession to this day. The second convert, who was baptized by the name of Nathaniel, occupied a useful post in the Mission, and died a few years since, much beloved and respected by all classes. He was a most consistent Christian. As the result of Nathaniel's prayers and efforts, his mother—the *first* woman from among the Saliars—embraced Christianity. She was a poor ignorant heathen, but a woman of quick intelligence, and although unable to read, the Word of God took a powerful hold upon her mind. Many precious texts and psalms she knew well and often repeated; and the change that gradually came over her was most wonderful. It was her delight to attend the services, and the brightness of her face was an inspiration of itself. I often said we had no brighter Christian woman in our whole church than Anantham. And yet how much persecution and insult she had to endure from her heathen neighbours! She had some distance to walk on Sunday morning to church, and it was a sore trial to her to pass along the streets of her village and hear the taunts and mockings of the people. Some time ago she became very weak, and then a very remarkable thing happened. There is a small house—shed rather—near the mission school, just at the entrance to the village. This she managed to get, and here she went, leaving her own larger and more comfortable house. She has occupied this little place for about two years. In it she has a cot, a few cooking pots, &c., and on the roof the wood needed for her coffin. All this she had done so that the Christians might have no trouble when she died. This morning the frail tabernacle has fallen down, and that happy, bright spirit is now with Jesus. A poor heathen woman once, now a jewel in the Redeemer's crown.

This is the *first* woman from among the Saliar caste who has become a Christian. Zenana work has been going on in that quarter for many years. There also we have a girls' school, and we hope that many women will yet be gathered out of heathenism to enjoy the light and liberty of the Gospel of Jesus Christ.—With kind regards, I am, my dear Mr. Cousins, yours very sincerely, A. L. Duthie.

"THE LEPERS OF OUR INDIAN EMPIRE."*

FEW people have any clear conception of the enormous extent of leprosy in India. We are simply bewildered by the usual statements regarding the population of 280 millions. But we can feel something very definite in the way of a shudder when we learn that amongst this vast population may be found lepers enough to people four or five cities as large as Norwich or Derby. No one can have travelled in India without being aware of the sad frequency with which they are met. In the busy streets of great cities like Bombay or Calcutta, in remote villages, near the great shrines and temples, in many of the loveliest corners of the land, they are found in all their misery. Of Burma we are told (page 156) that "all parts swarm with lepers." And a Commissioner reports that, in making an enumeration of households for taxation, he "was astounded to find how very numerous the lepers were; not a single village in his district, great or small, without one or more, generally more."

Mr. Bailey does well to remind us of the misery sometimes endured by these poor sufferers. They are often deserted by friends and relatives in the time of sorest distress. It may not be, as some report, that lepers are put to death in Nepal; but it is a fact that many come over from Nepal into British territory, driven out by the harsh treatment they receive, and these cases are often "peculiarly distressing in their nature." A life of abject poverty and hopeless misery is the only fate of many of the unfortunate creatures afflicted with this awful malady.

It seems almost a vain thing to look for any large and generous treatment of this evil by the Indian Government. We know not yet what may be the outcome of the recent Commission of Inquiry. But the matter has been well considered of old. Wise Indian governors have suggested plans full of promise. But they have been laid aside untouched, whenever the central authority whispered that funds were not available. The financial burdens involved in any real and efficient system of segregation are so great as to make it well-nigh impracticable. Hence the Government has hitherto been content with very fragmentary assistance. In some cases, as at Tarn Táran, buildings are provided, and the lepers are maintained by the various municipalities from which they come. In others, a house is provided, but the inmates obtain a living by begging. In most cases neither houses nor funds are forthcoming. Public opinion is not deeply interested in the matter. It seldom is roused to enthusiasm save when some racial antipathy is stirred by an Ilbert Bill. Leprosy is not just now a popular subject. Even in Calcutta, Mr. Bailey found it difficult to get a meeting to discuss the matter; and this in the face of the fact that there seems to be an increasing number of Europeans in the land who have fallen victims to the disease.

* Mr. Wellesley C. Bailey. London: J. F. Shaw.

Digitized by Google

But where Government aid has failed, Christian charity has come forward to assist. The Mission to Lepers in India has now "seven leper asylums of its own, and three homes for the untainted children of lepers; it also aids sixteen institutions, and supports untainted children in two other places." Yet how small a total of the vast aggregate of suffering is being reached! Mr. Bailey thinks it probable that not more than 5,000 sufferers are being provided for throughout the whole of the Empire. Half a million of lepers, and only one per cent. cared for and sheltered!

One pleasing aspect of the work of this Society is the distinct success attending the Christian work carried on among the lepers. Sheltered as they are by Christian friends, it is easy to see how they would soon learn to look with favour on a religion which thus showed itself more than a creed or a confession. Consisting, as they often do, of the lowest and neediest castes, there is no huge mountain of Brahminical pride to humble in the dust ere the Western Christ can be accepted. Wretched and hopeless as they are, there is a charm in the appealing pity and gracious power of the Saviour which moves them often to sincerest trust. In Almora, Purulia, Chumba, Sabathu, Tarn Táran, and other places, many have been those who have learnt to walk in the light, and rejoice that "the blood of Jesus Christ cleanseth us from all sin." Even as I write, there reaches me from Almora a letter, wherein one old friend in the asylum tells with joy of his having become a Christian, and another tells his longings thus:

"I know but little of Jesus Christ. I am so helpless, and I have bad wounds in my feet. I ask you to pray for me that I may become a disciple of Jesus."

Poor Kiru! As we pray for him, let us not forget the great company of sufferers still waiting to hear the glad tidings of the Good Physician. H. C.

BIBLE TEACHING ON MISSIONS.—IV.

By Rev. J. F. B. Tinling, B.A.

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."—2 Sam. xxiv. 24.

THE transaction of King David with Araunah, according to the earlier account in the First Book of Kings, was financially a trifle, and even the large price of 1 Chron. (perhaps referring to the whole hill as distinguished from the threshing-floor) might be called such with reference to royal resources. But the principle expressed in it on David's part was no trifle. It was that sacrifice should be at the expense of the offerer. The Psalmist, whom the Apostle Paul quotes as an authority on the doctrine of Divine forgiveness, knew well that it was "impossible that the blood of bulls or of goats should take away sin," or that he could provide any atoning sacrifice at his own cost; but he who so well understood his dependence upon grace felt the propriety and moral necessity of expressing his faith and gratitude at some cost to himself. He who really holds a principle will hold it always, and it will find illustration in things both small and great; so, when it was a question of building the Temple, the gifts of David amounted to many millions. Only by long "laying by in store as God had prospered him" could even a king, in such a time and country, have made so splendid an offering.

David's principle is acknowledged by all, but his practice has few imitators. The total annual income of this nominally Christian country was reckoned in 1886 to be 1,270 millions sterling, of which nearly one-fourth is saved annually. If only one person in five were a real believer in Christ, the income of His stewards would be at least 250 millions annually, of which they are able to put away 60 millions. For the evangelisation of the heathen world, with its thousand million inhabitants, we give little more than one million sterling, or about one penny in the pound upon our income. Clearly there is a wide discrepancy between David's method and ours, although the present work for which the silver and the gold are needed, being the finding and fashioning of living stones for the great spiritual temple, is incomparably more glorious than that which fired the enthusiasm and drew out the liberality of the royal psalmist.

But the spirit of self-sacrifice will never be content to deal only with unapplied money. During the recent week of special self-denial quickened consciences will have noted some unnecessary and expensive habits, and required them to submit to a temporary suspension. The average standard of living has undoubtedly become luxurious, and many will have discovered that no powers are weakened under the influence of comparative simplicity and economy. The only thing sacrificed was a little of the pleasure of appetite. Might not this sacrifice be continued with reason and with advantage? While such an offering would be perpetual in its influence and ever acceptable to God, it would soon cease to be felt as a privation. Livingstone's grand life was not less truly a sweet savour of Christ because he could say he had "never made a sacrifice." He gives most and most nobly whom love makes unconscious of giving at all. The strong drink and tobacco used by Christians, supposing them to be responsible for one-tenth of what is consumed, would alone enable us to multiply fifteen-fold the missionary agencies of the world. Will not many wish to clear themselves of complicity in this and all similar waste while perishing millions are crying for the bread of life?

To loving parents, sons and daughters are more precious than gold; but these, too, are wanted by the Lord of the harvest. To give them may be to wring the heart, but it will be to open it to the purest joys of heaven.

"We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

Digitized by Google

THE LATE REV. J. HEWLETT, M.A.

HAVING occasion to go to the Mission House, Blomfield Street, on February 22nd, the writer learnt to his great astonishment and grief that a telegram had just been received from India announcing the death of his dear friend and brother missionary, Mr. Hewlett, of Benares.* The shock was all the greater, because only a few days before he had received a long and affectionate letter from him. To add to the sadness of the event, Miss Hewlett had only just arrived in England, after parting with her father less than a month before. Our readers will join in heartfelt sympathy with Miss Hewlett and her brothers, as well as with the sorrowing widow in India, in this terribly sudden and sore bereavement, and pray that strength and consolation may be given them according to their need by the "God of all comfort."

In Mr. Hewlett, the churches connected with the Society have lost a veteran missionary well worthy to be enrolled with those who have gone before. The suddenness of his death calls to mind the case of his predecessor, Mr. Sherring, whose work he has in so many ways carried forward. His arduous labours are bound up with the history of the London Mission in the North-West Provinces of India during the last thirty years, and his career has been a typical one. The work in Benares, Mirzapore, and Almora, undermanned as the stations often have been, has been a long trial of faith and endurance; but all will agree that Mr. Hewlett was pre-eminent amongst his brethren in manly, earnest, persistent, and patient endeavour.

Mr. Hewlett was born at Keynsham, Somersetshire, on June 18th, 1836. When he was 11 years old, his parents removed to Neath, in South Wales. He early turned his attention to the work of teaching, carrying on his own studies at the same time with that enthusiasm and perseverance which were marked traits of his character. At the age of 16 he experienced a change of heart, and was admitted as a member of the Independent Church in his town. He entered most earnestly into Christian work, and it is believed that many of his scholars owed their conversion to his earnest teaching. As a proof of the good use he made of his opportunities of improvement, it may be stated that, when at 23 years of age, he applied to the Society to be accepted as a missionary, he had already matriculated at the London University, and taken a first prize in mathematics, and a second in natural philosophy in the Glasgow University. These studies were of great service to him in India, but they were not allowed to interfere with his efforts for the glory of his Master, and the salvation of those who came within his influence.

After two years with the Rev. E. R. Conder, M.A., at Poole, he was ordained and appointed to Benares. From the first, he is said to have devoted himself to the Vernacular Department. His attainments in Urdu and Hindi were of no mean order, as is shown in his various publications, and in the acceptance with which he was listened to as a preacher. After two years he was transferred to Almora. Here he found that the Mission had opened an asylum for lepers, and he interested himself deeply in the spiritual welfare of the poor inmates. In subsequent years, he dwelt with great feeling on this part of his work, and it was a joy to think that he had been instrumental in bringing about an important religious movement amongst them, which resulted in the conversion of several of the lepers, and their formation into a Christian Church.

In 1866, Mr. and Mrs. Hewlett were re-appointed to Benares, and it was at a Conference of the Mission held there that the writer first made their acquaintance. His ardour and enthusiasm were apparent to all, but in 1868 Mrs. Hewlett died, and it was found necessary that he should return with his three motherless children to England. During this visit to his own country, he was permitted by the London University to go through the Intermediate and B.A. examinations in the same year. This is a feat which has rarely been accomplished, but he was brilliantly successful. It was matter of surprise how he could find time for the necessary preparations while busily engaged as a deputation of the Society, but he carried his books with him wherever he went, and took advantage of every spare moment.

On returning to India he was appointed to Mirzapore as the colleague of the late Dr. Mather. The latter was a most devoted and hard-working missionary, and some of his young colleagues had been greatly cast down because they could not satisfy his exacting ideal as to the amount of work they ought to do; but in Mr. Hewlett he found a congenial spirit, and their mutual intercourse was of the happiest. Mr. Hewlett proved to be a worthy successor to this great missionary, and the various departments of the work, evangelistic, educational, and literary, were ably maintained. He was specially anxious to benefit both the Christian and non-Christian community by the publication of useful works in the vernaculars. The Mission Press was of essential service in this direction. It also afforded an honourable livelihood to many native Christians, whose profession of faith had debarred them from other modes of employment. Through this means various books were printed, and a Hindi newspaper started, which was very popular in the neighbourhood. His most remarkable publication was his translation of Augustine's Confessions. It was very characteristic of the man to choose a classical work needing so much labour and research to bring it within the comprehension of his Urdu readers.

In 1873, he married Mrs. Wilson, widow of the Rev. R. Wilson, B.A., missionary of the London Missionary Society at Hankow, China. She entered with much zest into the missionary work of the station. Through their united efforts a large stone building was erected for the Girls' Orphanage, and Mr. Hewlett ever regarded it as a great honour that he

* From a letter since to hand we learn that Mr. Hewlett died very suddenly of acute peritonitis. He had only been ill two or three days.—ED.

Digitized by Google

had been permitted to provide this important edifice for the native Christian community.

In 1878, he was again called upon to pass through sad bereavement in the loss of his second wife, and his own health was so much impaired that he had to return to England. Ever on the look-out to increase his influence in India, he made use of this holiday to pass the degree of M.A. in classics in the London University, and when in 1881 Mr. Sherring died, he seemed specially fitted to take his place in the Benares High School. Here he found most congenial occupation. Through his untiring efforts, its standard was raised until it became a college teaching up to the B.A. His experience in Mirzapore had already shown him how important was the influence of higher education. It had brought him into daily contact with classes of the people who were otherwise quite inaccessible, and through its influence, many were led to see the importance of female education. Thus, Zenana work became an indirect result of English education in the Mission School. It was Mr. Hewlett's great privilege to have a convert in the Mirzapore School before he returned to England. The writer remembers the glow of joy which filled his friend's countenance when speaking of this result of long and patient labours, and the hopes he expressed that this case was but the earnest of others to follow. If higher education was important in Mirzapore, he felt it was still more so in the intensely bigoted city of Benares, and he entered with all his remarkable ardour into the work. He wished to have the aid of others, and it was given him, but not to the extent he hoped, and sometimes he was left to struggle on alone for many months together. But aided or unaided, he was determined to carry on his college, and the success he secured has been a wonder to all. He had a Herculean frame, and an indomitable resolution, and where others might well have failed, he succeeded to a remarkable degree. His fame spread through the city and country, and the new University was glad to avail itself of his help, and constituted him not only a fellow but a member of the executive syndicate, which was almost the highest honour that could be conferred upon him.

THE LATE REV. J. HEWLETT, M.A.

In the midst of all this, he was seeking the advancement of his Master's cause, and the spread of the knowledge of Bible truth amongst the hundreds of young men who came under his teaching. He, like others in his position, was longing and praying for the conversion of his students. Many seemed near the kingdom, but none had the courage to be baptized.

His great reputation and thorough knowledge of the language gained him access to the Hindoo monasteries of the sacred city, and some of the men of highest repute in the Hindoo religious community became his personal friends. Thus, many a religious discussion was carried on in the most famous monasteries of North India. Mr. Hewlett married a third time in 1881, a lady who was already engaged in important missionary work, and was once more favoured with an

Digitized by Google

excellent coadjutor. Their house became famous for its hospitality, and many an Indian visitor of distinction has enjoyed the privilege of being guided round the holy city by one who was so admirably fitted to do it by his intimate knowledge of the people and their religion, and of their sacred shrines, monasteries, and Sanskrit schools of learning.

Mr. Hewlett was, indeed, a tower of strength, and a notable example of whole-hearted devotedness to the work which he thought his Master had given him to do. Nothing, perhaps, will better illustrate the ardour of his mind than the following extract from a private letter to the writer, received a few days before his death, and to which reference is made in the opening paragraph of this notice :—

"You will, I feel sure, understand how difficult I find it to keep abreast of the claims of correspondents, when you remember that, owing to Parker being so much in camp, I am, practically, the only male missionary of our Society at Benares, with a college still educating up to the B.A. standard the English and Hindustani, preaching to attend to, and, in addition to work at Benares, the chief burden of the Hindi New Testament Revision Committee now resting upon me."

Referring to the new arrangements for settling Mr. Parker at the out-station of Mangári for village work, he remarks:—

"The fresh zeal for endeavouring to bring the Gospel message to the lower orders in towns, and to people of the district, must call forth great joy and thankfulness in all missionaries and friends of missions. But I, for my part, should rejoice more if our Society had resolved to advance equally in all directions, strengthening existing work and starting new operations in the districts." And again,

"The more I think of the matter, the more I become convinced, what a great blow the closing of our college department will be to our Society's influence in Benares and the N. W. P. We were the first to educate up to the B.A. in the N. W. P. For this reason, I was made one of the first Fellows of the Allahabad University, the only missionary who had this honour. Two other colleges in the N. W. P., however, followed our example—the Church Mission College at Agra and the American Methodist College at Lucknow. . . . Moreover, I have been elected to the Syndicate, to the Faculty of Arts, to the Board of Studies in English Literature, and to the Board of Studies in Philosophy, in which several bodies I endeavour, as the only missionary, to exercise what Christian influence I can in directing the university education provided for sixty millions of people."

Thus, the veteran has fallen in the thick of the conflict. His heart was in the forward movement, but the Master has seen fit to remove him. Are there no young men in our colleges who are prepared to follow in his steps, turning all their talents to the service of Him who gave Himself for them, and labouring on in faith, whether converts are given them in greater or smaller numbers. The sowing time is surely drawing to an end, and the harvest is approaching Mr. Hewlett has sown in patience ; others, entering into his labours, will reap if they faint not. Let us then pray more earnestly than ever, and in united supplication, that the Lord will send more labourers into His harvest.

J. P. A.

A HOSPITAL FOR FIANARANTSOA.

THE year 1870 was the commencement of the Betsileo Mission. In 1873, Dr. W. Parker was sent out by the Directors to commence a Medical Mission in Fianarantsoa, but after two years' service Dr. Parker removed to Antananarivo. The medical work from 1875 to 1880 was carried on by Rev. W. D. Cowan, and from 1881 to the present time by Rev. J. Pearse.

In 1873 a dispensary was opened in Dr. Parker's house, but in 1875 a new dispensary was built in the centre of Fianarantsoa, which building, though very small and unfinished, has been in constant use up to December, 1891.

For some considerable time the brethren in Betsileo had been very anxious to extend the medical work, and in 1889 decided to erect a building which should combine a dispensary for out-patients and a small hospital for in-patients, together with a few detached cottages for private cases.

The ground selected is on the hill opposite to Fianarantsoa, about ten minutes' walk from the town, is near the Girls' Central School, and not far from our Mission residences. The view down the long valley to the south is most enchanting ; the air is fresh, and yet sheltered from the east winds ; and a flowing spring of deliciously cool water is in the immediate neighbourhood.

The building has a large waiting room, and also a consulting and dispensing room, all on the ground floor. At the back of the waiting room a wide staircase leads to an upper storey, with a large ward and two private rooms for in-patients. A balcony, with burnt-brick pillars, makes a most pleasant and shady walk below, and a comfortable resting spot for convalescents above. The principal building, together with a commodious cookhouse and three detached cottages, are roofed with tiles. At the back of the building, and surrounding it, we have planted trees, and in a few years the scene will be most park-like, and must tend in no small degree to the happiness and welfare of the patients.

The buildings having been successfully finished, the opening day was fixed for December 26th. By eight o'clock the large room below was full, and an overflow congregation occupied the two rooms opening out from the large room ; and many were content to wait outside under the balcony, and to hear what they could through the open windows. The Governor and his Lieutenant, with the Government officers, many European traders, and a full staff of L.M.S. mission-

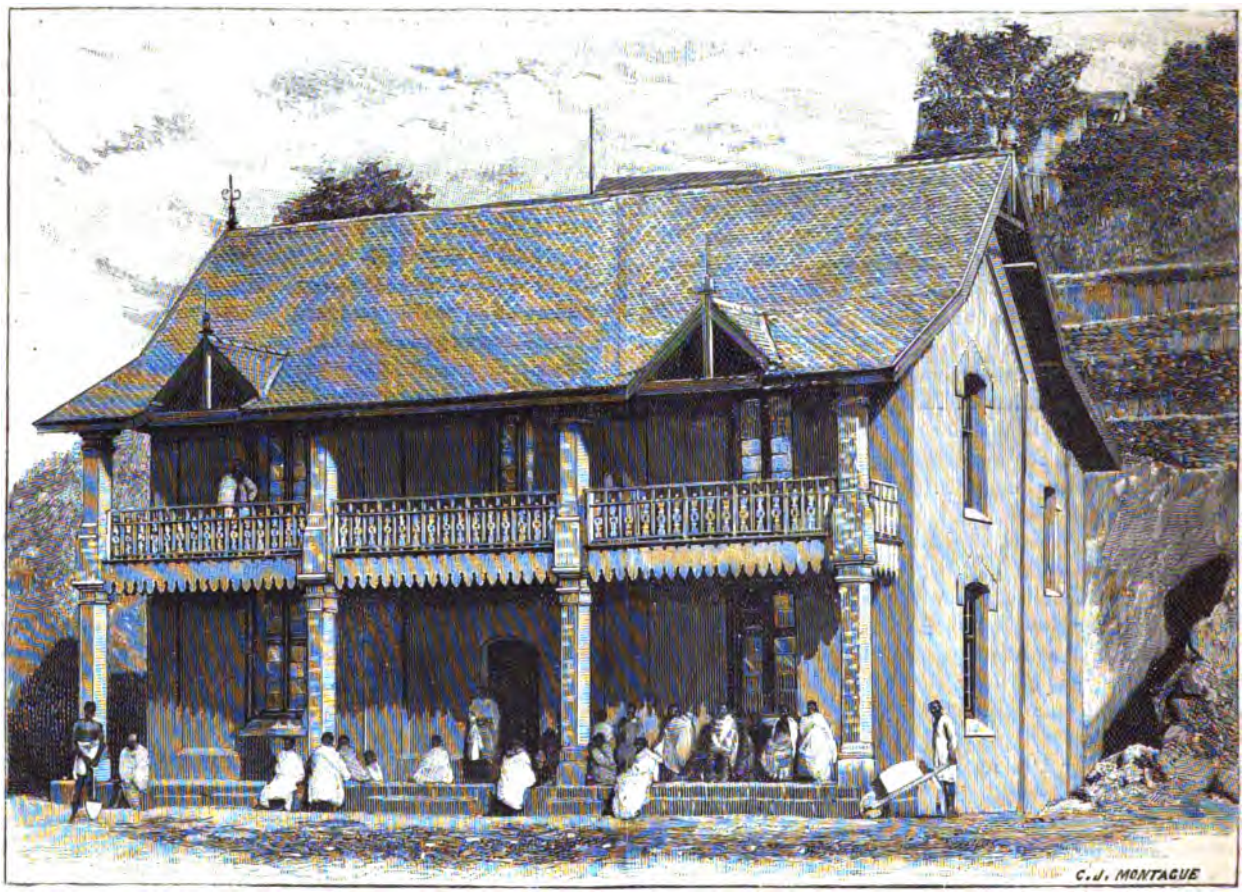
Digitized by Google

aries, were present, the natives swarming in and filling the rooms and the outside.

After a preliminary service of singing, reading, and prayer, a short account was given of the new "Forward Movement" by the Rev. J. Pearse, and the missionaries and native pastors presented the usual dollar to the Governor, acknowledging Ranavalomanjaka III. to be the owner of the land. One representative from each of the three town churches then addressed the audience, and the note of praise and thanks-

Rainiketabao (14th), Governor, and Rainimankaola (11th), his Lieutenant, also addressed the meeting, and Rainibao, the pastor of Analakely Church, Antananarivo, closed with prayer.

Thus a simple, hearty, and never-to-be-forgotten service was brought to a close. After the mass of people had gone, a few invited friends remained for tea and cake, when the one feeling of joy and goodwill pervaded both missionary and people alike that the new building, which is to be called



NEW COTTAGE HOSPITAL, FIANARANTSOA.

giving at the completion of the buildings, and at the extension of the medical work, was uppermost in their addresses, as also the hearty and sincere acknowledgment of the unwearied labours of Rev. J. Pearse during the ten years in which he has superintended the medical department of the Mission. Most timely and instructive advice was thrown out by the respective native speakers on matters of hygiene, which, if both the speakers and hearers would only take to heart, would greatly lessen sickness, and tend to the preservation of health.

"Amba'amahitsara" (the place to get better), was that day opened.

Our prayer and hope is that, under God's blessing, the medical work in Betsileo may lead the natives to think less of their native medicine dealers, who only deceive, and lead the people to trust to the missionary, who not only strives to heal their bodies, but also never fails to make this healing a stepping-stone to the highest of all work—viz., making known the Great and Mighty Physician.

H. T. J.

Digitized by Google

Notice to the CHRONICLE'S "*Own Correspondents.*"—*Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

SENT FORTH WITH PRAYER.

THE Rev. R. M. Ross reports that seven men are leaving the Society's college at Amoy for active Christian service in different parts of the field as preachers, teachers, and colporteurs—one of the latter "with special design to attract the educated classes." "This band of seven are as earnest and able a set of men as we have at any one time sent out from our college. We pray God to use them everyone, to live for Him, and win souls." At the forthcoming meetings of the Congregational Union, Goan Tsing, preacher at Eng Hok, North River, was to be ordained. The previous pastor had to be withdrawn at the time of the Society's deficiency crisis. It is hoped that the present year's outlay will be met from special funds.

WHAT CAUSED THE RIOTS?

THE Rev. J. W. Wilson wrote from Chung King on January 14th:—"The year just closed was a most anxious time in China, more especially up and down the Yang-tze Valley. Even this distant city did not remain uninfluenced by the events that occurred down river. Fortunately we foreign residents were spared an actual riot, although at one time the aspect of local affairs was very threatening. There has been a good deal of earnest casting about for a satisfactory explanation of the riots. Some have ascribed them to secret societies whose aims are not very clear to the uninitiated, while others believe that the whole trouble was part of an anti-dynastic scheme which has been long in existence, and which purposely took this ruthless way of making itself known. There may be some truth in both these theories; but, for my part, I am inclined to believe that the outrages are due entirely to the anti-Christian spirit which is always and everywhere developed when the preaching of the Cross proves successful. The battle between Christianity and heathenism in China cannot possibly be staved off. It is inevitable; and my conviction is that we have just experienced the initial throes of a struggle destined to go on until Light overcomes Darkness in this great land. That the struggle is likely to be severe no one can doubt who has the slightest knowledge of Chinese character. When pride and ignorance are found linked in the minds of the people to a deep-seated and wide-spread hatred of things foreign, it is plain that the propagation of the Gospel must necessarily excite keen opposition. But Christ can, and will, conquer China, and all resistance to the power of His loving message will only make the coming victory more brilliant and complete."

A SEA OF FIRE.

THE Rev. C. G. Sparham reports the outbreak of a great fire at Hankow on the morning of January 12th. "It commenced about one o'clock a.m., and raged till after dawn. Our hospital and new chapel were in great danger, but were left unscathed; so were many of the converts' houses, in some cases almost miraculously—so much so, that the heathen are remarking upon it. The National Bible Society's loss is estimated at Taels 1,500 (£330). Our little Tract Society's loss is also severe; nearly all the stock is lost, and this just after getting out of debt. Our senior deacon, Mr. Tseng, whom you (the Foreign Secretary) may remember, was a severe loser; nine of his houses, valued at some Taels 2,500 (£550), were destroyed. Some other Christians have lost everything; but one and all have borne their loss with a calmness that rebukes one. When I met the deacon about three o'clock this morning, we seemed to be standing in front of a sea of fire, the flames having very much the form of a wave as it rises just before breaking. He told me the extent of his loss, and said: 'God has taken it all away.'"

DR. DAVENPORT AT CHUNG KING.

DR. AND MRS. DAVENPORT have returned to Chung King. They were glad to be at the end of their wanderings. In spite of the unquestionable grandeur of the gorges and the delightful scenery to be found almost everywhere along the banks of this Western river, it is none the less true that travellers rejoice when they have completed their voyage; for the journey up is marvellously full of excitements and real danger. The Davenports reside with the Wilsons for the present. It was not likely that medical work would be recommenced before the Chinese New Year. The other work goes on as usual.

INDIA.

CALCUTTA NEWS.

TILL within recent years, the Bible Society was dependent on European missionaries and their native assistants for Bible translation into the Bengali language. Now the work is entrusted to a committee, consisting chiefly of Bengalis, and this fact serves to mark the progress made by the Gospel in Bengal. None of the translators receive salaries for the work.—At the annual convocation of the Calcutta University, in January, a Bengali Christian lady received the degree of M.A. She is a member of the Bhowanipur L.M.S. Church.

Digitized by Google

—Latin and Greek are slowly taking rank alongside of Sanskrit and Persian in the L.M.S. Bhowanipur College, being in demand by both Christians and non-Christians.—The librarian of the Bhowanipur L.M.S. College, Mr. J. N. Farquhar, B.A., is making an appeal for gifts of current or standard Christian literature, in order to keep the library abreast of the times. A. P. BEGG.

UNION CHAPEL, CALCUTTA.

January 7th, 1892.—Young Men's Society held conversazione in aid of repair fund of chapel. A total of Rs. 5,000 has to be raised under this head, of which only Rs. 2,500 have been raised. *January 16th.*—Sunday-school treat at Zoological Gardens; about a hundred children and young people present, teachers and friends in addition. Very happy and successful day. Expenses met by special donations. *January 21st and 28th.*—Bible-class and social meeting in connection with Young Men's Society.

BADURIA.

January 25th to 27th.—In company with Rev. Tara P. Chatterjee, by rail and bullock-cart, I visited Baduria. Journey there took from 9.30 a.m. to 5 p.m. At six o'clock magic-lantern from Young Women's Missionary Band, Hastings, exhibited to good audience of Hindus and Mohammedans. Both lantern and slides are first-rate, and it has been so fitted up here with portable frame, sheet, and accessories as to be very easily set up in the villages. Our very best thanks are due to the friends at Hastings for this valuable present. *January 26th.*—During day, visited girls' school and boys' school, and held two committee meetings. The girls repeated Scripture, the Lord's Prayer, the "Old, Old Story," and Catechism very well; and the boys showed very fair knowledge of the Scripture read.

CALCUTTA NATIVE WORK.

PREACHING in Bow Bazaar regularly. One young man turned out by his uncle for attending Scripture teaching there; in great difficulties about pursuing his studies; on the look-out for employment in leisure hours, so as to meet food and lodging expenses. Such cases are very embarrassing. W. B. PHILLIPS.

VISIT TO JOYNAGAR.

ON Thursday morning, January 28th, the Rev. T. K. Chatterjee, an evangelist, two Bible-women, and myself, started for Joynagar, where we spent two days. On our arrival (about 2 p.m.) we visited the girls' school and examined the children in Scriptural subjects. The result was very satisfactory. The Bible-women and I then visited some zenanas where we received a very warm welcome. One of the houses visited was that of the head pundit of the girls' school, who has been an inquirer for some time. He says his wife is now keeping him back from making a public confession of his faith. We sold her a Gospel. May the Holy Spirit take of the things of God and show them unto her, that she too may become with her husband a believer in our Lord Jesus Christ. On Friday morning, at 8 a.m., we had the prize distribution at the new school at Bornah. The school is held in what may best be described as an open shed, with thatched roof and bamboo uprights. This is immediately in front of the place where the idol is worshipped. There are thirty-eight children on the roll, and most of them are of high caste. We examined the children in the Catechism, and the answers were given most readily and intelligently. The Rev. T. K. Chatterjee then gave a short address, after which the dolls, so kindly sent by Mrs. Taylor and Mrs. Drysdale, were distributed, much to the delight of the recipients. The proceedings concluded with prayer. The Bible-women and myself then visited the zenana close by, while Mr. Chatterjee addressed the young men, a large number of whom were present at the prize distribution. At 1 p.m. we had the prize-giving at the Joynagar school. To our great astonishment we found the girls closely packed together on the floor, while boys from a neighbouring school occupied the benches! After Mr. Chatterjee had given an address, the prizes were distributed, and the children dismissed with prayer. Mr. Chatterjee and his assistant went to the market-place, while we women-folk visited zenanas, after which we returned to the Mission bungalow. On Saturday morning we had a little service, in which we were joined by the two school pundits, both of whom are inquirers. The Bible-women and I then visited a few zenanas. The women listened very attentively. May the Spirit water the seed sown, so that the place which now seems so barren may "be turned into a fruitful field."

L. J. ROBINSON, Calcutta.

MAGIC-LANTERN MISSION AT BERHAMPUR.

MISS ROBINSON has been giving a series of magic-lantern exhibitions in the schools and villages round Berhampur. Great numbers have gathered and eagerly drunk in the Gospel message both through eye and ear. So many have come that the magic-lantern had to be shown sometimes out of doors, for no house could accommodate the people. Mr. Brockway asks, "Could not some kind friend send us some new Gospel slides? They would do good work here."

THE FAMINE.

THE Rev. J. H. Walton wrote from Bangalore, early in February:—"The famine may be said to have only just begun. There is absolutely no hope of improvement for months to come, but only an increasingly worse state of things. The grain famine is the least part of the misery. Most of the tanks are quite dry, the others rapidly sinking. The last news I received from Salem was that no water was left, but such as was odorous even after

Digitized by Google

boiling and filtering. I have been refused a single pot of water at a neighbouring well, and have to send a mile for a single pot of drinking water. Larger quantities of water, for bathing and cooking, have to be brought from a distance of two miles, and even there our man is allowed to draw only once a day. This is happiness in comparison with the state of things in most of the districts in the plains. I fear the large aggregates of population will need to disperse, in many cases, in order to get water; yet dispersion would only increase the difficulties in the distribution of food. In any case, there will be a terrible problem for the Governments of India to solve."—The Rev. W. Robinson reports from Salem:—"We have now about thirty orphan children left on our hands by the epidemics of the last twelve months. Two-thirds of these have no Christian relatives, and they will have to be provided for in some way. At present they are boarded out with Christians, I helping all I can; but this arrangement cannot be permanent. I hope your appeal will be effectual in drawing attention to this awful visitation, and that people will be stirred up to help the poor, and 'him that hath no helper.'" [The Albion Children's Missionary Band at Hammersmith have undertaken to support two of these orphans.—EDITOR.]

TRAVANCORE NOTES.

WITHIN the past year several chapels in the Pareychaley district have been destroyed by fire, apparently by incendiaries. The last case has only recently occurred, and the persons suspected are some wealthy Sudras, who are apparently jealous of the growing Christian comfort and influence of their poorer Christian neighbours. Opposition and deceit cannot, however, stay the progress of God's Word.—The Rev. J. Knowles, of Pareychaley, has been rejoiced by a movement in favour of Christianity amongst some of the lowest and most ignorant agricultural labourers in his district, and four hundred of these have, in a body, placed themselves under Christian instruction. E. S. F.

MADAGASCAR.

CONCERNED ABOUT THE "GREAT SALVATION."

A SERIES of special religious meetings have been held at Ambohipaniry, in the centre of the Rev. C. Jukes's district. "I have never," says Mr. Jukes, "known such a time since I have been in the country. Nothing but the working of the Spirit of God could have touched the people in such a way. People came from all parts of the district bringing little baskets of rice with them to last three days, some a distance of two days' journey. On the first morning, at half-past six, we had a prayer-meeting, at which 200 were present, and at nine o'clock we assembled again, and after a Bible reading on 'Sin,' all united in making a solemn confession to God. The chapel was crowded, and the extreme stillness showed that the thoughts of the people were working. We broke up after a three hours' service, and as the people left the chapel scarcely a word was spoken. In the afternoon, we met again at two o'clock, and continued until nearly five. Next morning there was another prayer-meeting at 6.30. At least 300 were present. At the close of the subsequent meetings, the people were very reluctant to disperse, and in the evening there was singing and prayer all over the village. All seemed to be in some way concerned about the 'Great Salvation.' One after another got up to acknowledge the good they had received at these meetings, and likened the three days to the day of Pentecost. After the meetings, numbers of inquirers came to us broken down under a sense of sin, and to ask what they must do to be saved. During the whole time I have been in Madagascar I have never seen anything like this work."

THE GREAT NORTH-WEST.

OUR January Committee meeting brought clearly before us the need of more workers, and urgent requests have been made for three new missionaries to work in the north-west of the island, where fifty congregations look to us for help and teaching, and two to be placed among the Betsimisaraka, who seem now more willing to receive Christianity. Mr. Jukes will have much to say during his furlough of his recent work among this tribe. W. E. C.

An interesting illustration of the enlightening power of God's Word has been given me by Mr. Thorne. A few days since a young man came and asked to have a little conversation with him. He said: "Do you remember five or six years ago giving me a Bible, which you said was a present from an English lady? You said, as you gave it to me, that you hoped it would do me good. It has done so; and I come now to tell you that, through reading that Bible, I have received a new heart, and am now, I trust, a true follower of the Lord Jesus Christ." The Bible referred to was one of many we were able to give to suitable persons through the generosity of Mrs. Mellor, and we may feel confident that this is not the only seed that has grown and borne fruit. W. E. C.

FIANARANTSOA, BETSILEO.

ON Christmas Day, 1891, the church of Ambalavao, which is in the Rev. A. S. Huckett's district, was opened after rebuilding. Crowded services were held both on that day and on the following Sunday, and likewise on the last three days of the year.

SOUTH AFRICA.

INDEPENDENCY IN THE CAPE COLONY.

THE Rev. C. Phillips, formerly an agent of the Society, and now pastor of the Graaff Reinet Church, writes expressing his deep sympathy with our Forward Movement and adds:—"The Congregational Union of South Africa have planted some new churches each year, and our income has greatly increased. Last year my own church

Digitized by Google

contributed for the mission work of the Union £40 12s.—more than double that of any other native church. According to the census just taken, there are 69,692 Independents in the Colony. . . . Eighteen months ago I started a new cause at the little village of Aberdeen. We had about twenty people to start with. A network of stations has been formed, embracing a circuit of forty miles on all sides of the village, and already we have over 1,000 adherents, and nearly 100 members. A month ago we laid the stone of a new church, and a Government-aided school has already been established. It may be said there are millions untouched elsewhere. But the important difference consists in the fact that multitudes of these are ripe for the reception of the Gospel. The harvest here truly is plenteous. May the Lord speedily send forth more labourers."

ONE OF THE DARKEST CORNERS OF AFRICA.

On his way from Kanye to Lake Ngami and the Okovango River, the Rev. E. Lloyd visited the town where Ndara, Chief of the Mampokushu, lives. It is a small island, a quarter of a mile in length, of almost ideal beauty, in the Okovango River, which is there about the width of the Thames at London Bridge. Ndara is evidently in deadly hostility to the Gospel, because he is *the* great rain-maker and witch-doctor of one of the darkest corners of the Dark Continent. Ndara professes to make rain in the following manner:—He orders his young men to bring him the tail of a blue wildebeest (antelope), and the roots of certain trees, shrubs, and herbs, and also their leaves. The rain-maker then enters a hut alone, and boils the roots and leaves. When they have been sufficiently boiled, Ndara dips the tail of the antelope in the medicine, and then sprinkles the floor of the hut with his rain-making medicine. This is rain-making in heathen Africa. Ndara has also other modes of making rain to fall upon the parched earth, when the sprinkling of medicine fails to produce the needed rain. But the other customs are too disgusting and revolting to be related. All the Mampokushu men wear numerous charms, but chiefly of snake-skins. Sometimes the skin is simply worn around the head as a fillet, sometimes as a girdle, and also as a medicine charm around the neck. This necklace is sewn up, after the medicine has been placed inside of it by the medicine-man. I succeeded in purchasing one of them, but its former owner thought he ought to take out the medicine first, but I prevailed upon him to leave me the charm. The Mampokushu are supposed to value the snake-skins for their electric property. But they are a sadly be-charmed people, having riverside charms to enable them to catch fish and otters, and to protect them from crocodiles and hippopotami. Men are often killed by the hippos when they hunt the huge creatures. They have also boat charms, house charms, and garden charms. But their numerous charms seem to have "brought them but little blessing or prosperity."

CENTRAL AFRICA.

TWO MORE BAPTISMS AT NIAMKOLO.

"It was my joy," writes Mr. A. J. Swann, "to inform you of our first convert, some months ago, a joy only surpassed by what has followed. Since Kalulu was admitted into the church a steady course of teaching has been pursued, with slowly increasing signs of progress, amongst our boys and girls. We were privileged to witness yesterday (October 30th) the baptism of Kalulia and Kabatu. The readers of your occasional letters to the young will remember the name of Kabatu and his being rescued from the hippopotamus at Liendwi; also that I expressed the hope that he would soon learn of Christ, the Great Deliverer. From a boy of eight years he has been my servant, and, in spite of many lessons, he seemed bent on following the Mohammedans. Since we discharge all coast men it became obvious he was turning his attention to our teaching; but, being slow to learn, made but little progress. Doubtless his mind was at work. With a shy disposition, he remained secluded from most young persons, and who knows what passed through his mind, or what an effort it cost him to approach my wife with the words: 'I have forsaken the ways of my heathen acquaintances, and wish to follow Jesus'? He could not face the trial of telling me, although I was his old master. I knew he had done this long since, yet waited for the confession with eagerness, knowing that, if he was sincere, time would reveal his position. Here was an answer to my years of prayer and teaching. I had tried to preach through daily life to him, and being a personal servant he had full opportunity of studying the lesson. In point of intellect far below Kalulu, whilst he surpasses him for evenness of disposition and affection, Kalulia resembles Kalulu in disposition, and is sharp, independent, courageous, ambitious, a good reader and arithmetician. This lad has made rapid progress, and bids fair to be, if consistent, a bright addition to our church. Although not nearly so well-informed as Kalulu about our religion, yet, I believe, sincere in his disgust of heathenism and his desire to follow Christ. The Rev. D. P. Jones, of Fwambo, came down to examine these lads (aged about sixteen and fifteen), and on Sunday last, before a crowded church (250), these two took their stand on the side of Christianity."

YOUNG MEN'S MISSIONARY BAND.

THERE will be but one meeting of the London Band in April, the third Friday of the month being Good Friday. The meeting will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on

Friday, April 1. Papers on "Day Dawn in Darkest Africa," by Messrs. M. Wilkins and C. S. Tripp

Digitized by Google

Mr. Henry Lee and Mr. W. A. B. Williams, the Treasurer and Secretary of Union Chapel (Islington) Auxiliary, have circulated an appeal in which it is suggested that an easy method to secure valuable aid towards the Forward Movement is by the promise of a stated sum for ten years, in addition to the ordinary subscription. Thus—100 annual contributions of 1s. produce £5; 100 annual contributions of 2s. 6d. produce £12 10s.; 100 annual contributions of 5s. produce £25; 100 annual contributions of 10s. produce £50; additional annual income, £92 10s. It is further suggested that the ten years' contribution may be made in one payment, if desired, and an envelope is provided for intending contributors.

The Rev. Professor Armitage preached two sermons on behalf of the Stockport Auxiliary, and, as a result of his visit to Marple, one gentleman increased his subscription to the Society from £20 to £100.

Rev. W. Pierce, pastor of New Court Chapel, Tollington Park, who has thrown himself with great earnestness into the Self-Denial Movement, writing in his church magazine, says:—"To sit at the receipt of custom for a day was a novel and certainly a very pleasant experience. What, perhaps, touched a pastor's heart was to see the number that came and cast in their amounts, or added special offerings out of their poverty. And a word ought perhaps to be said of the domestic servants who are members of our church, for some of them have done nobly. . . . The response has been more hearty than the most sanguine of our friends could have anticipated. We fear but few amongst us had faith to foresee the excellent results that should flow from this proposal. All classes amongst us have responded to the call. A poor paralysed sister scraped together her twelve pennies, gained wearily by the sale of a few oranges by the wayside; and there is a sequel to this story, which may not appear in print, which crowns it with pathos. And there are many other instances that might be given showing rare Christian fidelity and self-sacrifice. The children have been to the fore, as they always are, when good work is to be done, and they are permitted to have a share in it. The difficulty has been to restrain some of the young folks in their desire to deny themselves even the necessaries of life. Many of the classes in the Sunday-schools, fearing the results of one week of denial would be too poor an offering, voluntarily imposed upon themselves a fortnight of sacrifice. One brother brought us first a considerable offering, as the result of what must have been very great denial on the part of himself and his family, in addition to which, he handed in thirty shillings, representing one-half of his week's salary. The higher aspects of the acts referred to are those which cannot be told, but which, in the end, will be found to be the most important, and the most permanent. The spiritual life of our church will have been greatly quickened by the cheerful and self-denying offerings of this memorable week. The sum raised was £128 11s. 7½d.; in addition to which, promises of annual sums have been received, further increasing the total to over £230."

At the last quarterly meeting of the East Glamorgan Division of the Congregational Union of Glamorganshire and Carmarthenshire, the suggestion was thrown out by an active Christian worker that an auxiliary of the Missionary Society should be formed in connection with that Association. This is a splendid idea, as practicable as it is striking, and worthy of the consideration of all Congregational associations. The *Welsh Weekly*, from which the foregoing is taken, refers also to the Week of Self-Denial in the following terms:—"The Congregationalists, in this, to them, a new departure, are not so much imitating the methods of the Salvation Army as falling in line with the universal custom of the Catholic Church from its earliest days."

During a deputation visit to Cheadle, Cheshire, the Rev. A. J. Wookey received the following note of encouragement:—"Our collections yesterday realised over £67—about £20 more than before. This is a token that the Lord is opening the people's hearts."

A very successful "Missionary Social" has been held at Sandown, Isle of Wight. The schoolroom had been transformed into "a large drawing-room" by the aid of carpets, arm-chairs, ferns, flowers, Indian and Chinese curiosities, and little tables, on which were laid missionary books; and the room was well warmed for the occasion. The guests arrived at seven o'clock, and, after an hour's chat, they joined in a hymn and prayers, after which the pastor (Rev. D. M. Bynner) read a letter from a C.M.S. lady missionary in Ceylon—the niece of a lady present. The Rev. W. F. Clarkson, B.A., spoke of his father's missionary labours in India. The Self-Denial Week was warmly commended; and the secretary read a letter which he had received that same day from the Rev. J. Wills, of Antananarivo. Then followed an interval for supper (the refreshments had been given) and pleasant conversation, a charge of 3d. each realising 10s. Some Sunday-school lads very willingly acted as waiters. After supper, the pastor and a Wesleyan friend addressed the meeting, and a most enjoyable evening was brought to a close, shortly after ten o'clock, with a hymn and prayer.

Digitized by Google

THE LATE MRS. T. H. CLARK.

MRS. CLARK, the wife of our veteran friend, the Rev. T. H. Clark, passed peacefully away on February 22nd, at the age of seventy-two. The appellation of veteran, as indicative of advanced age and prolonged earnest service, applies to the departed equally with her surviving husband, for both were born in the same year, and began their missionary career together in 1840, when Mr. Clark took his bride to Jamaica, and settled first at Mount Zion. A year later they removed to Dry Harbour station, and in 1850 to Four Paths, having also charge of Brixton Hill as an out-station. They paid their first visit to England in 1851, having suffered severely from sickness. In 1870, Mr. Clark was transferred to Whitefield (Porus), and, from the death of

THE LATE MRS. T. H. CLARK.

Mr. Alloway, seven years later, he had charge of Ridgemount for seventeen months. They returned to Jamaica for the last time in 1880, from which time Mr. Clark was asked to exercise a general supervision over the churches connected with the Society in the island, and thus to be a connecting link between the churches and the Society in England. In 1883 serious illness rendered it necessary for Mr. Clark to return to England for surgical aid, and continued ill-health prevented his return to the foreign field. It will thus be seen that before their retirement Mr. and Mrs. Clark had been on active service for forty-three years, and that since then they have had the joy of celebrating their golden wedding. Amid the trying vicissitudes of their life caused by sickness, and involving the frequent separation of husband and wife, parents and children, and more especially in the most painful affliction of Mr. Clark, they have alike manifested a Christian fortitude, loving submission, and patient waiting upon God that have been an inspiration to all who have come to know them. Mrs. Clark's was a peculiarly gentle disposition, and she was deeply beloved by her husband, her children, and her friends.

"WHEREVER THE DOG GOES, ITS TAIL MUST FOLLOW."

THE Rev. C. G. Marshall tells of a very interesting work going on now in a village called Andigoundenur, six miles from Tripatur :—

"Some six or eight months ago, a ryot of that place was returning in the evening from the Tripatur market, when Mr. Moses (native pastor) met him, and began to talk to him about the Gospel. The man was interested, and, before resuming his journey, promised to call and see Mr. Moses whenever occasion brought him to Tripatur. After a few days he made his first call, heard again the words of life, and from that day till now has been a constant visitor, not only at the house of Mr. Moses, but at mine too. He soon made friends with the Christians in Tripatur, all of whom welcomed him gladly, and were ever ready to instruct and help him. Long ago he so far cut himself off from his heathen associates as to attend church and eat with Christians. This, of course, brought him trouble in his own village. As soon as his neighbours heard of his behaviour, they commenced that series of petty but annoying persecutions which it is the lot of every individual to bear who forsakes Hinduism, and seeks to live a Christian life in the midst of his heathen neighbours. For a time he was boycotted, taunted, and annoyed in every way. The village barber, dhoby, and coolies all refused to work for him, and his relatives—those outside his own house—disowned him and refused to eat with him. But the man stood firm, and never even once appeared to falter.

"We were glad to hear, a week or two ago, that the villagers no longer trouble him. At times they sneer, and call him 'Pariah,' but nothing more. A few families associate with him, and, in conversation, often confess that he has done the right thing. So his lot is a much happier one than at first it threatened to be.

"What has made the way much easier for him than it has been for many others is the fact that his wife has followed close behind him at every step. At first she was troubled. Her parents and relatives did their utmost to frighten her by presenting false pictures of Christianity, and by foretelling all sorts of calamities which would befall, not only herself, but the whole of her family, if she dared to change her faith. Luckily, a Tamil proverb came into her head at this time, and was constantly used both for her own guidance and for quieting her friends: 'Wherever the dog goes, its tail must follow'! This argument was final for all!

"So not only is the man himself anxious to join the Christian community, but his wife and four sons will follow him as soon as we think them all ripe for baptism. The husband is ignorant and unable to read, so also are his wife and three of his sons; but the second lad, aged about seven, is attending school, and bids fair to do well. On our first visit to his village, he brought this son to us and said: 'I am anxious to give something to God, but I am a poor Kudiyānavan'

Digitized by Google

(farmer), 'and have nothing. But here is my boy: he is the brightest of my sons; take him, and train him for the Lord. He is my offering to the Mission: let him become a preacher.' The boy returned with us to Tripatur that same day. Mr. Moses was kind enough to give him a home, and, between us, we sent him to school, the father providing him with clothes and books. At present he is at home, but will return to us shortly. He is the family 'chaplain,' and, as such, reads the Bible, tracts, &c., to the family, and repeats prayers which he learnt here. A younger son, aged three, has also been taught a prayer by his father, and this is repeated every day: 'O Lord, we have no helper: do Thou help us and save us.'

"You cannot think what a joy it is to us to watch over the spiritual growth of these poor people. This is one of the sweet rewards of service, and the longer and more weary the service, the sweeter is the fruit when it appears. I have been reckoning up the work of last year, and find that our agents altogether visited 2,388 villages, and preached to about 78,626 people. This goes on year after year. How insignificant the results appear! Do they repay for all the money spent, the weary miles traversed, and the exhaustion of preaching, to say nothing of the time occupied and the tax on patience, forbearance, and hope? That is for the churches at home to decide. The missionaries in the field, almost to a man, would say: 'Yes; give us occasionally such rewards as the above, and we will be content to labour on. These are but the first fruits. The time of harvest is not yet. That will come by and by.' And in what abundance who dares to say?"

ANNOUNCEMENTS.

DEPARTURES.

MASTER EDWARD A. PEARSE, son of the Rev. A. Pearse, of New Guinea, embarked for SYDNEY per steamer *Parramatta*, March 4th.

The REV. ALEXANDER KING and MRS. KING, returning to TIENTSIN, North China, embarked for SHANGHAI per steamer *Glenshiel*, March 5th.

MR. G. P. SMITH, M.B., C.M., returning to NORTH CHINA, embarked at Liverpool per steamer *Carthaginian*, for VANCOUVER, *en route* for SHANGHAI per steamer *Empress of India*, March 17th.

ARRIVALS IN ENGLAND.

MISS HEWLETT, from MIRZAPUR, and MISS WINNIE BULLOCH, from ALMORA, North India, per steamer *Peninsular*, at Plymouth, February 19th.

BIRTHS.

RICHARDSON.—January 8th, at Antananarivo, Madagascar, the wife of the Rev. James Richardson, of a daughter.

THORNE.—January 15th, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, of a son.

HAWKER.—January 26th, at Coimbatoor, South India, the wife of the Rev. E. Hawker, B.A., of a son.

MCFARLANE.—February 18th, at Bristol, the wife of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., Chi Chou, North China, of a daughter.

TAYLOR.—February 29th, at South Ossett, the wife of the Rev. Jas. Taylor, Tulafahy, Madagascar, of a daughter.

MARRIAGE.

FARQUHAR—WATSON.—December 19th, 1891, at the London Mission Chapel, Hastings, Calcutta, by the Rev. F. F. Longman, assisted by the Rev. W. B. Phillips, J. N. Farquhar, B.A. (Oxon.), Bhowanipur Institution, to Euphemia Neill Miller, eldest daughter of James Watson, Aberdeen, Scotland.

DEATHS.

BENNETT.—February 10th, at Basingstoke, Alexander Edward Bird, eldest son of Rev. J. R. Bennett, in his eighth year.

HEWLETT.—February 21st, at Benares, North India, the Rev. John Hewlett, M.A., aged fifty-five years.

CLARK.—February 22nd, at 37, Vartry Road, Stamford Hill, Maria, wife of the Rev. T. H. Clark, formerly of Jamaica, aged seventy-two years.

MR. J. MONRO, C.B., and his daughter have reached Calcutta About seven years ago, Mr. Monro was appointed Chief Commissioner of the London Police, and gave up that office under circumstances which reflected great credit upon him. He and Miss Monro have now gone to Bengal for mission-work, and their plan is to establish a medical and evangelistic mission in some part of the Nuddea district, in which, at one time, Mr. Monro was magistrate and collector. They hope, after some months, to be followed by Mr. Monro's son, who is now qualifying himself as a medical missionary.

REV. W. BURGESS, Hyderabad, writes to the Wesleyan Methodist *Church Record*:—"We have had the joy of baptizing during the year 478 converts from heathenism. This is the largest ingathering we have yet been able to report in any one year. All our stations have been visited by the Divine blessing. The richness of the promise on every hand warrants us in expecting still greater triumphs. We have Christians living in sixty-one towns and villages, and have under our care a Christian community numbering 1,665."

THE serious overcrowding at Exeter Hall, and the impossibility of finding room for all the Church Missionary Society's friends and supporters, have led the committee to arrange for simultaneous morning meetings on May 3rd (anniversary), in Exeter Hall and St. James's Hall.

A MOST interesting return has recently been issued by the Church Missionary Society, showing the number of sets of magic lantern slides, etc., loaned from the Church Mission House for missionary meetings, etc., during last year. It is as follows:—

Sets of magic-lantern slides	808
Lanterns	72
Diagrams	347
Maps	372
Sets of curiosities	80
Books	1,039

It is estimated that during the year, by agency of magic lanterns alone, the work of the Society was brought before two hundred thousand people who would not otherwise have heard of it.

THE Baptist Missionary Society Centenary Fund amounts to over £54,750. In acknowledging contributions from Congo Christians, the *Herald* says:—"We question whether a more powerful appeal could be made to Christians in this land than this simple record of the generosity of these converts in dark Africa. We shall be very much surprised if many hearts are not touched by so remarkable a testimony to the power of the Gospel over a people who have but recently come to know of that Saviour who for our sakes became poor that we through His poverty might become rich."

Digitized by Google

NEWS of the death of the Rev. Percy E. Comber, from African fever, will be received with universal regret among the friends of missions. He is the sixth of the same name who has laid down a life for Africa. His two brothers, Thomas and Sidney, his sister, his brother Thomas's wife, his own young wife, and now himself, all cut off by tropical disease. What a family record! Such heroism and sacrifice cannot remain fruitless.

CORSICA.—A Ladies' Mission has been, for some time past, carried on in the north of this wild island. Miss Grant Brown, daughter of a former secretary of the British Jews' Society, and one or two companions, have been visiting some of the mountain villages in the Balagna and also working at Corte, in the centre of the island. The welcome they have received has been truly remarkable, and not a few have received their message. Two or three young men, converted through their instrumentality, are devoting themselves to the evangelisation of their own people. Recently, they went to Basilicata, the highest mountain village in the island. Meetings were held in a *café*, the keeper of which was deeply impressed with the truth. When one of the ladies showed him a temperance pledge such as some in the Balagna had signed, he at once signed it, and also his comrades. But, how was he now to keep the *café*? He expressed himself ready to do the will of God, and when some chocolate had been made, he tasted it, and said that henceforth he would sell that. So the *buvette* was turned into a temperance *café*, where chocolate and coffee are the only drinks.

SPAIN.—An English evangelist working in the province of Jaru says: "I have suffered very severe persecution; the Jesuits have held a nine days' mission, and having collected all the Bibles, New Testaments, and tracts they could lay hands on, they destroyed them. They preached against us, and prohibited the people from buying bread, books, or anything else from a tradesman who was a Protestant, a Spiritualist, or a Freemason. To our great sorrow the people have obeyed them, and the attendance at our meetings is only half what it was. I am unable to enter a house with the Word of God since that time. Only three families remain faithful, with two men and ten or twelve children. A poor woman would like to 'eat me bit by bit, because I have destroyed her brother's soul in hell.' Her brother is the bravest Christian I ever saw. He read from one of the Gospels on the steps of the church. When driven from there, he stood in the centre of a large square and read, and exhorted the people. The Mayor gave orders either to remove him or to put him in prison; upon which he took to house-to-house visiting. Thank God for such a son of the faith! Since then," the evangelist writes, "the priests have appointed two missionaries to visit from house to house, and to distribute the money left by the Bishop for those who close their doors against us. In some cases they have succeeded."

BASUTOLAND, OR THE LESSUTO DISTRICT.—The French Protestant missionaries, who have laboured here for so many years, and with such marked success, are being stimulated to fresh efforts by the Government census recently taken. They find that the Basutos have increased by one-third during the last sixteen years. They now number 218,324. This fact shows the marvellous vitality of the African races. They do not gradually disappear when brought into contact with Europeans as the American Indians do. The number of adult Christians connected with the French stations is 9,662 (1891)—that is, about one-eleventh of the whole adult population. These figures are cheering, but they show that the vast mass of the people are still heathens. Indeed, there are now 70,000 heathen more than there were sixteen years ago. In other words, the births are two or three times more numerous than the conversions. The Mission has thirteen stations and 116 places of worship, the majority of these being in the southern part of the district. The missionaries now feel that a vigorous effort should be directed to the overthrow of Paganism in the northern section. Here the national spirit is the strongest. The old Basuto clans survive. Also, this is the part of the country to which the Roman Catholics are directing their chief attention. What the future may have in reserve remains to be seen. The recent death of the chief Letsié may be followed by a period of struggle among the various chiefs. But, at any rate, the missionaries' duty is clear. The hardest part of their task is still to be accomplished, and to that, with God's help, they hope to devote themselves.

FIFTY-FOUR Cambridge men, graduates and undergraduates, have sent a letter to the honorary secretary of the Church Missionary Society expressing the wish that their names may be included among those who hope definitely to offer for the mission-field.

THE Rev. James Calvert, the famous Wesleyan Fiji missionary, died at Hastings—where he had resided for the past three years—on March 8th, at the age of seventy-nine. He started business life as a printer and stationer, and went to Fiji in 1838, where he translated the Bible. While at Hastings, he married, as his second wife, the widow of the Rev. A. Kesson. He was about to start upon a two years' task of revising the Fiji Bible. Mr. Calvert's "Missionary Labours" has passed through several editions. His briefer account of work in the Fiji Group, narrated to the great Missionary Conference in 1888, produced a deep impression. When the missionaries commenced their labours among the Fijians, "cannibalism was a recognised institution among them—they sometimes cooking at one time as many as a hundred human beings. One man, notorious above all the rest of his countrymen, gloried in his shame, and put down a big stone for each one that he partook of from the time when he became a man to his death, and it was found he had eaten 872." When the Mission celebrated its Jubilee, the workers were able to say: "Now there is not an avowed heathen left." At one period the Mission printer failed: "It came to pass that a French count—an infidel, who was wrecked—was deeply awakened, and sought and found mercy and saving grace. He was completely reformed, and, just when we were in our deepest need, he became a most efficient labourer with us."

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, April 4th. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given.

Digitized by Google

PERSONAL ITEMS.

CHINA.—We deeply regret to announce the breakdown in health of the Rev. Mark H. Wilson, who was so recently sent out to reinforce the Canton Mission. Mr. Wilson was a very promising young missionary, and had speedily gained the affection and esteem of his colleagues. Canton, too, is one of the most difficult, and at the same time most needy, stations in China. The latest news is that Mr. Wilson is better.—Writing from the North River district in January, the Rev. J. Sadler mentioned that he was in the midst of one of the most terrible proofs of China's need of the Gospel—a village war. Fruit and grain were being destroyed, and the fighting was going on day by day.—Mrs. Ross, of Amoy, having been in very feeble health for some months, will probably spend the summer in the more bracing climate of Japan, and will be accompanied by her husband and family.—Mr. and Mrs. W. G. Terrell reached Hankow on January 16th, and received a warm welcome from our missionaries there, who have formally expressed to the Directors their appreciation of the action of the Board in sending to Hankow the first missionaries who have gone out under the Forward Movement.—Miss Ashburner, of Chiang Chiu, will visit England prior to her marriage to the Rev. J. Parker, of Mongolia.

INDIA.—Miss Hewlett had been in this country only two or three days when the sad intelligence came, by cable, of the death of her father, the Rev. J. Hewlett, M.A., of Benares. Much sympathy is felt for her and for the bereaved circle at Benares.—Mrs. Hewlett will be returning to England in the ss. *Clyde*.—Miss Linley, of Calcutta, is on her way home, under medical certificate, in company with Miss Fletcher.—The Rev. W. G. Brockway tells us that, in addition to the special evangelistic services reported in the March CHRONICLE, "we have begun our New Year's work by praying definitely for 100 converts this year."—The Rev. A. and Mrs. Parker have gone to Mangari to commence work there, and among the surrounding villages, in accordance with their own voluntarily expressed desire.—On his way back to Mirzapur, the Rev. D. Hutton visited Ahmedabad, and saw the work of the Irish Presbyterian Mission; took mental notes at what is understood to be the headquarters of the Salvation Army in India—Guzerat; and then went on to Ajmere to see his eldest daughter, who is working there in connection with the U.P. Mission.—The Rev. E. Greaves purposed leaving Bombay, on February 27th, for England. "Weary in body and mind, but not in spirit, I feel right thankful," he writes, "that my furlough is so near, though I do not think it will take eighteen months to fill me with longings to get back to my work at Mirzapur."—The Rev. T. Insell arrived at Mirzapur on February 18th.—Our Almora District Committee, in taking farewell of the Hon. Sir Henry Ramsay, in anticipation of his return to England, expressed, by resolution, "their high appreciation of that generous and disinterested help which he has, for the past forty-two years, in almost innumerable ways, shown to the cause of Christian Missions in the province of Kumaon and elsewhere." Besides the generous aid Sir H. Ramsay has rendered our Mission, the Committee have had the honour and privilege of his presence and counsel at its meetings, and this, his final departure from India, will be an incalculable loss to the Mission.—"We are beginning," says the Rev. B. Lucas, in a communication to the Foreign Secretary, "to reap what Mr. Lewis has been sowing, and, from your knowledge of him, you may expect a fine harvest. There is a movement amongst the caste people in one or two villages, which is entirely new in the history of this Mission. About thirty people in one village have come over in a body and been baptised."—The Rev. G. H. Macfarlane is arranging to leave Bombay for Melbourne on April 21st. He is not expected in this country before the end of July.—The annual session of our South India District Committee, held at Bangalore from January 6th to 16th, was characterised by remarkable heartiness and earnestness, harmony and unanimity. There were twenty-eight missionaries, and a number of native delegates, present at the meetings. The Rev. J. H. Walton, secretary, has sent home "a complete volume of minutes, the largest, I think, that has ever proceeded from this Committee. It was nine thoroughly hard days of work to produce that volume." The presence of so many fresh faces gave great joy and encouragement, and the report of the Deputation to the Cuddapah and Gooty districts imparted a bright tone to the meetings. "Had it not been for these two causes of gladness, I fear the oppressive sense of the fearful distress in all our districts would have quite overcome us with depression."—The next Decennial Conference of Missionaries throughout India, is to be held at Bombay in the winter of 1892-93.

MADAGASCAR.—The Rev. W. Huckett has heard of the possibility of the Salvation Army taking up work in Madagascar. He thinks, however, that their itinerancy would be a failure. The Malagasy could be made Christian by the thousand if confession of mouth were only required; but the steady, slow work of building up character cannot be done by a passing proclamation of the Gospel. The Army might succeed in the towns, but not in the country.—The Rev. R. Roberts has had to take up his residence at Fianarantsoa for a time, in consequence of the feeble health of Mrs. Roberts.—When the Rev. G. A. Shaw wrote in the middle of January, he stated that he had had several attacks of fever, and that Mrs. Shaw had been seriously ill. They were, however, making arrangements to go to Ambohimandroso, hoping that the change may do them as much good as their visit to the same station two years ago.

AFRICA.—Chief Khama's son, Sekomi, was present at a garden party given at Cape Town by Lady Loch early in the year. Mrs. Hepburn acted as interpreter, and, by this means, he had talks with many notables. He has since gone on to Lovedale to receive an English education.—The Rev. T. Durant Philip, B.A., theological tutor, Lovedale, has delivered a very forcible lecture before the Literary Society at that place, on the subject of "Education with Tools," in which he speaks of Lovedale and Hankey as offering special facilities for carrying out

Digitized by Google

his scheme of industrial education.—Very gratifying evidences come to hand of the changes for good effected by God's blessing on the presence and work of the Rev. J. Mackenzie at Hankey.

SOUTH SEAS.—The Rev. S. M. Creagh, who has been taking charge of the Loyalty Islands Mission during Mr. Hadfield's furlough, is back again in Sydney. His valediction had taken the form of an attack of influenza, from which he had not quite recovered when he wrote. He saw Mr. Hadfield before the latter left Sydney for Lifu.—Mrs. Chalmers is on her way home from New Guinea.

TANGANYIKA: Eleven Years in Central Africa. By Edward Coode Hore, Master Mariner. With Twelve Full-page Illustrations and Maps. Large post 8vo, cloth, 7s. 6d.*

"TANGANYIKA" meets a long-felt want. Though not published by this Society, it is nothing more nor less than the story of our Central African Mission from its commencement, in 1877. The reader will here find a concise, lucid, and, in places, thrilling narrative of an enterprise which has taxed the endurance of the brave men at the front and the faith of the churches in the rear almost to the yielding point, but which is now beginning to show signs of real success. The record is, of necessity, a sad one. We see heroic men going forth full of hope and determination. They go to win Tanganyika for Christ. Alas! most of them either retire baffled, in broken health and utterly disappointed, or find an early grave under the burning African sun. Since 1877 eleven of these brave fellows have laid down their lives, whilst twelve others have found the climate and conditions of life in Central Africa more than they could bear. That is the painful, distressing side of the picture. But the gloom is greatly relieved by the evidences—clear, abundant, absolutely convincing—of fortitude, grit, energy, resource, indomitable pluck, and, best of all, Christian consecration and purpose which mark every chapter; and crowning all is the successful establishment of the Mission on a really permanent basis. The pioneer journey with bullock wagons and the first march to Ujiji, the survey of the Lake, the trials and losses of the Mission, the arduous undertaking of conveying to the Lake the steel lifeboat (*Morning Star*) and the steamer (*Good News*), the task of putting these vessels together and launching them, and all the main incidents and events of the Mission's history, are chronicled with accuracy and care; while in a chapter, entitled "The Heart of Africa," Capt. Hore has made a valuable contribution to our scientific knowledge of the region treated. The friends of Missions generally, and the friends of African Missions in particular, will welcome "Tanganyika," and give it an honourable place on their bookshelves.

* Captain Hore is publishing this book at his own risk, and will be glad to receive orders. Subscribers will be supplied with the work at 6s. 3d., post free, by ordering from Edward C. Hore, 22, Montague Road, Tottenham Lane, Hornsey, London, N.

THE MARTYRS OF BLANTYRE, Henry Henderson, Dr. John Bowie, Robert Cleland: a Chapter from the Story of Missions in Central Africa. By the Rev. William Robertson, M.A. London: James Nisbet & Co., 21, Berners Street. Price 2s. 6d.

A TOUCHING memorial to the fidelity and consecration of three gifted young Scotchmen, all of whom have laid down their lives for Africa. The Dark Continent, of all mission-fields, demands the greatest sacrifices. Strong men and true succumb one after another. At one time our own Society seemed especially called to suffer from such losses; then our Baptist brethren on the Congo; more recently the Church of Scotland's Mission at Blantyre. Mr. Henderson was the pioneer of the Mission, and privileged to see its striking development. For his difficult post he was admirably adapted, both by character and training, and for sixteen years his name was inseparably connected with the work. Few who take up the volume will be prepared for such a token of the progress made at Blantyre as is afforded by the frontispiece. There we see a sketch of the church—a building that would be an ornament to any Scotch or English town. Dr. Bowie was a gifted medical man, who relinquished what promised to be a brilliant professional career that he might serve Jesus Christ in Africa, but, falling a victim to diphtheria, died after a brief period of service. Robert Cleland was an earnest young missionary of great spiritual fervour and power, also cut off in early life.

LIFE AND LABOUR OF JOHN WRAY, Pioneer Missionary in British Guiana. By Thomas Rain, London: John Snow & Co., 2, Ivy Lane, E.C.

THIS book deals with a wider subject than the life of John Wray, the first of a devoted band of men sent out by this Society to Demerara and Berbice. Whilst serving its special biographical purpose, and also recording the commencement and development of successful mission work, the book will be yet more useful as giving a history of events in one of our colonies—typical of what was occurring in them all—which issued in that magnanimous deed of an awakened conscience—the Negro Emancipation Act. Here we see faithfully depicted the true character and conditions of slavery in a British colony prior to that Act. We meet here and there, it is true, with a kind-hearted planter and manager, or with a wise and just official; but more frequently with Englishmen rendered absolutely brutal by the slave system, and with men of rank, acting as governors, who, fettered by prejudice, seemed incapable of treating "niggers," or the friends of "niggers," with either justice or mercy. We could wish that the volume had been more compressed by the omission of extended extracts from diaries; but, notwithstanding a tendency to diffusiveness, the book ought to render good service.

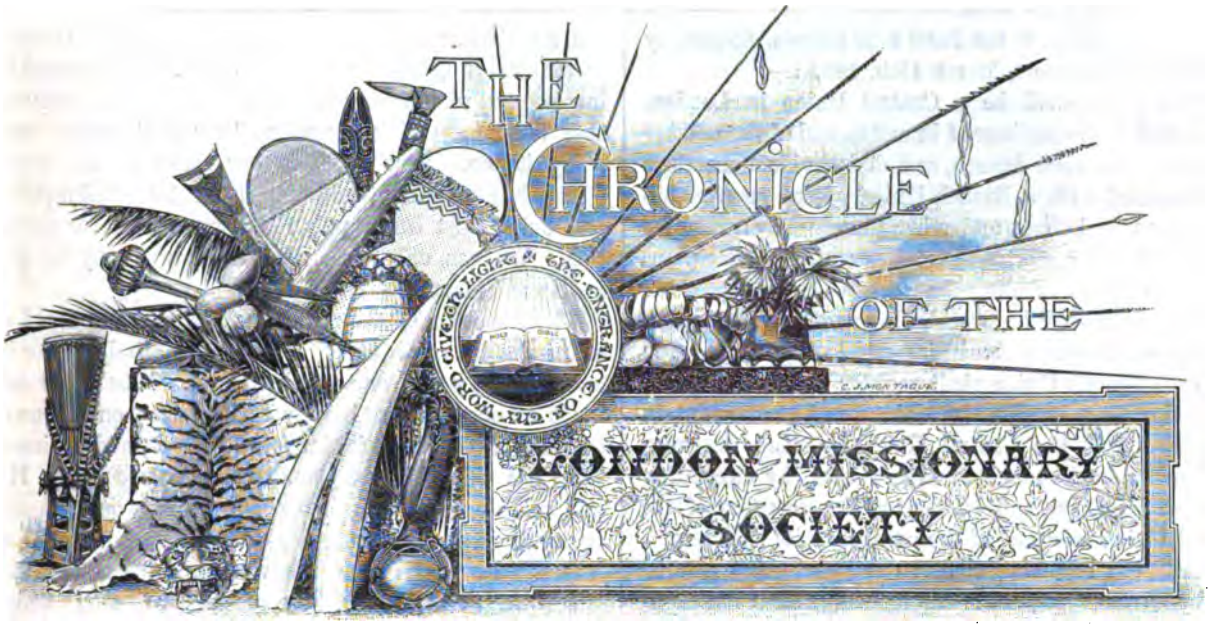
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUBRO, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 5.—New Series.] MAY, 1892. [Price One Penny.

"THE WATCHERS' BAND."

THIS is the title given to a union of Christians who promise to plead with God at stated times on behalf of our London Missionary Society. It will include prayerful members in all our Churches who feel that the day of special blessing *has already* dawned, and are anxious that the Church at home and abroad may seize the opportunity of a fuller service, which will be honoured by a wider usefulness. Those who have watched the later developments of religious thought among the professors of ancient creeds, and have marked the solvent influences of Christian culture and civilisation on the superstitions of the heathen world, are convinced that God is *now* calling us to enter into these promised lands in the name of the Saviour to whom they have been given as an inheritance.

Not merely in one section of the Christian Church do we see this eager and expectant attitude: God has poured out "the spirit of supplications" in unusual measure on the whole Church in behalf of the missionary enterprise. The work of the Church Missionary Society is pressed urgently at the Throne of Grace by a large and increasing band of suppliants who form "The Gleaners' Union." From all parts of our own constituency has come the request for a fellowship among ourselves; and it is to meet that demand that our Directors are now organising this "Watchers' Band." We note with great pleasure that it is not formed to galvanise our churches into prayerfulness, but to find utterance for a prayerful spirit which already exists and craves expression.

The Band takes its name from the familiar passage in Isaiah lxii. 6, 7: "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

Its members will pledge themselves to set apart every week some stated seasons, which shall be conscientiously observed, for intercession on behalf of our Society. In the Manual which explains the organisation the missionary fields under our care are grouped in four sections, and the members are asked to lay the special wants of one section before God in each week of the month. They will thus be pleading during the first week of the month for India, in the second week for China, in the third for Africa, and in the fourth for Madagascar, Polynesia, and New Guinea. Maps showing the districts in which the Society labours will be inserted in the Manual, and a great deal of information respecting our staff and the peculiar features of each district will be appended, so that, with such details before us, our prayers need not be vague, but definite and specific.

Digitized by Google

The Constitution of the Band is as follows, adopted by the Board of Directors, March 15th, 1892 :—

"That there shall be a Central Union in London, which shall keep a register of branches, and of the number of members in each branch, and of individual members not connected with a Branch Union ; issue membership booklets, cards, leaflets, and other literature ; arrange for annual and other meetings ; and generally initiate plans and methods for extending the work of the Union.

"That there shall be Branch Unions in as many of the Society's auxiliaries as can be induced to form them ; and that each Branch Union shall register its own membership and arrange its own proceedings, but shall maintain connection with the Central Union by using the same membership booklet and member's card, by circulating the same literature, and by keeping the Secretary of the Central Union informed of the number of its members.

"That the following shall be the agreement entered into by the members, viz. :—Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests."

For further particulars apply to Miss Hebditch, Hon. Sec. of the Central Union, 14, Blomfield Street, London, E.C.

This movement is inspired by a deep consciousness of the fact that Christ has called us to stand with Him in the great work of redeeming the world from its sin, and translating men "from the bondage of corruption into the glorious liberty of the sons of God." No one will deny the fact, and the constituents of the Society show that they believe it by their generous gifts ; but possibly some may think that giving limits the responsibility of the Church at home, and that having furnished this quota, we must leave with Christ to use our money in His own way. Yet, surely prayer does take its place as one of the forms in which we can further this missionary work. When God suspended spiritual blessings over the Jewish Church, He waited to be inquired of by the house of Israel to do it for them. When the Holy Spirit hovered over the early Church, His descent came in answer to ten days of united prayer. When God would open the prison doors to Peter, He waited the united prayers of the Church. He tarried for the midnight prayers of Paul and Silas before the earthquake set them free. If, then, prayer is a link in the great chain of spiritual cause and effect, we are surely responsible to supply this factor, and to stir ourselves up to take hold on God. We can readily imagine that our Lord loves to find Himself surrounded in this great work by earnest and sympathising helpers, who, having felt in themselves the unutterable blessedness of redemption, long that others may enjoy it too. Very small is our share in the work. Christ has borne the suffering incident to redemption, and only Christ can supply the power needed for salvation. We can only plead that the power may be put forth and humanity saved.

The salvation of the world is regarded by our Lord as of inestimable importance. It was worth His dying for it, and is surely worth our praying for it. Would He but lay it on our heart as heavily as it weighs on His own, enabling us to look at it through His eyes, and estimate it on His valuation, we should come very close to His side, and the whole missionary movement would assume an urgency in our thoughts which it has never had before. It passes our thought to understand the effect on Christ, and the results to men which will be realised by the completion of this great saving purpose. *To Christ* a restfulness which He cannot enjoy now, although He stands in heaven. He stands there like a shepherd with many of his flock still wandering in the dark and stormy night, or as a mother might stand on the shore with two or three of her children round her, and the rest on the sinking wreck. When shall Christ have the full joy for which He died, of gathering all the saved and presenting them as His brethren before the throne ? *To men* the completion of this purpose means righteous lives, pure hearts, peaceful homes, holy fellowships, and a boundless joy, all to follow present misery and shame, as meridian splendour follows the midnight gloom. Can our united, earnest prayers speed the day ?

When we stand with Christ in the next life, and see clearly how important a place prayer fills in spiritual operations, will our otherwise unspeakable bliss be in any degree modified by the reflection that we restrained prayer ; that while the design of salvation was so grand, the atonement so complete, the regenerative forces of the Holy Spirit so adequate, the Father's heart so eager in its love and longing, the one drag was our laxity in prayer ? Shall we feel a little ashamed in the presence of the glorious Redeemer that we hindered more than we helped Him ; a little abashed in the presence of those saved from heathen lands, as we remember how much longer they pined in their misery and sin than they would have done if we had pled for them ?

In this matter our supplications are worth even more

Digitized by Google

than our subscriptions; but if our prayers rise to the Mercy-seat our purses will be laid on the altar. The heathen know not that we are interceding for them; yet as many a wayward son or wandering girl is inclined, they know not why, to return to the parental home and heart, being really drawn by the unseen attractions of parental prayer, so shall the heathen be inclined through our prayers for them to stretch out their own hands unto God. When that result is reached and the causes seen, shall we not be thankful for the honour of having been enrolled in "The Watchers' Band"?

COLMER B. SYMES.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 29th, 1892.—J. MCLAREN, Esq., in the chair. Number of Directors present 51. Items of special interest:—

In response to an invitation from the Norwegian Missionary Society, that a Delegate be appointed to attend the celebration of its Jubilee at Stavanger in July, the Rev. G. Cousins was appointed to represent this Society, and to convey the fraternal greetings of the Directors, and their congratulations on the steady growth and marked prosperity of the Norwegian Missionary Society during the past fifty years.

The Rev. A. J. Wookey was invited to visit the Bakoba and Batauana tribes in the Lake Ngami region, South Africa, to decide upon a site for the establishment of a mission station, and to undertake the commencement of work in that part of the country.

An offer by Messrs. J. Curwen & Sons, to present a printing press for the Central Africa Mission, was gratefully accepted.

P. H. Pye Smith, Esq., M.D., F.R.S., was invited to become the Consulting Physician of the Society, in the room of the late Sir J. Risdon Bennett, M.D.

Board Meeting, April 12th, 1892.—J. MCLAREN, Esq., in the chair. Number of Directors present, 52. Items of special interest:—

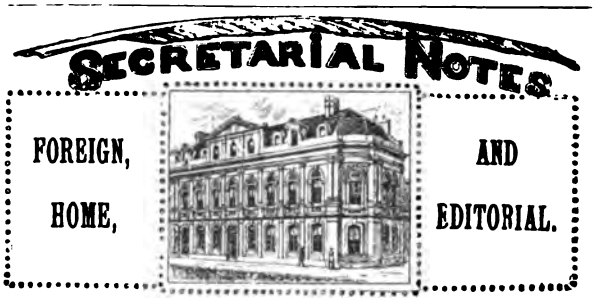
A Special Committee was appointed to consider the relative proportions in which the 100 new missionaries shall be assigned to the different missions.

Offers of service were accepted from the following (though in some cases subject to examination):—Messrs. R. Hughes (Brecon College), G. Williams (Hackney College), and D. D. Green (Bala-Bangor College); Misses A. E. Coombs (of Handsworth), E. E. Fooks (Tutor in the East London Institute, and cousin of Mrs. Grattan Guinness), M. L. Christlieb (daughter of Dr. Christlieb, of Bonn, and granddaughter of Mr. Weitbrecht, the missionary), and E. A. Arter.

It was agreed that a letter should be addressed to the Society's missionaries in India, commending to their special sympathy and help Mr. R. P. Wilder, M.A., of the Students' Volunteer Movement of America, who is going out to missionary work, in the first instance devoting himself to special effort to reach the students in the various colleges and schools. (See page 115.)

The Board approved the arrangements by the Benares District Committee, by which the Rev. A. Parker is to take charge for the present of the work which was under the care of the late Rev. J. Hewlett, M.A.

The Rev. R. J. Ward, of St. Helens, was appointed for work among the English-speaking natives of Madras, the Board being prepared to place the services of Mr. Ward at the disposal of the Congregational church at Davidson Street in that city, as their minister, under certain conditions.



FROM THE FOREIGN SECRETARY.

IT may perhaps interest some of the readers of the CHRONICLE to know that the reports of work which have reached me from the various stations amount in the aggregate to nearly *two thousand* quarto pages of writing. All these have to be read, digested, and converted into the annual report of the Society before the 1st of May. As all missionaries do not write with equal clearness, and some have a perverse liking for discarding the official paper supplied for the reports and writing on thin foreign paper, using both sides of the page, the task of reading the reports is not always easy. Add to this that these reports have to be read amidst all the constant demands of home and foreign correspondence and other official duties, and I shall perhaps be excused if I contribute no part of the editorial jottings this month. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

MY first word is one of heartfelt gratitude. I warmly thank the many friends who have wished me God-speed in my new calling. I shall have hard work to live up to the expectations that some appear to have formed, but I shall try my best to prove worthy of the high trust now reposed in me.

When I assumed office, on April 1st, I found many members of the staff suffering from over-pressure, late hours, and the general discomfort induced by too much work. I was somewhat comforted on learning that the state of things was unusual, and was explained by the pouring in of money during the last week of the financial year. It was a heavy task to receive and acknowledge no less than £28,000 in such a brief time. Some may think it was a delightful start for me to begin when money was so abundant; but it really oppressed me, because I felt sure that many thousand pounds might have reached us a good deal earlier, and I am constrained to make at once a most earnest appeal to treasurers of churches and collectors, as well as to treasurers of auxiliaries, not to keep back by a single unnecessary day any money that is destined for our work. During the year we have to pay our bankers a large amount of interest for the money which they advance to us. A great deal, if not all of this might be saved if our friends would only put their gifts into the right channels without delay. This is no new request. May the new voice cause it to be heard and granted!

On the matter of accounts there is another suggestion. £600 is a large amount for the printing of our Annual Report. It might be considerably reduced if the auxiliaries would be content with our printing only summaries of their contributions, instead of the detailed lists. Several larger auxiliaries, such as Bristol and Manchester, have already adopted this plan, and have saved us many pages of most expensive printing. Where an auxiliary issues a local report, I trust the proposal will at once commend itself; and, ere long, it will become, I hope, the universal practice.

The Self-Denial Movement has been a great success. Up to the end of the year it brought in £9,662 1s. 5d., the number of churches contributing being 1,040, a very small proportion of the Congregational churches of the land. It has thus more than effaced the adverse balance with which the year began. In other ways, too, the movement has been beneficial. It has called attention to the spirit required for all Christian work. There are encouraging indications that this spirit will operate

Digitized by Google

for much more than a single week, as, indeed, it must if our Forward Movement is to be accomplished. It tends to form habit and to fix itself in character. Hence, to give only two instances, I received the other day £1 for the L.M.S., "as part of the result of regular self-denial, not only in one special week;" and also 2s. 6d. from "Little Charlie, who has saved it by eating dripping, instead of butter," which I imagine took more than one week.

But it is well to point out that our work demands a more serious form of self-denial than the giving of money and the knocking off of luxuries. The call to-day is for *men*—for men of education and training, and, above all, of spiritual power. I have found in some quarters an opinion that the great thing is to send out just anyone who comes, and that we may with light hearts cut short or dispense with the usual course of training and preparation. Surely we must have a little more patience and discernment. Evangelising is not easy at home or abroad, and, speaking generally, we must send out the most capable men.

It is necessary to state that the scheme for sending forth lay evangelists is not designed as a short cut into the mission-field. "It is not intended," to quote from its printed outline, "to be a means of sending out men of inferior education. The Directors will appoint only those whose mental training and spiritual experience warrant the expectation that they will be able in due time to take their places side by side with the other missionaries."

There will be two additions this year to our annual May meetings. On Wednesday, May 11th, a conversazione will be held at Cannon Street Hotel. It will afford a rare opportunity of personal intercourse with all our missionaries who are at home. On the following Saturday the children will make their demonstration in Exeter Hall. Their interest in missions deserves this recognition, and I hope we shall have the joy of seeing a crowded meeting.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

ON another page there is a description of the newly inaugurated "Watchers' Band." The Members' Manual, price 4d., and the Members' Card, price 2d., will be on sale by Monday, May 2nd, and Miss Hebditch, the hon. sec., will be happy to receive orders for the same. Both the Manual and the Card are much admired by those who have seen them.

THE notice of Captain Hore's *Tanganyika*, which appeared in our April number, was written when proof sheets only were obtainable. The volume in its complete form, now to hand, enhances one's estimate of its worth. I congratulate both publisher and author on the exceptionally good illustrations which adorn the pages, and on the excellent get-up and style of the book as a whole.

ONE of the signs of awakened interest which is frequently manifesting itself just now is a desire for a list of the Society's publications. To meet this wish we have prepared a new list up to date. It will be found on the wrapper of this CHRONICLE.

MRS. ROBERT WHYTE, the editor of the *Quarterly News of Woman's Work*, has recently revised, I may almost say rewritten, her useful little tractate, *What are the Qualifications of a Lady Missionary*. All ladies whose hearts are drawn towards foreign mission work should obtain a copy of this. They would find it of great practical utility, and a safe guide as to the nature and demands of the work to which their thoughts are directed. I shall be happy to forward one to any lady applying for it.

ANOTHER *Young People's Missionary Letter* is ready for issue. This "Letter" appears twice a year. It is specially intended for young friends of the Society, who, either in the home or in connection with Sunday-schools, are trying to further the Society's great work. Should any juvenile auxiliary or young collector be accidentally overlooked, a letter to me calling attention to the oversight will receive prompt attention.

GEORGE COUSINS.

THE LATE REV. J. HEWLETT, M.A.

TESTIMONY OF THE NATIVE CHURCH AND COLLEGE TUTORS.

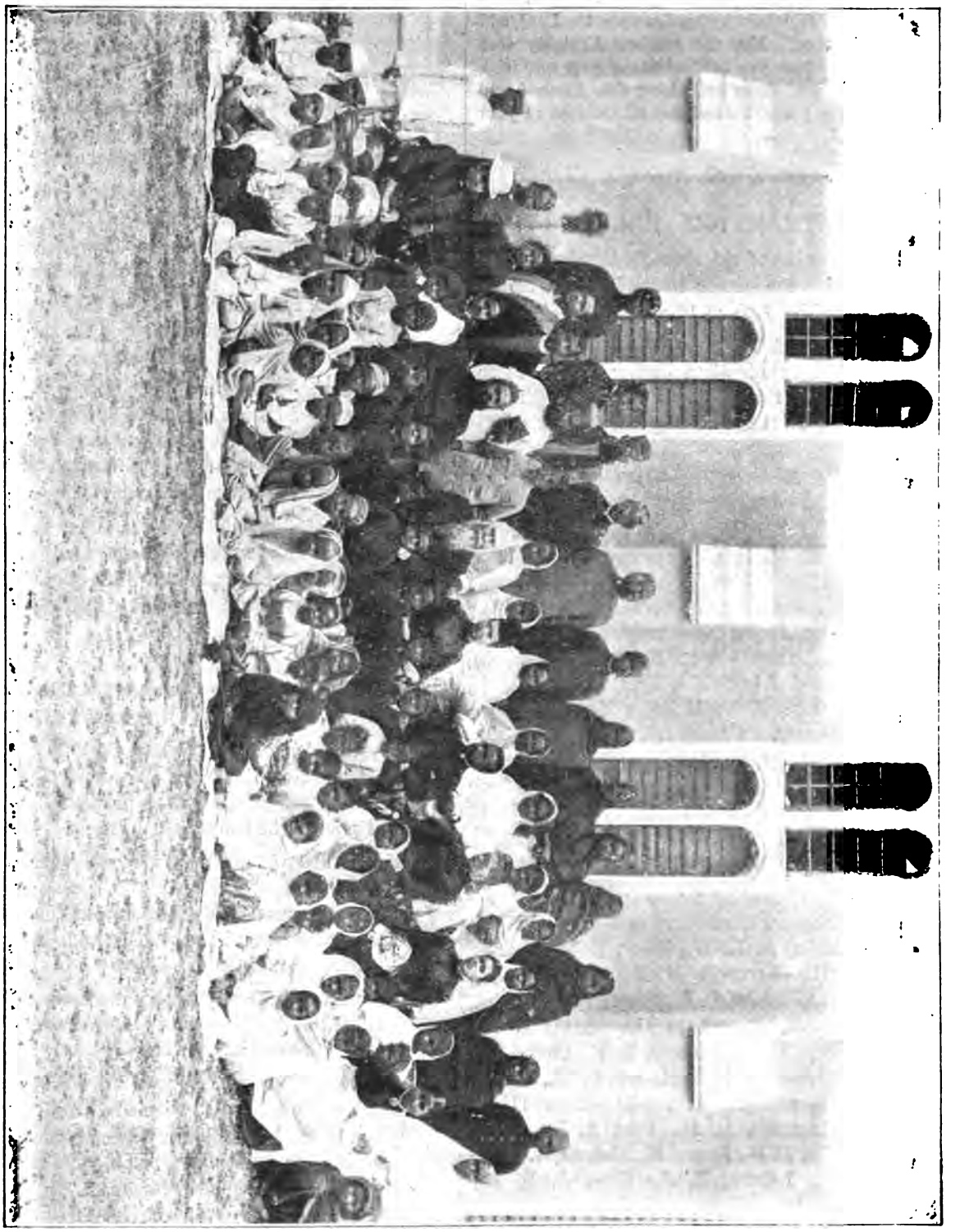
THE Rev. K. N. Dutt, in his dual capacity as minister of the London Mission Congregational Church at Benares, and as head master of the London Mission College, has sent us, "for the consolation of friends at home," copies of letters of condolence addressed to Mrs. Hewlett after the death of her much-honoured husband. To Mrs. Hewlett the Church wrote: "Your loss is great and irreparable, but ours is not less so, for dear Mr. Hewlett was to us for many years a most faithful and loving pastor, counsellor and friend. By his unwearied and zealous exertions, by his sincere and most earnest prayers, and by his vigorous and effective preaching of the simple and unvarnished truths of the Gospel, he was enabled to do lasting spiritual good to our souls. Many of us can now, with sincere gratitude and satisfaction, trace our real conversion to his lucid, unaffected, but heart-stirring and soul-convincing expositions of the Divine Scriptures, and to his noble, consistent, and loving Christian character. . . . . The great aim of his heart had always been to make everybody happy. He was the friend of *all*. He threw open his doors to all his people, inviting them often to social gatherings, that they might learn to feel for one another, and be benefited by the higher tone of Christian thought and conversation, adopting at the same time proper means to enrich their souls with spiritual food, holy communion, and devout prayer.

Your lamented husband was admired, loved and honoured for the catholicity of his views and charity, and for his sincere love for all, not only by the people of his own Mission, but also by the missionaries and people of other missions of these provinces, as well as by Hindus and Mohammedans. The large attendance of all classes and grades of people at his funeral proves his popularity most satisfactorily. May the merciful God give us all grace and help to walk in the footsteps of the Lord Jesus as he walked, and may He also take special charge of you and your dear ones, and comfort and console you during all the days of your pilgrimage on earth, and prepare you for the joys and bliss of heaven."

The professors and teachers of the College feel that the University, and the cause of education in general, to which Mr. Hewlett was devoted heart and soul, have lost in him a firm supporter, but that they have lost in him an affectionate master and honourable colleague. He had endeared himself to them by his unvarying kindness and amiability of disposition. He had won their affection by the kindly interest he invariably evinced in their well-being.

"We cannot recount here the innumerable acts of kindness and goodwill with which his name is associated, and we now feel that a gap has been made which it would be hard to fill. We fully realise, to our sorrow, that his loss to us is irreparable. How much more, therefore, will your trials be!

Digitized by Google



BENARES SUNDAY SCHOOL.

Digitized by Google

Our hearts feel especially drawn towards you and your dear children in this time of your greatest earthly affliction.

"The Bible tells us, 'Cast thy burden upon the Lord, and He shall sustain thee.' May the gracious Almighty God comfort you and relieve you in this hour of your sore trial, and may He draw you closer and closer unto Himself, and keep you under His protection and care all the days of your sojourn on earth."

WALTHAMSTOW HALL.

THE annual meeting of the above Institution will be held at the London Mission House, Blomfield Street, E.C., on Tuesday, May 10th, at 12 o'clock.

The following list contains the names of forty-eight pupils who passed examinations during 1891. There were two failures in the College of Preceptors Examinations, and one in the Cambridge Local Examinations.

Cambridge Local Examinations.—SENIORS, CLASS II.: Cousins, M. E. (*Distinguished in Religious Knowledge and English*), Helm, J. E. (*Distinguished in English, German, and Music*), Smith, M. E. (*Distinguished in Religious Knowledge, English, and Music*), Waldock, E. M. (*Distinguished in Religious Knowledge*), Macdonald, E. G. CLASS III.: Sibree, A. D. (*Distinguished in English*), Taylor, A. H. SATISFIED THE EXAMINERS: Smith, E. A. M. (*Distinguished in Arithmetic*), Griffith, E. de G. JUNIORS, CLASS II.: Fishe, E. A. (*Distinguished in French and German*). CLASS III.: Emlyn, M. J. (*Distinguished in Religious Knowledge*), Fishe, M. E. SATISFIED THE EXAMINERS: Allen, W. S., Carey, M. R. E., Houlder, M. A., Saville, A. S. A., Vine, E. I. STUDENTS BETWEEN 16 AND 17 WHO HAVE SATISFIED THE EXAMINERS: Bate, E. B., Southgate, A. M. E., Williams, H. B., Wills, I. A. H.

College of Preceptors Examinations.—CLASS II.—DIVISION II.: Helm, A. K. W., Jones, E. M., Pearse, N. M. CLASS II.—DIVISION III.: Bulloch, B. M., Guyton, L. A. F., Williams, C. F., Peake, G. C., Fishe, J. M., Shipstone, F. E. CLASS III.—DIVISION I.: Cockin, E. J., Fishe, M. H., Richard, E. I. CLASS III.—DIVISION II.: Bulloch, M., Macintosh, E. M., Lawes, F., Allen, K. G., Shillidy, A. McE. CLASS III.—DIVISION III.: Summers, L. M., Bate, A. D., Fishe, N. E., Shipstone, M. E. B., Lawes, M., Roberts, G. E. S., Thomson, H. R., Barrow, E. J., Edge, A. L. M., Richard, M. C.

"GO YE INTO ALL THE WORLD."

(For the "Forward Movement.")

OH, men of England, awake! awake!
Your part in the glorious warfare take,
The toil, and danger, and sacrifice face,
For vict'ry is sure, though tedious the race.

The heathen world pleads with pitiful eyes,
With famishing souls it starves and dies,
It craves and prays us to come to its aid,
And Jesus, our Captain, the word hath said.

Oh, men of England, why hold ye back,
When in crowded cities ye work on the rack?
With brain, and muscle, and power, and might,
Ye gain the gold and forget the right.

With wear and tear of body and mind,
Working early and late your goal to find;
The rush, and the crush, and the struggle ye brave,
When power, or fortune, or fame ye crave.

Oh, men of pleasure, and wealth, and ease,
Ye miss the joy, and the phantom seize,
And time, and money, and hardship give,
When for sport, or amusement, or fashion ye live.

Oh, men of talent, our first and best,
Awake to the need, and stand the test.
In the cities of England ye clash and fall,
'Mid the surging crowd, there's not room for all.

Oh, pause 'mid the whirl of the city's din;
Oh, pause when the tide of pleasure sets in.
There are hunting-fields better far than these,
And prizes of human souls to seize.

Hush! The spirits of heaven brood o'er the world's dearth,
As the dim moan of heathendom rises from earth.
Then awake, men of England, awake to the call,
For the armies of God are beckoning ye all.

Leave the rush after wealth, and the search for fame,
The hard work of pleasure or ease to gain:
For the time is short, and the day nearly run,
And the work of the world is yet undone.

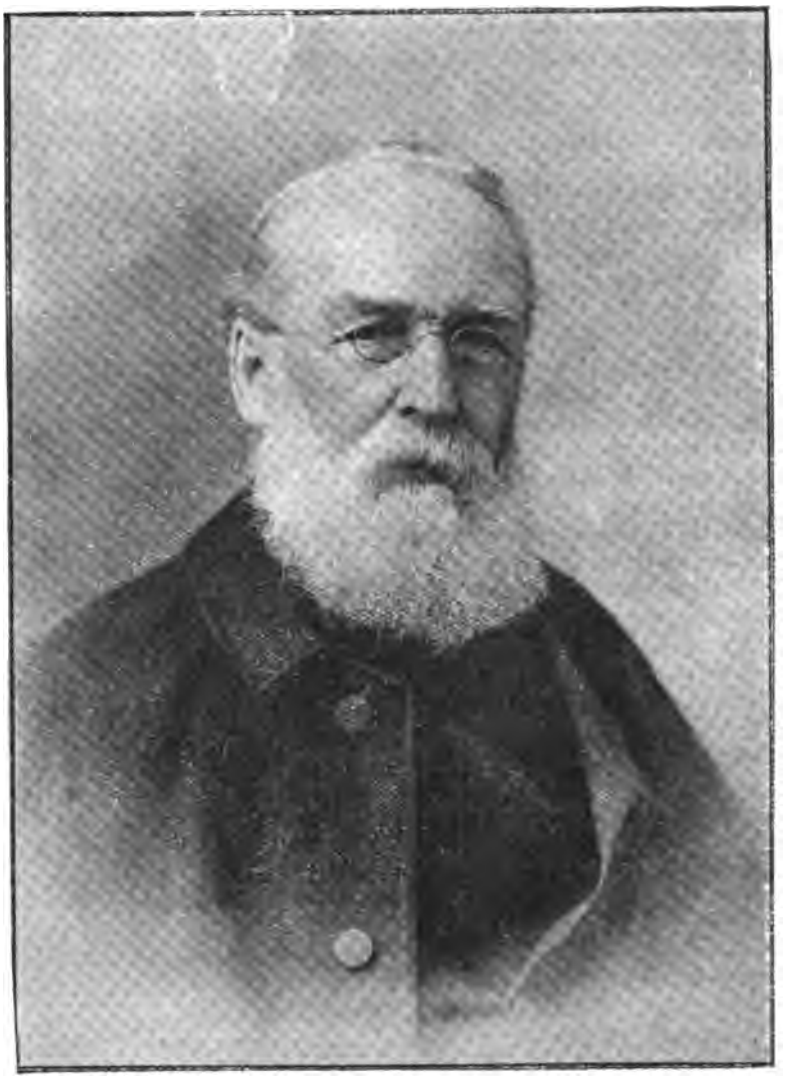
For joy and endurance go hand in hand,
When by the Lord's side in battle ye stand;
But oh, when death comes, and this life is o'er,
It is vict'ry and joy for evermore!

M. A. S.

Digitized by Google

THE LATE HOME SECRETARY.

OUR readers will be pleased to have the excellent portrait of the Rev. Edward H. Jones, late Home Secretary of the Society, with which we herewith furnish them. On Tuesday, March 29th, Mr. Jones performed his last official act in the Board of Directors, and the Chairman (J. McLaren, Esq.) took the opportunity to refer in sympathetic and appreciative terms to the loving and loyal service which Mr. Jones has for so many years rendered to the Society. He was followed by the Revs. Dr. Kennedy and Dr. McEwan, and by Messrs. A. J. Shepheard and A. Marshall, all of whom bore similar testimony, and endorsed and emphasised the cordial words that had been spoken by the Chairman. Mr. Jones, who was naturally affected by the incident, replied briefly, thanking those who had spoken for the kindly expressions they had used, and dwelling upon the joy that he had had in serving the Society to the very best of his power. He had entered upon his office in response to very earnest and pressing solicitation, and had sought in every possible way to maintain and strengthen the Society's interests.



THE REV. EDWARD H. JONES.
(By permission of Messrs. Elliot & Fry.)

Although Mr. Jones has retired from his official position, we are happy to announce that, during the great pressure preceding the Anniversary Services of the Society, he is placing his knowledge and valuable services at the disposal of his successor. We are also pleased to add that Mr. Jones' special aptitude and power in advocating the Society's claims and pleading on its behalf are still to be utilised, and that he will retain a place upon the Board as an Hon. Director of the Society. The following resolution is repeated from our May number of 1891—

"That in accepting the resignation by the Rev. Edward H. Jones of the office which he has held as Home Secretary of the Society, the Directors desire to place on record their high appreciation of the Christian character of their colleague and friend, and of the faithfulness and consecration with which he has discharged the onerous duties devolving upon him during the sixteen years of his official connection with the Society, at first as Deputation Secretary, and since the retirement of the late Rev. R. Robinson, in 1885, as Home Secretary.

"The courtesy, considerateness for others, and anxiety to further in every way the interests of the Society, which have uniformly distinguished Mr. Jones in all the somewhat delicate and often perplexing arrangements for which he has been responsible, have gained for him in a high degree the esteem and affection alike of the constituents of the Society and of its missionaries; while, under his faithful and careful management, the expenditure connected with deputation work has been considerably reduced, without any diminution of the extent and efficiency of the work accomplished.

"The Directors greatly regret that the increasing demands of the Society's home organisation upon the diminished strength of their esteemed friend should seem to make it desirable for him to seek relief from the responsibility of office. They would assure him of their deep and sincere sympathy with him in the circumstances which have led to this decision, and would venture to express the hope that, though finding it necessary to retire from his official position, Mr. Jones may yet be able to render much valuable service to the Society by pleading its cause as a deputation. They trust that, when released from the strain of his present arduous work, his health may be greatly renewed, and that he may be spared for many years to serve the churches and to extend the cause of the Divine Master, to whom his life is consecrated."

Digitized by Google

IN SEARCH OF THE REV. J. PARKER.

LI MING CH'UAN left Peking, December 8th, 1891, to proceed to T'a-tsz-kou, and, if necessary, to Ch'ao-yang, to find Mr. Parker. There had been a rebellion commencing to the north of Ch'ao-yang, resulting in the possession of that place and the reported seizure of Ta-tsz-kou by the rebels. Mr. Parker was known to have been in Ch'ao-yang, but no news of any kind had been received from or of him. After waiting in great anxiety for some time, it was decided to send a competent Chinaman to gather information, and by some means to see Mr. Parker face to face.

The first three days were uneventful. It was known that there might be some difficulty in his getting through the gate in the Great Wall, and an unsuccessful attempt had been made to secure a passport for him. Arriving at the guard-house immediately inside the gate, he was recognised by the official as having passed there in June, with Mr. Parker and myself. His name, too, was remembered. On stating the object of his journey proof was demanded, and a letter addressed in foreign handwriting was produced. He was then charged with being a Romanist spy, and permission to pass absolutely refused. He denied that he was a Romanist, but in vain. What proof had he? None. Much distressed at such a complete stoppage of his journey, he prayed for guidance. Almost immediately, one of the soldiers who had gathered round addressed him: "Are you not Li-hsien-sheng?" "Yes, who are you?" Further questioning revealed the fact that the soldier had heard him preach in one of our chapels. He at once told the official that Mr. Li was not a Romanist. Thus in such an unexpected manner was the desired proof provided. The official still adhered to his previous decision, but the soldier called Mr. Li to one side and asked how much money he would give to get past the gate. "How much do you want?" was the answer. "Two dollars." Mr. Li protested that he had only brought about seven for his whole journey. Finally, the soldier consented to take one dollar, which being paid, Mr. Li went on his way lighter in heart and purse. The next day he overtook a large body of soldiers on their way to Jehol. He was at once stopped, and ordered to carry a pair of baskets full of tea and opium equipage. He replied that he could not, but was told he must. Again he said that, being a scholar, he was not accustomed to carrying burdens, and could not do it. The answer was a drawing of pistols and swords, and a threat to kill him if he did not comply with their orders. He found it was useless to argue the point, and shouldered the burden. At the end of three miles he should have been relieved, but was ordered to carry the baskets another stage. By this time he was getting tired, for the burden weighed nearly a hundredweight. There was no relenting on the part of his temporary masters, and he had to follow. This stage was far worse than the first, for nearly the whole distance was up a rocky defile, with a very steep part at the top. By the time he reached the stopping-place for the night, his nose and mouth were bleeding, his legs swollen, and feet also bleeding. He managed to reach one of the kangs, or brick bed-platforms, and fainted away. He was noticed by the innkeeper, who blamed the soldiers for thus treating one who was evidently a scholar. The altercation that ensued attracted the attention of the commander, who also condemned the soldiers' action. The doctor was sent for, who pricked Mr. Li more than ten times, according to the Chinese rules of arm-puncture, before he showed signs of returning consciousness. By morning he was somewhat better, but quite unfit for walking. The commander again came, and finding that he was going beyond Jehol, ordered a place to be found for him on one of the carts, and so he journeyed for a day and a half.

By the time Jehol was reached, Mr. Li felt quite able to resume his walking, thankful in heart that God had provided, so unexpectedly, such a considerate commander. Another day and a half brought him to Pakou, where were the first evidences of the death and destruction dealt out to the Romanists and their property. It is a large town, the main street of which is said to be six miles in length, but the officials either could or would not do anything to stop the insurgents. The day after passing this place he was at one point directed to a nearer road across the hills, and had just entered on it, when he was pursued by a small mounted official. His name and the object of his travelling were roughly demanded. He answered quietly and politely, when the officer explained that they had strict orders to examine every traveller, and detain him if thought suspicious. Further talk ensued, Mr. Li asking the officer's name and surname. Mr. Li then volunteered to give him a new name, or literary designation, better than the one he already had. The officer was delighted; a delight greatly increased when Mr Li added that from what he knew of him he would prophesy that within three years he would have a higher official rank. The officer was now all cordiality, and insisted that Mr. Li should ride his pony. Mr. Li protested that it was quite unfit for him to be riding while the officer, in full costume, walked; but no denial would be taken, and ride Mr. Li did. When the end of the road they travelled together was reached, the official directed Mr. Li to an inn in the next town, where he would be received on mentioning his name. They parted after exchanging addresses. Mr. Li proceeded to the town, or rather large village, indicated, and inquiring for the inn, by name, from the first person he saw, found that he had reached his destination, and was speaking to the landlord. He had some difficulty in persuading the landlord to take him in, and prevailed only on mentioning the official's name. This village was the scene of the most serious massacre of Romanists. The story was told that four large jars had been found on the chapel premises con-

Digitized by Google

taining blood, and some round things said to have been human eyes; also, that in a cellar, or pit, a large quantity of children's bones had been found. From a proclamation afterwards seen, it was true that these jars and bones had been discovered, and that the contents were to be examined.

The next day T'a-tsz-kou was reached, but only through the help of an official messenger, who carried Mr. Li's bundle, and took him through the barrier at T'a-tsz-kou after it was closed for the night. Going to the inn within which are the mission quarters, inquiries were made at an eating-house next door, and Mr. Li was greatly comforted at hearing that Mr. Parker was safe in the inn. Leaving his companion to take the meal which he had promised to give, he went into the inn court, direct for the door leading to Mr. Parker's court. He pushed the door, but it did not open, and so great was his astonishment that he almost fell backwards. On feeling the door he found it was locked on the outside, proof positive that Mr. Parker was not there. He then sought the innkeeper, who told him that several days before Mr. Parker had sent a messenger from P'ing-fang-tz, where he was staying with an innkeeper, asking that a cart should be hired to fetch him, but that no cart could be obtained. Mr. Li inquired about Mr. Parker's goods, and learned that the commissioner, whose soldiers then filled the inn, had on his arrival demanded that the door leading to the private court should be unlocked, and, on going in, had also demanded that the rooms should be opened. This the innkeeper refused to do, as they were rented to the foreigner, whose boxes and other things were in the rooms. The official told him to hide the boxes elsewhere, saying that while he occupied the rooms the house would not be burned, as he would defend them. The innkeeper replied that if the rebels should burn the house with the goods inside, Mr. Parker would have no complaint against him, but should he return and find the house intact, but the contents missing or damaged, he would have just cause for complaint. For himself he dared not offend the foreigner, but if the official thought he dare, let him open the rooms, and dispose of the goods as he thought fit. The official decided to withdraw; the door was again locked, and the court returned to its wonted quietness.

As the inn was already more than full, the innkeeper found a lodging for Mr. Li in a neighbour's shop. Next morning, when proposing to start, he was told that it was quite out of the question for him to travel alone further east. Accordingly two men were hired to escort him sixty out of the remaining eighty-five miles. By this time it was afternoon. They had journeyed about seven or eight miles when they found they were going in a westerly instead of an easterly direction. Mr. Li, telling them they were blind leaders of the blind, sent them back, and, inquiring the right road at a cottage near, soon regained the road. He had only just done so when he saw a man going in the same direction as himself. On entering into conversation he found that it was an old acquaintance that he had travelled with seven or eight years before. This acquaintance was acting as an official messenger, and was returning to Ch'ao-yang. Mr. Li's mind was now at rest, for his companion both knew the road and was known on it as well. He would thus be saved from stoppage and possible detention by the local police. On the way they passed places where the rebels had been committing their ravages, houses being burned and destroyed. Arriving at P'ing-fang-tz they went to the inn at which Mr. Parker had stayed, to find that after remaining at the innkeeper's private house for ten days he had returned to Ch'ao-yang, and from there gone on to Chin-chow and Tientsin. Mr. Li was now completely overcome. He had travelled all this long way and was not to see Mr. Parker after all. Moreover, his money was exhausted, and he did not know how the supply would be replenished. His companion cheered him by saying that if after reaching Ch'ao-yang the native Christian who had helped Mr. Parker could not or would not help him, he himself would pay all his expenses back to Peking. They reached Ch'ao-yang next day, and made for the inn occupied by Mr. Parker The place was deserted but for an old man in charge. He told a tale of great grievance. After Mr. Parker had left, the three principal officials of the town had come to the inn demanding Mr. Parker. They were told that he had left for Chin-chow. They said they must find him. But as he was evidently not there they went away. Soon after they returned again, and then a third time, each time more excited, threatening the old man that his head should be taken off if he did not produce Mr. Parker. They added as a reason for their excitement that if the foreigner did not reach Tientsin all safe their own heads would be taken off.

Having sent word to the native Christian who had supplied Mr. Parker's pecuniary needs, they went to get their morning meal. In a very short time the convert arrived, and insisted that Mr. Li should go to his house to stay. Here he heard the story of Mr. Parker's escape, and of the greatly improved position of the Christians, since the officials had shown such extraordinary eagerness as to the safety of their pastor. The kindness of the convert was most cheering. He at once offered all the money needed to get back to Peking, gave Mr. Li a pair of socks and a pair of shoes, kept him, free of expense, for the two days he was there, sent for Mr. Parker's servant to escort him two days' journey homeward, and on the servant expressing fear that he might have difficulty in getting back alone, sent his own shop assistant to go for company. One other Christian was seen beside the servant. This man, on inquiring timidly as to the future prospects of Christianity, was told by Mr. Li that he need not fear, for as long as heaven and earth lasted so long would Christianity continue.

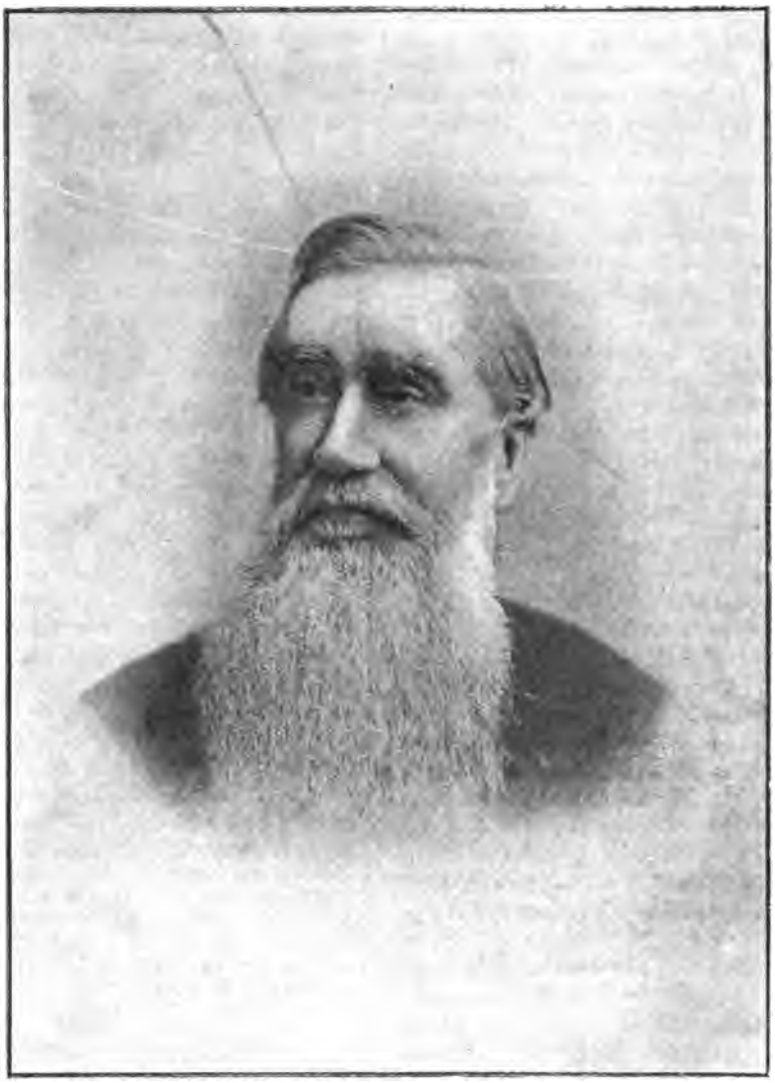
The return journey to Peking was without difficulty. An attempt to go by way of Tientsin proved that the road was not open. The only incident to be mentioned is that Mr. Li's companion to Ch'ao-yang joined him on leaving, this time driving a donkey, and kept him company the whole way to Peking. They arrived safely, Mr. Li having been away thirty-one days.

Digitized by Google

THE STORY OF THE TRAVANCORE MISSION.—*Continued.*

By Rev. S. Mateer, F.L.S., of Trevandrum.

AFTER the departure of Ringeltaube, the Mission was left for nearly two years without a head; but the converts continued faithful till the arrival of Rev. Charles Mead in the beginning of 1818, who had been appointed in anticipation of Ringeltaube's departure, and who afterwards laboured for thirty-six years in Travancore. For a few months he was aided by Richard Knill, and they, in January, 1819, laid the foundation of the great church at Nagercoil—the largest mission church in South India—measuring in total length 137 feet, and 66 feet in breadth—a work of great faith while still the converts were so few, and which has provided the only large building in the Mission for united and special meetings. Of this great work, Col. Welsh, in his "Reminiscences," remarked: "If it be ever finished, I cannot conceive how the missionaries propose to fill it in such a neighbourhood"! But now, not only is that building sometimes filled to overflowing, but a special requirement of the Mission is that of a similar building at Trevandrum, the other extremity of the field, and headquarters of the Malayalam work.



REV. S. MATEER, F.L.S.

Through the advice of Col. Munro, the Resident, who had been the saviour of the country in the recent period of confusion and misrule, and who, for about four years, also officiated as Dewan to re-organise the government, and who was, therefore, all-powerful in political matters, Mr. Mead was appointed a civil judge in the Nagercoil Court. This greatly increased his influence; but, in accordance with the wishes of the Missionary Society, he resigned the post in about a year. Grants were also made by the Ranee for an educational endowment. In December, 1819, Mead was joined by Rev. Charles Mault, who afterwards laboured in Travancore unremittingly for thirty-six years.

And now the tide of popular favour flowed in upon the missionaries. Not only did their message commend itself to the conscience of their hearers, but there was, doubtless, in many instances, a mixture of low and inferior motives in embracing the profession of Christianity. Hopes were perhaps indulged of aid in distress, and the kindness of the missionaries—the deeds of Christianity—attracted multitudes who were accustomed to little but contempt and violence from the higher classes of their fellow countrymen, and who could not but feel that the Christian teachers were their best and real friends. All were received under instruction, and those who from time to time appeared to come under the influence of the power of godliness were baptized and received into communion with the Christian Church.

During the two years that followed the arrival of Mead and Mault, about 3,000 persons, chiefly of the Shanar agricultural caste, placed themselves under Christian instruction, casting away their images and emblems of idolatry and devil worship.

Digitized by Google

In 1821 a new station was opened at Quilon, eighty miles north of Nagercoil, by Rev. John Smith, who, however, returned to England in three or four years on account of ill-health, and little progress was made there till Rev. J. C. Thompson arrived in 1827, and toiled on steadily amid many discouragements till his death in 1850.

The work in the South continued to grow, and in 1827 the Mission was divided into two districts, that of Neyoor being superintended by Mr. Mead, and Nagercoil by Mr. Mault. There were then 2,851 native Christians of all ages, and 1,916 children in the schools. But the remarkable progress of the Gospel awoke the opposition of the enemies of Christianity, and the fires of persecution soon began to rage. Attempts were made to put a stop by violence and calumny to the spread of Divine truth. The specific and ostensible subject of dispute was the wearing of certain articles of dress by the Christian women in opposition to the ancient usages of caste, which had always forbidden the inferior classes to cover the bosom, or to wear any clothing whatever above the waist.

This persecution commenced about the middle of 1827, and continued for two or three years. Threats of arson and assassination were uttered, and several chapels actually burnt down. Christians were seized, insulted, and beaten, and alarm spread amongst the timid people in every direction. But the vile passions of men were overruled for the advancement of the Kingdom of God; the people flocked to the Christian congregations from all directions, voluntarily demolishing their demon shrines, and surrendering their idols and instruments of idolatry to the missionaries. So mightily grew the Word of God and prevailed.

A new era in the history of the Travancore Mission was that of the establishment of new stations, and further rapid progress under the third set of missionaries, who arrived in 1838.

The work had so grown under Messrs. Mead and Mault (aided occasionally for shorter periods by others), that Mr. Mead visited England for reinforcements, reporting the astonishing success of the Mission; and five new men were sent out with him. At the valedictory service on this occasion, no less than thirty-five missionaries (including John Williams) about to sail for Africa, the South Seas, and India, were taken leave of.

Of these brethren Messrs. Abbs, Russell, and Cox opened new stations and laboured in the country for periods of twenty-two to twenty-four years each. Mr. Pattison helped Mr. J. C. Thompson in Quilon for seven years; and Mr. Ramsey, a medical missionary, after about two years accepted a secular engagement.

Rev. J. O. Whitehouse also did excellent work in the training of many useful native helpers from 1842 to 1857; and Rev. E. Lewis, one of our best Tamil preachers, held the charge of the new district of Sauthapuram from 1846 to 1862. Thus in 1858 there were seven stations, 17,000 adherents, and 394 native agents, the result of steady and devoted labour.

But at the end of this twenty years again came a time of trial and persecution. The marvellous spread of Christianity amongst the Shanars and others excited the wrath and jealousy of the higher castes. The slave castes also had been emancipated in 1855. For many years the political condition of Travancore had been very bad. Rajah Martanda Vurmah was superstitious and ascetic, and, though kind and well-meaning, he had not the courage to carry out reforms against the obstacles in the way. Robberies and murder were almost unchecked. The police were corrupt, torture was practised, prisoners were kept long without trial, and forced labour was cruelly exacted. The great question in dispute was really that of caste and religion, progress and reform. But the immediate burning question was the wearing of the upper cloth by Christian women to cover the chest, which was hotly opposed by the Sudras as presumption and impertinence on the part of poorer people.

Again the missionaries were threatened with assassination and arson. Native catechists were seized, sometimes on Sundays, and imprisoned on false charges. Numerous cases of assault on Christians for wearing jackets or upper cloth occurred. Other outrages were committed upon defenceless Christian men and women. Twelve of the chapels were burnt down and Christians were attacked by mobs and driven from some of their villages. In all these scenes of oppression and wrong Government officials and police took part.

In the attempt to obtain protection and redress, the Government officials, the Dewan, and the Resident, General Cullen, endeavoured to throw as much blame as possible on the Shanar converts. But an appeal to the Madras Government produced an order to Travancore to relax their restrictions on the dress of the lower orders, and a Proclamation was issued allowing the use of the jacket, or a *coarse* cloth to be worn across the chest, but not like women of high castes. These narrow restrictions have by degrees become obsolete, and Christians now dress as they please in accordance with decency and personal taste.

Again large accessions were made to the numbers of the Christian community, many devil temples were demolished, and new congregations formed where hitherto the Gospel had made but little progress.

In the last thirty-three years, during which the writer has been connected with the Mission, marvellous advance has been made. This has been the precise period of political and social progress commenced by Mr. Maltby, Resident, and Sir T. Madava Row, Dewan, and continued by their successors. Reforms began and were necessitated by the riots of 1858 directed against the wearing of the upper cloth by Christian women. In the Mission the first considerable step n advance was taken in connection with the visit of Dr. Mullens as deputation in 1866, by the ordination of four

Digitized by Google

native ministers as pastors and assistant missionaries, followed by that of seven others in 1867, and others since from time to time, so that there are now eighteen ordained native ministers, either pastors of self-supporting churches, or assistants to the missionaries in their increasingly heavy responsibilities.

The internal organisation and discipline of the Mission has also improved—the ratio of persons who can read, of communicants, and baptized, compared with the total number of regular adherents; the formation, in 1874, of a Church Council for deliberation on all aspects of the work; the organisation of ten strong pastorates, and the growth of self-support and self-government and volunteer effort. Through the kind aid of the native Government, since 1876, towards the secular instruction supplied by us for the education of their people, our educational work has greatly grown, the number of scholars now being 14,766. The districts were also re-arranged, the small district of Santhapuram, close to Nagercoil, being dropped in 1866 in order to provide a resident missionary for Quilon; further redistribution is now in contemplation.

Notwithstanding several untoward events, such as famine and disease in 1861 and virulent cholera in 1888; damaging retrenchments in 1867, dispersing the increased agencies which had been set at work in previous years; and a popular scare on the occasion of the census in 1875; the deaths of valued missionaries and native preachers, and the removal of other workers, the Mission has steadily grown and is growing, not so much now by the gregarious crowding in of adherents as by steady accessions and by Christian teaching, preaching, and education. There are now connected with the Mission seven missionaries, of whom five are in charge of large districts, one is over the College at Nagercoil, and one has charge of the extensive operations of the Medical Mission. There is also a good Mission Press, which pours forth a large amount of valuable literature from year to year. The native preachers number 184 and 19 ordained pastors, and school teachers 433, besides 78 Bible-women. The congregations number 286; the adherents number 49,267, of whom 6,380 are communicants; and native contributions last year amounted to Rs.18,000.

What the Travancore Mission will come to if wisely and Scripturally conducted and fairly maintained, as in the past, we cannot precisely predict; but its leaders and workers have no doubt whatever of the ultimate results in the spread of the Gospel throughout all classes in Travancore, and the influence of such a strong, free, and active Christian Church on the extension of the Gospel in other parts of India.

Mrs. Pickett's Missionary Box, an amusing and vigorous American leaflet, published on this side of the Atlantic by Andrew Stevenson, of Edinburgh, is so often asked after at the Mission House that we have thought well to arrange with the publisher for a London Missionary Society's edition. This is now on sale: single copies, a halfpenny, or postage included, a penny; in quantity, at three shillings the hundred.

A MANSFIELD SETTLEMENT IN CALCUTTA:

A PROPOSAL, AND THE REASONS FOR IT.*

THE men on whom, as I think, it is of special importance to bring influence to bear are the English-speaking natives—a large and ever-increasing class. These are the men who must of necessity be the leaders of thought in the country, and their spiritual condition is, in most instances, a very lamentable one. The education they have received at the Government schools and colleges is what I may call an aggressively secular one. The intellectual result is not only to make them despise the religious teaching of their infancy as a mass of old wives' fables—which, to a great extent, it is—but to induce them to assume that all religion is on the same level. Hence they drift, without ballast or compass, into all kinds of speculations, and are particularly ready to take up with latest scientific folly, which says there is no God. I have on my table now a native paper, written, as many of them are, in English, which reproduces, as an extract likely to interest its readers, an oration of Colonel Ingersoll, an American atheist, of an exceedingly flippant and blasphemous kind. Young India, in fact, is fast making up its mind that religion is a superfluity, and God a delusion.

It is an excellent thing in its way to convert a half-savage dweller in the jungle, or a member of the despised and menial castes; but there is little hope of making in any short time, out of such people, an evangelistic agency which shall speak to the nation at large with acceptance and power.

What a power in the land a dozen men of the social position, education, and intellectual calibre of Keshub Chunder Sen would be if they preached the Gospel with the same energy with which he preached his Theism-and-water! How are we to work on these men? They know English well, and there is no language difficulty. Why should it not be possible for some of the best men in England—those whose power over men is known and acknowledged throughout the country—to come out on an apostolic mission to the English-speaking natives of India? The climatic risks need not be faced. An evangelistic tour might begin in November and end in March. The knowledge gained of the kind of work to be done would, I feel sure, bear fruit in England, and induce many of the right kind of men to devote themselves to the work. Why should there not be a Mansfield College Mission in Calcutta?

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, May 2nd. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given. The Rev. G. Cousins will preside.

* From a young Englishman living in Bengal.

Digitized by Google

THE REV. A. N. JOHNSON'S WELCOME TO THE MISSION HOUSE.

A LARGELY attended meeting of Directors, and of members of the Metropolitan Auxiliary Council, was held at the Mission House, on Monday evening, April 11th, to welcome the Rev. Arthur N. Johnson, M.A., as Home Secretary of the Society. Refreshments were served in the Museum at six o'clock, and, after half an hour's pleasant social intercourse, a meeting was commenced in the Board-room by the singing of a hymn, and prayer by the Rev. T. Simon.

The Chairman (J. McLaren, Esq.) first expressed the heartfelt good wishes of all for our worthy friend, the Rev. E. H. Jones, in his retirement, knowing that he would ever have at heart the interests of the Society which he had served so faithfully and loved so truly. His successor had come into office at an eventful period of the Society's history. They had decided to largely increase the staff of missionaries without regard to the question whether the necessary funds were apparently forthcoming or not. The financial year had just closed with an income such as had never before been equalled; but the lack of offers of service from men required solemn and serious consideration. After expressing an earnest hope that the Society would never depart from its past grand record of catholicity, Mr. McLaren gave Mr. Johnson a hearty hand-shake in the name of all its constituents, promising him support and sympathy, and wishing him God-speed.

THE REV. A. N. JOHNSON, M.A.

The Rev. J. A. Mitchell, B.A. (Nottingham), said he entertained the very highest hopes regarding Mr. Johnson's work for the Society, for which his past labours had in many ways been a fitting preparation.

The Rev. P. T. Forsyth, M.A., and Mr. S. P. Carnley, both of Leicester, bore testimony to the excellence and worth of Mr. Johnson. Mr. Forsyth felt that the Society would have in him not merely an official of an organisation, but an officer of the Kingdom of Christ; and Mr. Carnley remarked that Mr. Johnson had been aptly described as a "Progressive."

After prayer by the Rev. J. L. Pearse, of Sheffield, the Rev. Principal Vaughan Pryce promised Mr. Johnson a right hearty welcome from the London ministers, and congratulated him upon having undertaken not a forlorn hope, but a work that was going to be victorious.

Albert Spicer, Esq., as treasurer, and the Revs. R. Wardlaw Thompson and George Cousins promised Mr. Johnson their warmest sympathy and co-operation.—Mr. Thompson preluded his speech by reading a letter from Mr. Johnson's father (the Rev. G. B. Johnson, of Torquay), which he found it difficult to finish, because, as he said, there flashed across his mind the memory of how his own sainted father felt when he entered into the work of the Foreign Secretariat. The past eleven years had brought much happiness to himself, and he was confident that his new colleague would likewise find a happy fellowship in the Mission House.—Mr. Cousins observed that Mr. Johnson would have an opportunity, such as had rarely fallen to anyone entering upon office, of making the Mission House an inspiring, guiding force to the churches throughout the country in regard to the broader interests of the Church of Christ. The lack of men for the work abroad showed that they must go deep down and touch the spiritual springs of church life.

Mr. Johnson acknowledged the cordial support he had already received. As regards future plans, he intended to embrace every opportunity of enlisting and deepening the interest of the children in the work, and he was specially thankful for the suggestion that, for the first time, a children's meeting should be held at Exeter Hall in connection with the anniversary of the Society. He felt that it was the work of the churches, and not of the secretaries, to find the men, and he would accordingly pass on to them the first demand made upon him on entering into office of "twelve men in three months."

The proceedings, which had been very hearty throughout, were then brought to a close.

Digitized by Google

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

CATCHING THE SPIRIT OF THE HOME CHURCHES.

THE Rev. R. M. Ross writes from Amoy: "Our Ho Hoe, or annual Union meeting, has just been held at Chiang Chiu, my old sphere and the scene of much fruitful and enjoyable work. We had a most inspiring and glorious series of gatherings, surpassing in encouragement and resolve anything we have ever seen. Pastors, preachers, and delegates numbered nearly one hundred. The aggregate of admissions to the church during the year has been 136 adults; number of children baptized 60, making a total of 666; total membership, 1,608; adherents, 1,351. Native contributions for the year, 3,400 dols., as against 3,287 dols. for the previous twelve months. We have reason to thank God that the quality of our work is superior to that of former years. Mr. Joseland was in the chair, and we all realised the blessed ever-strengthening truth which was well emphasised in the address, 'God with us,' and, because our spiritual susceptibilities were quickened and most of us had come with prepared hearts for a prepared blessing, joyful, hearty praise characterised our meetings, and made the occasion unique in every respect. We have caught your home spirit, and have been privileged to introduce a 'Forward Movement.' The ordination service was most impressive and uplifting. God was veritably in our midst. Goan Tsong was made pastor to assist Mr. Sadler in his arduous work in the North River district; he had been preacher at Eng-Hok ('everlasting happiness') for several years, and is a very amiable, lovable, and godly man. In the afternoon of the same day we had a most extraordinary time. The Ho-Hoe entered into covenant with God to go forward into an immense field, a Prefecture with seven counties unevangelised, and, indeed, untouched, six days' journey from Lengna, and ten days' from Amoy. The dialect is totally different from ours, but Mandarin is understood. An appeal was sent forth: 'Who will volunteer for God and Theng Chiu?' If ever the Holy Spirit moved in the hearts of men it was on that day, many throwing themselves on God for maintenance and leaving their families with their Father in Heaven. Praise, honour, dominion, power, and blessing were again and again ascribed to the Lord our Saviour and Redeemer, for here was a step taken from which most, if not all, would, under other conditions, have shrunk back. It is a 'Forward Movement,' of which you are hearing the first and only a little, but which is destined to make an epoch in our mission work in China. Theng Chiu lies on the border of Kang-sai, and what will be more natural than to go on until we have formed an unbroken line of communication of living, active, consecrated churches to our beloved co-workers of the Hankow Mission? We asked God for men; He gave them; and when He thrusts the labourers out into His vineyard He supplies their wants. On that same afternoon 560 dols. were offered, unsolicited, to establish five centres in five counties, and by the time this notice reaches England a band of men whose hearts God has touched will be in the new region acquiring the dialect and making known the Lord of mankind. Pray for our 'Forward Movement' as we pray for yours, and may God dispose a Christian physician and minister to hear the call of the perishing, which is the call of the Master, and answer back: 'Here am I, send me.' A wave of blessing has passed over us, and it advances and increases in volume. May it reach you all!"

INDIA.

"FORWARD" IN MURSHIDEBAD.

ON February 4th Miss Blomfield moved from Berhampur to Jeagunge, and opened the new station there. This advance is looked upon as an earnest of still further aggression in a district of over a million souls, where, for sixty-seven years, the L.M.S. (though the only Society occupying it), has had but one station with a nominal staff of two missionaries, and (in recent years) two Zenana ladies. That such an aggression is needed here was touchingly proved the other day. Miss Robinson, in a village a few miles away, asked an old woman: "Do you know anything of Jesus Christ?" "How can I know, Miss, if you do not come to teach me?" Miss Bloomfield has secured an assistant in Miss Baker, formerly of the C.M.S. local staff. The work has opened very hopefully. Many of the women remember Miss Blomfield's former visits, and welcome her as an old friend. Some have learnt hymns from the hymn-books sold fourteen months ago. While the women buy hymn-books in numbers, they are still shy of buying a Gospel portion. The people are timid as to sending their daughters to an English lady's house. One little girl pleaded hard to be allowed to go to school. "Oh, do let me go," she said. "I have only three months more to learn in; then I must go to my father-in-law's house. Do let me go. I will slip round the corner, and no one shall see me!" But boys come to the Sunday-school and men to the service on Sunday mornings, held by Babu Kushi Nath Biswas, a Bengali Christian teacher. We would ask the prayers of all that God may sustain Miss Blomfield and bless her in this new work. Thus, the "day of small things" shall, in due time, become a day of reaping in the fulness of blessing. W. G. BROCKWAY.

Digitized by Google

RETIREMENT OF DR. ORMSBY.

W. E. ORMSBY, Esq., M.A., LL.D., who opened the Neyoor Mission Hospital last August, has just retired. He was the only Christian judge out of five who constitute the High Court of Travancore. His retirement will deprive the Travancore State of one who is most highly respected throughout the country, though necessarily his place will be filled by another Christian gentleman.

SOUTH TRAVANCORE TRACT SOCIETY.

THE Mission Press at Nagercoil is constantly pouring forth a stream of most useful printed matter of various kinds, both for distribution among the heathen, and for the growth in grace of the Christian community. Amongst the latter publications, prepared more especially for Christian preachers, has just been issued a translation of Dr. Morison's work, "The Nature of the Atonement." Rev. A. L. Allan, under whose direction this translation was effected, was able to send to his venerable friend, Dr. Morison, a Tamil copy of the above work as a New Year's present.

A NEW CHAPEL.

REV. A. L. ALLAN recently laid the foundation stone of a new chapel at Puttalam, a village in the Nagercoil district. The chapel is to be 75 ft. by 37 ft. The present congregation numbers about 350, and it is expected that they will raise amongst themselves the greater part of the Rs.2,000 required for the enterprise.

E. S. F.

DEATH OF "OLD DANIEL."

"OLD DANIEL," whose portrait and autobiography appeared in the February CHRONICLE, died that same month, at the age of seventy-nine. A native minister writes to the Rev. S. Mateer: — "He was very weak and confined to bed for seven months, but his death was happy. On New Year's Day I went to see him, and asked: 'Have you peace in your heart?' He laughed loudly and said: 'Have you any doubt of that? I have no doubt, for I know that my sins were pardoned long ago, and my heart is washed in the precious blood of Jesus. Now, every day I am waiting for Him who has promised to take me to the holy place promised to me and all the redeemed.' After his death we had a special service in the church, and on Sunday suitable sermons were preached to large crowds of people from various surrounding congregations."

AUSTRALIA.

A MISSIONARY REUNION.

ON Saturday afternoon, February 13th, at the invitation of Mr. Thomas Pratt, our financial agent in Sydney, a number of ladies and gentlemen interested in mission work combined the pleasure of a harbour excursion with that of meeting the missionaries at present visiting Sydney and Mr. T. L. Devitt, a Director of the Society. The s.s. *Mermaid* had been chartered for the occasion, and about sixty guests put in an appearance, amongst whom were the Revs. W. G. Lawes, F. E. Lawes, A. Pearse, J. King (Melbourne), George Brown (President of the Wesleyan Conference), Messrs. J. Mullens and G. J. Waterhouse, and the Revs. A. W. Murray, S. M. Creagh, S. Ella, and J. Jones (retired missionaries). Almost every one went aboard the *John Williams*, and the eulogies passed upon the neat appearance of the vessel were, says the *Telegraph*, "responded to by the broad smile of pardonable pride which brightened the face of her skipper, Captain Turpie." Several speeches were made upon the return to the *Mermaid*.

MADAGASCAR.

A NATIVE BIBLE SOCIETY.

ON the occasion of the first public Bible meeting ever held in the capital, the Ampamarinana Church was packed with not less than 1,500 people, and some hundreds went away disappointed. A country pastor, rather given to quaint forms of speech, has since remarked that, when he found himself among the crowd apparently shut out, he bethought himself of the Scripture that says: "They were not able to enter in because of unbelief"; so he made a strenuous effort, and faith and muscle, aided, doubtless, by the fact that he belongs to the clan of Zacchæus, gained him the longed-for place within the walls. The Queen and Prime Minister were present at the meeting, and this helps to account for the very large attendance. The meeting was convened to gain public sympathy and support for a Bible Society, founded among the natives themselves about two years ago. It was started by a very few, but now numbers 120 members. The Society supplies Bibles and Testaments at reduced prices to people in distant parts of the Island. The members not only subscribe, but hold periodical meetings for prayer, and evidently believe that the good to be effected by Bible circulation will depend much on the spirit of faith and prayer in which it is carried on. The most interesting feature in this Society is that it appears to be of native growth, and may, therefore, be expected to develop naturally and to extend its useful work. Stirring speeches were delivered, and much interest was shown by the large audience. The natives were delighted to have their Sovereign among them, and she seemed pleased to be present, and evidently followed with intelligent interest the words of the various speakers. This native Bible Society is but a young and tender plant. God grant it may grow and flourish, and become a very Tree of Life in days to come to thousands throughout this land.

FAMILY PRAYER.

RADANIELA, one of the speakers at the above-named meeting, spoke with great force on the blessings the present genera-

Digitized by Google

tion owe to the introduction of God's Word. He also bore witness to the growing habit of conducting family prayer every evening, at least among the Christians of Antananarivo, and said how pleasant it was to him to hear about eight o'clock in the evening the sound of hymns rising from many houses around his own dwelling.

FIRST-FRUITS AMONG THE YOUNG.

It has been my happiness this afternoon (February 6th) to receive into the fellowship of the Ambohipotsy Church three young members of our Christian Endeavour Society, the first-fruits of our efforts to win the young. These three children were, during their probation, placed under the care of a deacon and his wife, who were delighted with the clearness and firmness of faith manifested by these young followers of Christ.

W. E. C.

SOUTH SEAS.

LANTERN SLIDES WANTED IN MANGAIA.

At a united service at Oneroa, at the beginning of the year, addresses were delivered by six chiefs and one king.—The Rev. G. A. Harris reports that there are at present four white settlers keeping stores on Mangaia, but that no drink is allowed to be landed, sold, or tasted on the island. Rarotonga has laws for the regulation of the liquor traffic, so that both whites and natives may get what they wish through a permit of the Government (British). Mangaia insists on local option, and is bent on a determined struggle rather than give in to Rarotongan liquor laws.—Magic lantern slides are wanted very much to interest and amuse the natives.

SHRINE DESTROYED—IDOLS CAPTURED.

DEAR MR. COUSINS,—We have recently been having some very encouraging signs of Divine favour in the Neyoor district. The blessing began in the conversion of a man who, all his life, had been a zealous upholder of heathenism as represented in Puranic legends. He was an idolater on principle, and believed so much in the worship of images, that he had built several shrines, which he filled with images of Pattrikale, one of the ugliest and most fierce of the many Hindu goddesses. A year or two ago he came in contact with some of our Christian teachers, bought a Bible, which he studied with diligence, and, being earnest in his search after truth, he found the words of Christ verified that "those who seek shall find," and he found Christ to be all He claimed to be, the One through whom sin can be forgiven and a new life granted to the soul.

As soon as he received the new life he began to spread it. Through his influence his wife, his father, two of his father's brothers, two younger brothers, and three of his children were brought to the light, were baptized at the end of last year, and a very glorious time it was for us all.

A few weeks ago, when at one of the district churches, this man came to me to know if I would destroy an idol shrine belonging to the family. He said that after enduring much opposition, and after using much persuasion, all the heathen members of his family who had shares in this shrine had decided to become Christians, and he wanted the idols removed at once. I gladly consented to his request, and on the evening of February 26th my wife, Mrs. Thomson, and I went to the place where the shrine stood. A number of

THE CAPTURED IDOLS.

people who had heard what was about to be done had gathered together. With a few Christian people we surrounded the place, and after singing a hymn I read the 115th Psalm, and spoke to the people assembled about the sin, the folly, and degradation of idolatry. Prayer followed by an old Christian, who has lived a long time in Christ's service, and then I mounted upon the steps of the temple and claimed it in the name of Jesus Christ. The idols, which consisted of two life-sized figures, and a little baby idol, were then removed to a cart we had ready for the

Digitized by Google

purpose, Mrs. Hacker leading the way, assisted by Mrs. Thomson, with the baby idol; and when this was done, the work of pulling down the shrine was commenced. The roof was taken off and sold the next day, the proceeds devoted to the spread of Christ's Kingdom; and bit by bit, by dint of hard work, the place was laid level with the ground, never more to rise I trust. It was very touching to see the helpless, half-shuddering fear with which many of the bystanders looked upon our action; and although there were loud murmurs of disapproval, there was no actual opposition. Darkness was almost upon us before we had finished our work; but when we had come to an end, we went to the house of the friends who had thus openly broken with idolatry, where they were all assembled—men, women, and children—where we had a glorious prayer-meeting, and commended them to the loving care of our Heavenly Father. They will have very many enemies, for when God gives blessing it always arouses evil in men's hearts; and I ask our friends to pray for these new converts, that their homes and hearts may be made bright with the peace of God.

The idols are now in my care in an outhouse, where they cannot be seen. Before I put them away I took their photograph, a copy of which I enclose. If you could get this in one of the magazines it might interest many. During the last six months over three hundred people have newly joined us, and we have hope that the blessing will continue. These things fill our hearts with great hopes, and we trust they are only heralds of still greater victories in the days to come, when India, freed from superstition, which now holds her down, shall stand erect with both hands stretched toward God.—With kind regards, yours sincerely,

Neyoor, Travancore. I. H. HACKER.
March 13th, 1892.

EDITORIAL ITEMS.—The run upon *Robert Morrison*, the New Year's Offering Gift-book, has been so great that the exceptionally large edition that was prepared was completely exhausted and an additional 3,000 printed.—The Literature Committee are recognising more and more the need that exists for a supply of cheap popular literature of various styles and kinds, and are arranging accordingly.

FROM one of the French Protestant stations—Massitissi—an evangelist and his wife recently went forth to reinforce the band of missionaries labouring among the Barotses on the Zambesi. The young man's mother was advanced in life and it was a trial to leave her, but she said: "My children, don't concern yourselves about the state in which you see me. Go in peace where the Lord calls you, and may He go with and bless you!" So they started, but alas! just after reaching their destination, and at the time when Madame Coillard was dying, the young wife, Yosefina Motsabi, was called away. Apparently she had done nothing for the Zambesi Mission, but, as the missionary adds, she had given herself to it—her youth, her love, her health, her life.

A FEW MISSIONARY FACTS.

THE *Crusader*, a monthly journal of Congregationalism in Penarth, contains the following striking array of missionary facts:—

"To churches that have rediscovered Christ, an outburst of fresh missionary enthusiasm is only natural. The Church of England Missionary Association has decided to send 1,000 more agents into the field. The Baptists and the London Missionary Society are each asking for 100 additional recruits. The churches are receiving a new baptism of the missionary spirit.

"A Russian officer, a few months ago, reported with dismay that the Japanese nobility were secretly Protestant Christians, and only waited for the Mikado's example to avow themselves.

"In China, the question 'Confucius or Christ—which?' is occupying the minds of the thinking portion of the Celestials. The scale, which has hitherto turned emphatically in favour of Confucius, now shows some sign of at last turning in favour of the Nazarene.

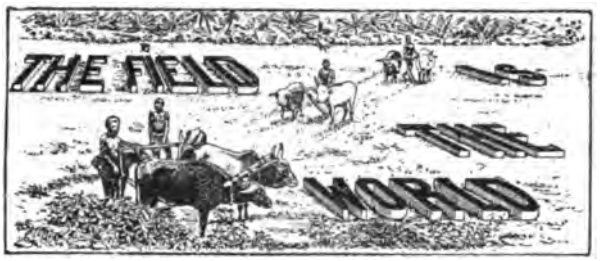
"In India, an official report of the Madras Government predicts that if the present tendency be maintained for another generation, the preponderance in the professions and high economic callings of India will belong to the native Christian community.

"The cultured followers of Buddha are by thousands beginning to see a beauty in the Mystic of Galilee, which, before, they had blindly refused to behold.

"In Central Africa, from Zanzibar on the East Coast and from the Congo Mouth on the West Coast, each year the lines of Christian work are extending towards the centre of the Dark Continent, till at last they shall meet. Where there was not a single native Christian fifteen years ago there are now thousands, and most of these tried by bitter persecution. The prows of missionary steamers are ploughing the virgin waters of Central African lakes and rivers, bearing on board ambassadors for Christ on the King's business, scotching the cursed slave trade as they ply. Mackay, of Uganda, tells us how the dusky children of Ham gladly hear of 'Isa,' and Stanley conveys the urgent appeals of powerful chiefs to the English churches for 'white-men teachers to talk to us of Isa.'

"The Christians of the Pacific Islands who, but comparatively few years ago, were cannibals, now, at their own expense, send men to the less-favoured islands of Polynesia to tell the story of the Cross. New Guinea and New Hebrides almost outrival the work in Madagascar.

Digitized by Google



INDIA.—*Church Building and Music.*—Dr. Grundemann concludes in the April number of the *Allgemeine Missions-Zeitschrift* his interesting and valuable observations on mission work as he saw it in India. He takes up the questions of architecture, sculpture, painting, and music in their relation to the spread of Christianity. In regard to church building, he regrets that in the large towns and at head stations European styles of architecture are employed. On the score of coolness, so desirable in a hot climate, he doubts the wisdom of putting up Gothic churches, while he thinks it would not be easy to make Hindus enter into the symbolic significance of spires pointing heavenwards. As he says, it is exceedingly difficult to arrive at a knowledge of the real thought and feeling of natives with regard to such matters. They are so accustomed to give replies suited, as they hope, to the wishes of foreign questioners. But Dr. G. quotes the words of a Tamil, who expressed his opinion that when any of his fellow-countrymen accepted Christianity, they ceased to be regarded as Tamils by the rest. And this may arise in no small degree from the foreign character of the church buildings and church arrangements with which they are henceforth connected. Dr. G. thinks that the attempt should be made to follow, in regard to building and other matters, the Indian ideal of beauty, and so avoid that marked departure from national idiosyncracies which tends to produce the conviction that native Christians become members of a foreign race. Indian notions of beauty may be distasteful to us, but our ideas are probably equally distasteful to them. On the far more difficult subject of music and singing, Dr. G. throws out some notions worthy of consideration. There is, he says, a Christian Indian national music, and at Ahmednuggur he heard three men, one an aged pastor, sing and play, the subject being prayer—Christian, as compared with heathen, prayer. He says he could not share the pleasure evidently felt by the crowd in the music and singing; yet the whole scene made a deep impression in his mind. He expresses the wish that, in addition to Christian hymns, harmless and pretty songs could be written, especially for children. In an orphanage he found girls joining in a dance and singing a hymn on the sufferings of our Lord. Another remark he makes is, and with this we conclude: "Above all, children should be taught to sing after the manner of their people and not according to our melodies."

SUMATRA.—*Wonderful Progress of the Gospel.*—In our February number we gave a few facts respecting the work of the Rhenish Missionary Society in this Dutch island. But the whole story of the progress of truth among both the heathen and Mohammedan population is such as to warrant us in referring to it again, and at greater length. The history is unfolded in *Der Missions-Freund*, No. 1, 1892. The Island of Sumatra is as large as Sweden, and has for some time been in possession of the Dutch, except the Malay kingdom of Acheen, in the north. Several tribes inhabit the island, but it is chiefly among the Battas that the missionaries have laboured. Previous to the establishment of Dutch rule the Mohammedan Malays sought to propagate their religion by the sword, but under the Dutch they have found their task much easier. The officials appointed in the various districts were Malays, and they used their influence and persuasion to such an extent that when the missionaries first began work at Sipirok they found the whole district subject to Mohammedan influence, and had not mission work begun when it did, the whole Batta nation would in ten years or so have accepted the doctrines of the Koran. Now, among these once savage and even cannibal Battas, there are 1,800 Christians. As many as eleven native pastors have been ordained, while eighty-eight others are working as preachers and teachers, assisted by 272 elders. The territory of this Batta Mission is divided into two unequal parts. In the southern and smaller half there are four head stations, and twenty-one sub-stations (Sipirok, &c.). Here heathen are scarcely to be met with. The 2,500 Christians live among 20,000 hostile Mohammedans. The work here is thus very hard. In the northern division there are fourteen head-stations and sixty sub-stations. Scarcely any profess the Moslem faith. The power of heathenism is broken, and at Silinding almost the whole population has been Christianised. Turning now to the southern part of the field, the missionaries report that their people have much to suffer at the hands of the Mohammedans. While in Silinding, in the north, people are almost ashamed to be heathen, in Sipirok it is a disgrace, in the eyes of the fanatical Moslems, head-men and village rulers, to be a Christian. The chief mosque is at Sipirok. The head-man of the town lives opposite. Fanatical Hadjis (men who have made the pilgrimage to Mecca) are, or we may perhaps say were, sent to all parts where Christianity seems to be finding an entrance. But these missionaries of the False Prophet do nothing to instruct the people in their religion. The Koran has not been translated into the Batta language, and the missionaries affirm that multitudes of the Mohammedans know not whether they worship one god or several. In face of this persistent opposition and persecution the missionaries have been permitted to gather around them 2,000 converts, as we have seen. Indeed, God's hand has been so visibly with them that the Mohammedans themselves have been filled with wonder. Take the following instance. A Mohammedan resolved to go to Mecca, for

Digitized by Google

the purpose of returning a full-fledged Hadji, qualified to pursue the war against Christianity. The missionary knew the harm that would be done if the man were able to accomplish his purpose. So he and his people prayed that God would defeat it. Tidings came of the man's having reached Mecca, then of his leaving, and of his landing again in Sumatra. The day of his arrival at the station was fixed. He came nearer and nearer, and great preparations were made at Bungabondar to give him almost a royal reception. The Moslems laughed at the missionary and his praying people. But lo! the day before he was fixed to arrive, he was seized with illness and died, and so it was a corpse and not a living man that was brought to the village. The event made a deep impression on all. This, and similar circumstances, have wrought in favour of the Gospel. The altered attitude of the Dutch Government towards missions has also contributed to make the task of the missionaries easier. Now, instead of holding quite aloof or even opposing missions, they counsel the people to send their children to the mission schools. And so it has come to pass that hundreds of Mohammedans have embraced the Gospel. Taking the whole island, 250 were baptized in 1890, and more than 500 were receiving instruction with a view to the rite. In the northern part of the island is the lovely valley of Silinding, which, with its 11,000 Batta Christians, presents a cheering sight on the Lord's-day, as husbands and wives and children repair to the house of God. The triumph of Christianity here may be said to be complete, several chiefs who long opposed the truth having now become humble disciples of Christ. The missionaries attribute much of their progress to the labours of Miss Needham, an English lady, who, reading of the wonderful work in Sumatra, offered her services to the Rhenish Missionary Society. It was an entirely new departure to employ the services of a lady, but they were accepted, and now several German ladies are labouring in various parts of the field, two in Sumatra. Miss Needham's energetic efforts among the women and children have been greatly blessed. At her own cost she has put up a meeting-house, where they can gather for worship, study of the Bible, &c. The recent development of this Mission has been chiefly in the direction of the Toba Lake, which was first seen by a missionary in 1873, and work was not begun there till 1880. Hundreds of converts are grouped at the various stations, and schools are rising in every direction. The station of Laguboti lies on the frontier, between the Dutch territory and the free Batta land. This latter district is thickly populated, and great interest is evinced in the Word of God, which the missionaries are beginning to proclaim there. Several stations have been formed, and a rich harvest of souls is hoped for. We rejoice with our German brethren in the wonderful blessings God has vouchsafed, and we trust they may be able to say, at no distant day, that Mohammedanism, as well as heathenism, has disappeared from Sumatra.

MR. EUGENE STOCK, editorial secretary of the Church Missionary Society, and the Rev. R. W. Stewart, of the Fuh-Kien Mission, are on their way to the Australian colonies as a deputation to friends of their Society in that part of the world, with the view of helping them to promote a fervent missionary spirit. On the occasion of their dismissal, one of the speakers referred to the importance of the mission as requiring both a head and a heart, and happily characterised the Deputation as "a very warm-hearted head, and a very clear-headed heart."

MR. ROBERT P. WILDER, a member of the Executive Committee of the Student Volunteer Movement for Foreign Missions, while visiting this country on his way to India to work among students in Bombay, has given deeply interesting accounts of the revival of missionary interest among the young men of the United States and Canada. This momentous movement originated in a meeting at which Mr. Wilder's father gave an account, in his own drawing-room, of his forty years' experience in India. Mr. Wilder and another gentleman were deputed later on, by a conference at Mount Hermon, to visit the colleges, and by February last year the volunteer roll numbered 6,200 names, scattered throughout the States and Canada in 380 institutions. Mr. Wilder has been pressing home the claims of foreign work to Cambridge students, and about twenty of the fifty-four names attached to the letter recently sent to the C.M.S. Committee were added, in consequence of the influence he has exerted.

THE Church Missionary Society have lately heard by telegram of the death, at Saadani, of Mr. J. H. Redman, one of ten members from one congregation who, in answer to prayer, offered for missionary service during twelve months. Miss Bazett was to have sailed this month to become his wife.—From the other side of Africa has also come the distressing news of the death from hæmaturic fever of Mr Graham Wilmot Brooke. The Soudan Mission has thus been bereft, by various causes, of every member of the European band which went out, the objects of so much hopeful interest, at the beginning of 1890. "The consecrated devotion of our dear brother to the service of the Lord," says the C.M.S. *Intelligencer*, "and to the evangelisation of Africa were intense, and it was probably his own hope and expectation that he should be found by the last summons either in the Soudan or with his face towards it." Mrs. Brooke arrived in England in February. These ladies in particular, and their larger circles of relatives and friends, have our deepest sympathy.—The Tamil Church of Southern India, under the care of our sister Society, has lost one of its best and ablest leaders in the person of the Rev. W. T Statthianadham, who was one of the few native Christians who have received the distinction of an honorary degree of B.D. from the Archbishop of Canterbury.

Digitized by Google

EMANATING from the Army and Navy Prayer Union, an Army and Navy Missionary Union has been formed under the presidency of General Hutchinson (late lay secretary of the C.M.S.), its principal object being the encouragement of missionary interest and enterprise amongst the officers and men of the two services. Like the Prayer Union, this Union is strictly undenominational; its honorary secretaries are Major H. Pelham Burn (Rifle Brigade), The Cherry Orchard, Old Charlton, S.E., for the Army; and Commander Sulivan, R.N., Fleet, Hants, for the Navy—either of whom will be glad to give further information on the subject.

"BY BOAT IN BENGAL; OR, MY FEBRUARY TOUR."

BY BABU PAUL BISWAS, EVANGELIST.

THE following account of a preaching tour on the Bhagirathi is taken from Paul Babu's diary. The district of Murshidebad is crossed from north to south by this river, which is a part of the Ganges Delta.

February 11th.—I left Berhampur at twelve o'clock in the Mission boat *Jessie*, and reached Lalbag at 4.45 p.m. This evening I preached at Panchraba. When I sang a hymn many people gathered round me, and I preached to them on "Finding rest." When my address was over, I sold a copy of a Bengali Christian hymn-book, and gave away tracts in Bengali, Mussulman-Bengali, Urdu, and English. Last September, when I preached here, a young man asked me for a copy of the tract entitled "The Character of Jesus Christ," but I had none with me then. Again, to-day, this same young man came to me for an English tract, and I gave him a copy of "The Character of Jesus Christ." He was very glad to receive it.

February 12th (morning).—I preached at Chowk, getting a good audience, who listened attentively. When the preaching was over a Hindustani asked me if I had any Hindi books. I said "Yes," and showed him a Hindi Matthew; but his friends would not allow him to buy it, and dragged him away! In the evening I preached at Jeagunge, where Miss Blomfield had just opened a new mission station. I had nearly a hundred men and boys to hear me. When I began to sell books and distribute tracts, a lad asked me to give him one; after three minutes he returned it. I asked him why. He said that he had read it. Then I gave him another, which he also returned after having read it. I asked him if he was willing to read more. He readily answered "Yes," and I gave him a third tract, taking which he went away. Here I sold eight Gospel portions and hymn-books.

February 13th.—In the morning I preached again at Jeagunge, and Kushi Babu (one of Miss Blomfield's teachers) helped me by preaching also. We had a good audience, and sold three Gospels and one hymn-book. When first I advertised our Christian books, no one would buy them; but when I said: "Unless you buy these books and read them, how can you tell whether our religion is true or not?" then one man said: "That is quite true; we ought to read these books," and bought a copy of Luke.

We left Jeagunge at 11 a.m., and reached Dyar Balagatchi at 5.30 p.m. I went to preach there, but could not get an audience, as the men were busy at work in the fields. Next morning I had a few men and women to hear me in this village.

February 15th.—Rain in the morning kept me from going to preach. In the evening I preached at Jungipur to a large audience. I stayed in the neighbourhood of Jungipur for eight days, preaching morning and evening at various stations on both sides of the river. One morning, going to preach, I heard two men in the road saying: "Jesus Christ is not a bad name." This reminded me of Mr. Phillips saying that when people see us, they begin to think of our religion. That day five or six men called me to preach to them. When I began to sing, many others came together. Another day, coming from preaching, I overheard two men saying: "Christians are very good men." Thus, they admire us even though, alas!

THE BOAT "JESSIE."

they do not accept our religion. Another time, when returning to the boat, I met a man who expressed to me his desire to become a Christian. He said: "Since last year I have been wishing to speak to you on the matter." I had not much talk with him then, as another Hindu then joined us; but the next day he came to see me again. I told him that if he believed Christ to be his Saviour, nothing would be able to prevent his becoming a Christian. He has promised to come and see me again.

One evening two pleaders came and tried to disturb my audience, and a little later a boy began striking a tin can, in order to interrupt the preaching, but I am thankful to say that the people still listened attentively.

One morning I met a Bengali gentleman, who knew Mr. Butler, of the Church Missionary Society, Krishnagur. He said: "Mr. Butler is a very good man, and wants me to become a Christian. I indeed have made up my mind to

Digitized by Google

be a Christian, for I am quite tired of this sinful world, and do not wish any longer to live an ungodly life."

As I was one day distributing tracts, after preaching, a Hindu looking on said to the people: "You are taking books now, but mind, you will have to become Christians. Being a Christian means nothing more than believing Christ as God and Saviour." Afterwards, he said to me: "It is very difficult to know which is the true religion in the world." I told him that if he would seek truth and at the same time pray to God, like St. Augustine, to reveal His truth to him, I am sure He would do so. Then he asked me to go to see him at his house the next day. I did so, and gave him a copy of the English tract "Testimonies of great men to the Bible and Christianity."

One morning, passing through a lane, I found some men sitting in a courtyard smoking opium. I asked whether this did them any good. One said: "No, but rather it has impaired our health and body." He said he could not give it up, for he had been smoking it for the last twenty years, and if he now tried to give it up he would die. Three of these men came on to hear me preach, and I had an interesting discussion with them afterwards.

On the 23rd February I left Jungipur for Berhampur, and, preaching on the way, reached home two days later.

During my tour I had sold twenty-one Scripture portions, sixty-one Bengali Christian hymn-books, and seven Bengali tract books.

Echoes from the Home Churches

THE Toller Christian Band at Kettering have recently received from Mr. A. J. Swann, of Central Africa, a letter that has interested and aroused them. He says: "I thank you and your Band for praying for us There can be no doubt God has answered those petitions during the past year. . . . Six beloved comrades and my two dear children I have laid to rest under Africa's sod, and yet the finger points onward."

THE Rev. E. Miller, B.A., secretary of the Colchester District Auxiliary, has circulated a financial statement, showing that the thirteen churches have, during the past twelve months, sent to headquarters a net increase of £50, or about 25 per cent. While Lion Walk Church, Colchester, has contributed the handsome sum of £124, the sister church at Head Gate (pastor, Rev. Hugh McKay), has made the largest advance, from £29 to nearly £58. Only three churches show a decrease, in all £4.

AT Western College there has been, during the past twelve months, a strong and increasing interest in foreign missions. There has been established in the College, for nearly two years, a Missionary Band, all the members of which hope to be sent on foreign service. At present there are six members, and they are looking for the addition of at least three more in a month or two. Three of the Band have already been accepted by the Society. During the late winter upwards of forty meetings have been held in the neighbourhood with the object of stirring up enthusiasm for missions, and have been productive of much good. The College lanterns have been used frequently to exhibit slides lent by the Society. At some of the meetings collections were taken, specially in aid of the Forward Movement, and such meetings have been found to be the most successful of all. They have not been held among the rich, but among the poor, whose willingness to help has been inspiring. One poor man, who posted the bills and announced the meeting round the town, gave his services voluntarily in aid of the movement. In another case the young men of a little village paid all the expenses of a meeting, so that the proceeds might go intact to the Society.

A BAND of "Scattered Helpers" has been started by a lady supporter in Glasgow, who thus describes her *modus operandi*:—"Simply giving information about the L.M.S., either by the circulation of its literature or in personal letters, and distributing the collecting cards for pennies. One old woman in Shetland writes: 'I wish it were £5 instead of 5s.; but please send me another card.' I trust and pray that this band of helpers may be largely increased during this year, so that not only the pennies may be secured, but a wide prayerful interest extended and deepened. The immense power of 'littles' is not realised."

PROVIDENCE CONGREGATIONAL CHAPEL AND SCHOOL, Middleton, near Manchester, have doubled their contributions to the Society during the past year, and Mr. W Dawson, the Auxiliary Secretary, writes: "We propose redoubling our efforts."

THE supporters of the Society at Wickhambrook, Suffolk—a village with about 1,200 inhabitants—have raised £9 for foreign work during the past year, and their recent annual meeting, "though it was a missionary meeting 'without a missionary,' was full of hearty good feeling and spirit."

THE Trowbridge Tabernacle Auxiliary has raised the sum of £202 4s. 9d. for the Society during the past twelve months, the Self-Denial effort bringing in £43 odd. The amount collected in connection with the Juvenile Auxiliary is certainly worthy of being printed in large type, as we see it is in the balance-sheet before us, being no less than £95.

Digitized by Google

A LADY MISSIONARY (UNE FEMME MISSIONAIRE: Souvenirs de Mme. Coillard).

WE desire to recommend this little *brochure* to the friends of Mme. Coillard in England, and to all who wish to look upon the portraiture of a true missionary and missionary's wife. In short, concise terms, her exciting and useful career is described, and, at the end, are the letters in which the mourning husband so touchingly narrates the end. Mme. C. was the daughter of the Rev. L. Mackintosh, of Greenock. Brought up in a Christian home, she was always surrounded by Christian influences, but not until after passing through a great spiritual struggle was she able to realise the work of Christ for her. This point attained, she became an earnest Christian, and at once took the warmest interest in foreign missions. It was when living in Paris, and giving English lessons, that she met with Mons. C. The pamphlet then recounts their work in the Lessuto, and subsequently on the Zambesi. The story is well told and is of deepest interest. The work is published by the Paris Missionary Society, and may be had of M. J. Schultz, 2, Rue de Londres, Paris, at the following rates :—1 copy, 1 franc ; 12 copies for 10 francs ; and 50 for 30 francs.

MISSIONARY POINTS AND PICTURES. By Rev. James Johnston. London : The Religious Tract Society. Price 1s.

THIS interesting compilation consists of about a hundred brief records, incidents, episodes, stories, and biographical sketches, bearing upon, or connected with, foreign missions. It is, however, no mere "scissors and paste" production, but bears evidence of independent treatment on the part of the author, and provides in convenient form a small treasury of facts and descriptions illustrative of the many-sided results of missionary enterprise.

A WINTER IN NORTH CHINA. By Rev. T. M. Morris, of Ipswich. With an Introduction by the Rev. Richard Glover, D.D., of Bristol. London : The Religious Tract Society. Price 5s.

DR. GLOVER and Mr. Morris left England in October, 1890, as a special deputation from the Baptist Missionary Society to their missions in North China ; and this volume supplies, in a bright and popular form, a narrative of their visit and states the general conclusions at which they jointly arrived. The reader learns much about Mission work in China as a whole, and reference, more or less full, is made to all the leading British, American, and Continental societies. The work of our own Society is frequently mentioned and described. The introduction by Dr. Glover, the author's preface, and the two concluding chapters, the one on the Religions of China, and the other on Missionary Work and Methods, are specially valuable, and should be read by all who are interested in the grave and complex problem of China's evangelisation. These two ministers would both be credited with far more than an average acquaintance with missions, and yet they frankly acknowledge that they were not at all prepared to find such a measure of success as they actually did find—indeed, that the half had not been told them. They also became impressed with a profound conviction that the Chinese will accept the Gospel, and that their conversion will mean little less than the conversion of Europe. We lay the book down with an earnest desire for more of such visitations of mission stations by home ministers and members of missionary boards. The reflex influence of such visitation upon the churches would be of incalculable worth. Our very best men ought to go out and see with their own eyes what is being done. They would be welcomed by the missionaries, would communicate and would receive much blessing, and on their return would help to rekindle the missionary zeal of those who "abide by the stuff."

BIBLE TEACHING ON MISSIONS.—V.

BY REV. J. F. B. TINLING, B.A.

"Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."—1 CHRON. xxix. 14.

KING DAVID had greatly desired to build the first national Temple at Jerusalem. Learning that this work was reserved for his son, he put the zeal that would have raised the house into the accumulation of materials for his successor. For a quarter of a century he anticipated the need, and, probably, through the whole of that time systematically dedicated to it the spoils of war, as well as his private economics. The result was the enormous treasure of about four millions sterling, while the contagious enthusiasm so expressed prompted the aristocracy of Israel to a corresponding liberality. Looking upon this magnificent offering, the heart of David was moved, not to pride, but to gratitude, which found vent in the exclamation of our text. His words remind us that—(1) God's cause cannot be patronised. No more than a widow's mite were the King's four millions of his independent getting and giving. He owed all to God, and his unprecedented dedication was only an honest attempt to give fit expression to his unprecedented experience of grace. Will the time ever come when the rich men who profess to walk in the light of the New Testament shall make to God offerings similarly correspondent with their means?

(2) King David, though incomparably the largest giver, did not on that account separate himself in thought from like-minded, though less wealthy worshippers. "Who am I, and what is my people?" he exclaims, in view of the blended service which filled the sacred treasury. Very different is the spirit of some comparatively large givers, the condition of whose liberality is that they be recognised apart, and that, not their spiritual fitness, but their pecuniary gifts, shall

Digitized by Google

determine their place and influence in the church. Rivalry in giving, by individuals or by churches, may, like the "preaching of envy and strife," be overruled for the furtherance of the Gospel, but it can bring no blessing to those who engage in it. The true spirit ever remembers the oneness of the cause, and, while thankfully doing its utmost, rejoices equally in the grace and service of others.

(3) The liberal mind, as well as the wealth of which it disposes, is the gift of God. The miser reminds all that the latter has no necessary connection with happiness, dignity, or usefulness. All these depend upon moral conditions, and are, as David recognised, the work of God through the truth. In his grateful exclamation is the consciousness of a rich experience of grace, in which his people had shared. Personal and national deliverances and victories, and the discipline of salutary sorrow, had translated the doctrines of law and grace, out of the book of revelation into the life of both king and people.

The enthusiasm of liberality in His cause is itself the choicest gift of Him who "worketh in us to will and to do of His good pleasure." The two kinds of wealth are not often found together. No doubt, in David's day, as in ours, "the deceitfulness of riches choked the word," so that the prevalence of an ungrudging beneficence was rightly hailed by him as a signal evidence of Divine favour. But such favour may be shared by all who seek it, and will be forced upon none. Many wealthy Christians have evidently forgotten how able and willing God is to bless them, and make them blessings as His stewards, and how little can be got out of money by any other use than that of dedication. If the grateful faith which found expression in the millions of David and his officers fitly illustrates the power of Old Testament influences, how does the ordinary beneficence of rich Christians appear in relation to the grace and truth of the Gospel? Surely the five or ten per cent. of the man who spend thousands yearly on personal and domestic comfort proves at least that the best things acknowledged by David have never reached him!

Full hearts are better than full hands. Whether we are rich or poor, let us seek so to fill our hearts with the love of God, which is the true love of man, that every opportunity of rendering service shall be gratefully welcomed, and, if need be, readily purchased with our disposable wealth.

YOUNG MEN'S MISSIONARY BAND.

A MEETING will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on

Friday, May 6, when papers will be read by Members of the N. W. district.

On Friday, May 13, the meeting for Young Men in the City Temple (see advertisement on wrapper) will take the place of the meeting in the Mission House.

CHINA.—The Rev. J. Macgowan, in common with other members of the Amoy Mission, suffered severely from influenza, and by last advices was to go to Hong Kong on a health trip.—Mr. W. G. Terrell writes that the result of his first visit to Hiao Kan, in company with Dr. Griffith John and the Rev. C. G. Sparham, is that he is more than ever thankful that he has been permitted to engage in so glorious a work. He has been greatly impressed by the wonderful opportunities for service that are opening up on every hand.—We have recently heard of a minister in Scotland who acknowledges owing all he is to-day, under God, to our lamented friend, the Rev. J. Gilmour, his college mate, who prayed for him for a number of years. Thus we learn another lesson from the life of this zealous and consecrated worker.—Dr. Sewell McFarlane mentions that as Hsiao-Chang is out of the ordinary rut, very few foreigners visit his station from one year's end to another; but in January he was favoured by two visitors—one an American missionary, and the other a colporteur of the American Bible Society. These seasons were like an oasis in the lonely Chili plain. In the course of his medical work, amusing incidents occasionally arise, such as the following:—A Yamen runner who formerly used to join the crowd and designate him "foreign devil" came for treatment of an ulcer, and at a later stage it became necessary to resort to skin-grafting. As none of his assistants were willing to part with the needed skin, the doctor supplied the deficiency from his own leg, and "in process of time the wound healed. On leaving the hospital, the man expressed his gratitude for the treatment received, and I replied, as a parting shot, 'When you get home, you must not call us "foreign devils" after this, for you are now a little bit of a "foreign devil" yourself.'"

INDIA.—Mrs. Stephenson will be leaving Gooty for England early in the present month (May).—The Rev. S. Mateer has been elected a vice-president of the Madras Auxiliary Bible Society, in recognition of long and valuable services to the Society, especially as a reviser of the Malayalim Bible.

MADAGASCAR.—A large number of British residents escorted Mr. and Mrs. Pickersgill (the British Vice-Consul and his wife) about two miles out of Antananarivo, and thus started them on their homeward journey. "On a group of rocks, honoured by many a similar farewell, and by many a greeting of friends newly arrived, we," says the Rev. W. E. Cousins, "bade our friends good-bye, and with bare heads joined in singing 'God save the Queen,' concluding with three ringing British cheers. Mr. and Mrs. Pickersgill have evidently gained the good opinion of the British community here, and it is pleasant to L.M.S. missionaries to see how well an old fellow-worker has filled an onerous and responsible position."—Miss Bowesman, who went out to Antananarivo about eighteen years ago to take Miss Byam's place at the hospital, has been compelled by ill-health to give up her work.—A recent English visitor to Madagascar

Digitized by Google

(Capt. Barlow) generously left behind him contributions of £25 each to Mr. Mackay's new hospital, and to the Rev. P. G. Peake's leper homes.—Dr. R. N. Cust has once again led the Royal Geographical Society into a kindly act of recognition of a member of our staff of missionaries, the recipient of the "Back Grant" for 1892 being the Rev. J. Sibree, "for his many years' work on the geography and bibliography of Madagascar."

AFRICA.—Mrs. Helm, widow of the Rev. D. J. Helm, formerly missionary of the Society at Zuurbraak, whose death we announce in another column, was the mother of the Rev. C. D. Helm, of Hope Fountain; her husband being also the son of one of our early missionaries—the Rev. Henry Helm. In this way the connection of this devoted missionary family with our Society dates back to 1811; Zuurbraak, Cape Colony, being the principal scene of their labours, until one of their number was set apart to occupy a difficult and trying outpost in Matebeleland—a position in which he is well sustaining the long family record of consecration to Christ's work among the heathen.—The decease of the Rev. Richard Birt removes another honoured name from the list of South African missionaries. Mr. Birt was a patriarch in service, having been born May, 1810, at Bromsberrow, Gloucestershire; ordained in June, 1838, at the Weigh House Chapel; and appointed to Kafirland. Early in 1843, the health of his first wife (*née* Eliza Budden) having failed, Mr. and Mrs. Birt visited the sea-coast; but on their way back the wagon was overturned, and Mrs. Birt was killed on the spot. Mr. Birt afterwards married Mrs. Margaret Fleischer. In 1846, he was compelled by the Kafir War to retire to Somerset, while his station at Umxelo was destroyed. After various delays arising from the Kafir War, he, in August, 1848, commenced a new station at Peelton. On Christmas Day, 1850, another Kafir outbreak upon the station compelled the flight of Mr. Birt, with his family and the people of the station, who all took refuge at King William's Town, while all the newly-erected mission buildings were destroyed. Mr. Birt proceeded to Cape Town, and in September, 1852, he rejoined his people, who were still at King William's Town, and steps were taken towards restoring the station at Peelton. The church there has for some years been partially self-supporting, and more closely connected with the South Africa Congregational Union than with the Society. In 1888, the Directors joined in celebrating Mr. Birt's jubilee of service.

SOUTH SEAS.—The Rev. S. J. Whitmee attended a native service on the morning of his arrival at Apia, and found that he understood the language as well as if he had never been away. After a time he rode down to his old home at Leulumoega, where he had to pass through many trying scenes. He was glad to mount his horse in the evening, and ride back the seventeen miles to Apia. Mr. Whitmee finds that he bears a remarkable reputation as a rider in former times. For example, a servant of the Chief Justice reported that he was a wonderful rider years ago, and had a horse that was as swift as the wind. "If he saw the rain coming, he just let his horse go, and the rain never could catch him." "But," adds Mr. Whitmee, "I am afraid I must acknowledge the story as apocryphal."—The Rev. F. W. Walker arrived in Sydney from New Guinea at the end of February, for a short stay for the benefit of his health.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. E. GREAVES, from MIRZAPUR, North India, per steamer *Rome*, at Plymouth, March 19th.

MISS LINLEY and MISS FLETCHER, from CALCUTTA, North India, per steamer *Ganges*, at Plymouth, March 30th.

The REV. F. E. LAWES, MRS. LAWES, and three children, from NIUE, South Pacific, per steamer *Oroya*, April 14th.

MRS. GOFFIN and two children, from Kadiri, South India, per steamer *Shannon*, April 15th.

BIRTHS.

WILLIAMS.—January 26th, at Molepolole, Bechuanaland, South Africa, the wife of the Rev. Howard Williams, of a son.

HUCKETT.—February 27th, at Antananarivo, Madagascar, the wife of the Rev. Walter Huckett, of Vonizongo, of a son.

BEGG.—March 11th, at Calcutta, North India, the wife of the Rev. A. P. Begg, B.A., of a son.

MARRIAGE.

DIGNUM—HARLEY.—February 17th, at Christ Church, Cuddapah, by the Rev. W. Pritchard Shaw, assisted by the Rev. M. N. Atkinson, the Rev. Arthur A. Dignum, of Salem, South India, to Edith Emily, daughter of H. C. R. Harley.

DEATHS.

HELM.—March 16th, at Zuurbraak, South Africa, Johanna, widow of the late Rev. Daniel J. Helm, aged 78 years.

BIRT.—March 20th, at Peelton, South Africa, the Rev. Richard Birt, aged 81 years.

IN common with all her friends, and the admirers of the wonderful activity and skill with which she has sustained her great burden of important service at Harley House, we were deeply sorry to hear some time ago that Mrs. Grattan Guinness, sen., had sustained a paralytic stroke. With corresponding relief and thankfulness, we learn from *Regions Beyond* that her recovery has been steady from the first. She is now able to get up every day, and to be a good deal in the garden when the weather is bright enough. There seems good reason to hope for ultimate complete restoration. The same number of the magazine reports the return of her son "worn and thin, and very 'Congo-looking,' but otherwise himself"; it contains lengthy obituary notices of the late Mr. J. McKittrick and Mr. G. W. Brooke; and altogether the imagazine is intensely interesting.

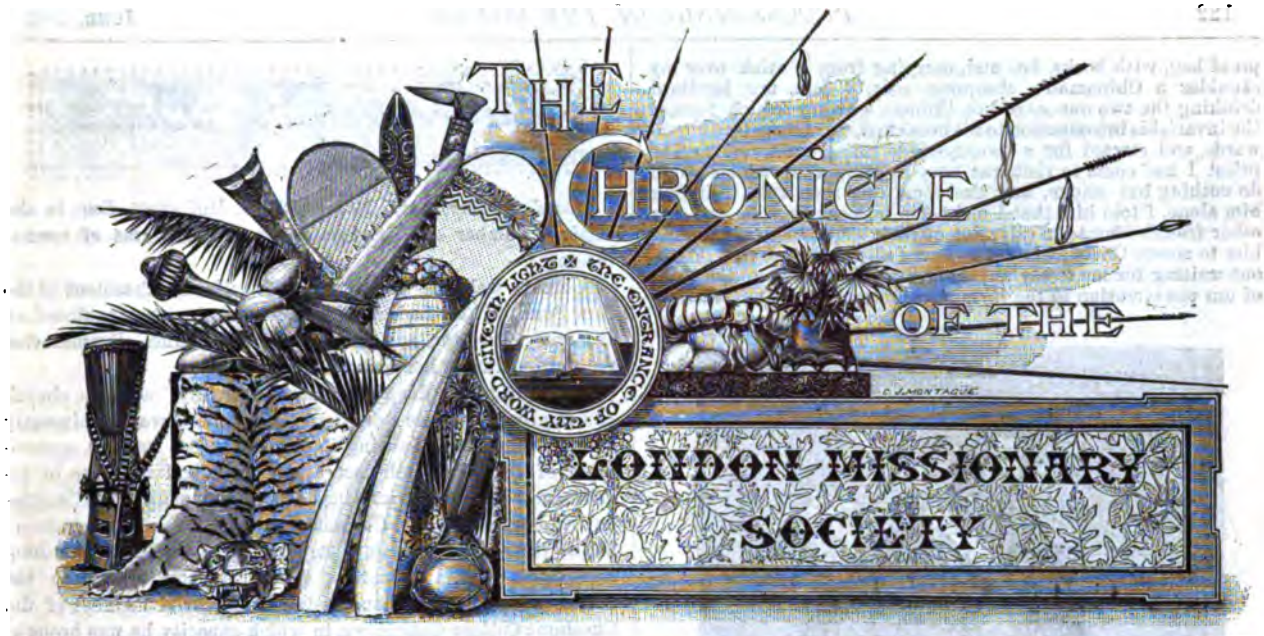
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 6.—New Series.] JUNE, 1892. [Price One Penny.

JAMES GILMOUR.*

TWELVE months ago a thrill of sorrow passed through many a heart when tidings reached this country of the death of James Gilmour, of Mongolia. The news came as a painful shock, and awakened a sense of loss well-nigh irreparable. Honoured as the London Missionary Society has been in attracting to its ranks, in recognising, accepting, and sending forth an unbroken succession of truly great missionaries, a James Gilmour is not forthcoming every year. His strongly-marked individuality, his fervent zeal and enthusiasm, his dauntless courage and heroism, his unique sphere of mission service, the novel and exacting nature of his missionary methods, and his remarkable powers of description, by which the Mongols of the desert became known to English-reading people all over the world, alike contributed to place him in the very front rank of Christ's ambassadors to the heathen. A year has gone by, and now comes a memorial worthy of the man and of the holy cause he represented and loved. Mr. Lovett is to be congratulated upon the skilful and admirable handling of his subject. His book will at once take its place among the choicest specimens of missionary biography. He has brought to his task mature experience as a writer and an editor, the fullest sympathy with the missionary enterprise, and warm affection for an old college friend and fellow-student; and he has so selected and arranged his material that, from first to last, it is Gilmour that we are looking at, listening to, following about in his wandering life, and, in spite of angularities, idiosyncrasies, combativeness, pronounced opinions, and other human imperfections, are learning to love.

We have no intention of giving an outline of Gilmour's story. We prefer urging our readers to get that story and read it for themselves. Here is one whose life's motto was "Headlong for Christ," one willing to become a "fool," to become anything, so that Mongols and Chinese might be brought to the Saviour. The influence of early years, of pious parents, of simple home life, helped to train the future missionary. Glasgow and Cheshunt did their share. But God's call, Christ's grace, the "Holy Spirit's energies" alone can adequately account for such a man as this. The volume teems with incidents and descriptions, about as far removed from the "comfortable Christianity" we are familiar with here at home as they can possibly be. Those dreary months in the Mongol's tent learning the language, the long and wearisome journeys on horseback and on foot, experiences as an itinerant bookseller, as a travelling dispenser of medicines, and many similar scenes crowd the pages. We marked passage after passage that we should like to quote, but one or two specimens must suffice. Here is a picture :—

"In some cases, Mongols wishing to buy books had no money, but were willing to give goods instead; and thus it happened that I sometimes made my way home at night with a miscellaneous collection of cheese, sour-curd, butter and millet cake, and sheep's fat, representing the produce of part of the day's sales."

Here is another, taken from a description of a journey on foot, which he undertook in 1884, the risks and privations of which were very severe :—

"Next day, slinging on one side a postman's brown bag containing my kit and provisions; on the other an angler's water-

* *James Gilmour, of Mongolia.* His Diaries, Letters, and Reports, edited and arranged by Richard Lovett, M.A. With three portraits, two maps, and four illustrations. London: The Religious Tract Society. Price 7s. 6d.

Digitized by Google

proof bag, with books, &c., and, carrying from a stick over my shoulder a Chinaman's sheepskin coat, I left my landlord drinking the two ounces of hot Chinese whiskey which formed the invariable introduction to his breakfast, turned my face northwards, and started for a twenty-three miles' walk. . . . The priest I had come to visit was busy lighting a fire which would do nothing but smoke, and the room was soon full. Finding him alone, I told him that I had come to speak to him and my other friends about the salvation of their souls, and was pressing him to accept Christ, when a layman I also knew entered. Without waiting for me to say anything, the priest related the drift of our conversation to the layman, who, tongs in hand, was trying to make the fire blaze. Blaze it would not, but sent forth an increasing volume of smoke, and the layman, invisible to me in the dense cloud, though only about two yards away, spoke up and said that for months he had been a scholar of Jesus, and that, if the priest would join him, they would become Christians together. Whether the priest would join him or not, his mind was made up, he would trust the Saviour. By this time the cloud had settled down lower still. I was lying flat on the platform, and the two men were crouching on the floor. I could just see dimly the bottom of their skin coats—but the place was beautiful to me as the gate of Heaven, and the words of the confession of Christ from out the cloud of smoke were inspiriting to me as if they had been spoken by an angel from out a cloud of glory."

JAMES GILMOUR ON A WALKING TOUR.

Proceedings of the Board

Board Meeting, April 26th, 1892.—J. MCLAREN, Esq., in the Chair. Number of Directors present, 48. Items of special interest :—

A hearty welcome was accorded Mrs. Hamer, President of the New South Wales Ladies' Auxiliary, and she was appointed an Honorary Director and member of the Ladies' Examination Committee during her visit to England.

A resolution of "deep and tender sympathy" with the church and family of the late Rev. Henry Allon, D.D., was unanimously adopted; the Board desiring to place on record its high appreciation of Dr. Allon's character and work, and its sense of indebtedness to him as a man in the very front rank of the Congregational ministry; as a Christian leader of catholic sympathies; as the pastor of a church that, through the whole of his long and distinguished pastorate, generously contributed to the Society's funds; as an honoured and influential member of the Cheshunt College Committee, in which capacity he was brought into direct personal connection with successive generations of the Society's students; as an occasional and much-appreciated advocate of the Society's claims; and, lastly, as a co-worker with the Board as one of its Directors.

After the annual balance-sheet had been read, the Doxology was heartily sung, as an expression of gratitude to God for the improved and hopeful financial position of the Society.

The Chairman of the Southern Committee (Arthur Marshall, Esq.) was invited to join the Rev. G. Cousins, as a Delegate from the Society to the forthcoming Jubilee meetings of the Norwegian Missionary Society.

Miss Emma Ardill, of New South Wales, was appointed for special educational work in Rarotonga.

The resignation by the Rev. J. Taylor, of Tsiafahy, Madagascar, of his position as a missionary of the Society, on account of the continued ill-health of Mrs. Taylor, was accepted.

The following resolution was adopted :—

"That the Board desire to express to their venerable friend, the Rev. Wm. Ashton, of Barkly, their cordial congratulations on the completion of the Jubilee of his ordination to missionary work in connection with the Society. The Directors recall with gratitude to God the earnest and faithful labours of Mr. Ashton in his earlier connection with the Society, especially as the superintendent of the Mission Press at Kuruman, in which capacity he had so large a share in the preparation of the first edition of the Sechuana New Testament. They also review with unmixed pleasure and satisfaction the whole of Mr. Ashton's missionary career. His unwearied assiduity in missionary labour, and the energy with which, even in old age, he has maintained the care of a widespread and difficult mission district, make his life an example worthy of imitation by all who are engaged in Christian service. His conscientious accuracy in discharging the sometimes difficult, and always laborious, duties of the treasurer and secretary of the Bechuananaland District Committee, have been of invaluable service to the Mission. The Directors rejoice with their friend that his

Digitized by Google

labours have not been in vain, and that through the long course of his missionary life he has been permitted of God to gather many converts into the Christian fold, and in many ways to extend the Kingdom of his Lord and Master in South Africa. They desire, on his behalf, that the evening time of his useful and honoured life may be passed in the constant realisation of his Master's fellowship and favour, as well as in the love and confidence of his fellow workers. That the sum of £25 be expended in such a present to the Rev. W. Ashton as may be most agreeable to himself, and may best embody in permanent form the feelings expressed in the foregoing resolution."

It was decided to appoint an artisan assistant missionary to accompany the Rev. A. J. Wookey in his proposed expedition to commence work in the region of Lake Ngami.

The report of the Special Directorate Co-optation Committee, for the year 1892-3, was approved, the list including the following names as Honorary Directors:—Rev. P. Colborne, Rev. W. J. Woods, B.A., and Mr. W. Pool.

At the conclusion of the usual business, the Foreign Secretary introduced to the Board the following missionaries who had recently returned to England:—Rev. F. E. and Mrs. Lawes, from Niue; Rev. E. Greaves, from Mirzapur; Rev. A. Bonsey, from Hankow; Miss Linley and Miss Fletcher, from Calcutta; and Miss Hewlett, from Mirzapur. Also the following, who were about to proceed to Central Africa:—Mr. A. Carson, B.Sc., and, as artisan assistant missionaries, Messrs. A. D. Purves and W. H. Nutt. The Chairman addressed kindly words to the above, and the Rev. G. Martin offered special prayer.

THE MEDICAL MISSIONARY.

BELIEVE my word!
I saw the Christ to-day! And seeing, felt
My heart most strangely stirr'd. Hallow'd the place
Became, and sweet and tender were my thoughts,
Making th' unbidden tears to start and flow.
Scarce could I bear the wondrous vision, tho'
To others it was common, and, perchance,
To them the Christ was viewless. Most truly
I perceived Him, and I thank Him, humbly,
That my heart, responsive and receptive,
Knew Him for Himself, and rev'renced Him there.

Not Syria now, but India the place—
India's hot land, the sun blazing on high
In fierceness o'er the burning plains. Without
The quiv'ring heat, within the house—stillness
And sultry rest, close shaded from the glare.
Resting are most men now; but see! a man
Enters the door, asking for speedy help
In sickness. Ill he is; his face and form
Betray his weakness sore. A poor black man,
His face, tho' kindly, bearing the heathen
Stamp. A darkened soul dwells in that body
Dark, and looks out from those eyes. A dirty
Cloth enclothes him; rough and uncouth his words
And manner. From a village far away,
Th' abode of many such as he, he comes
To "ask an alms" and healing. Where then is
The Christ?

A brother man approaches him,
How different in face and mien! Fair, noble,
The stamp of manhood true, of strong trained mind,
Of faculties alert, upon his brow:
Approaches, and, with patient, loving care,
Examines the poor body, strained and weak,
That so he may, if 'tis the Master's will,
Administer relief.

But more! Ah, me!
How beautiful the sight! True help-meet, wife,
A woman, fair and gracious, comes to aid
Her husband in the blessed work. Her hands,
So purely white, touch the man's dark coarse skin,
And to his labour'd breath, delicately,
Her ear she bends to hearken. Together,
Thus consulting, the husband and the wife
The manner of the sick man's healing trace,
And hopefully his sinking courage raise.

O Love! O Charity! the man of wealth
Untold, in cities rich and civilised,
Could not, with all his gold, buy gentler touch,
Or tend'rer truer help, more generous care.
But here, in sweltering Ind, a rude—perchance
Bad—man, a sinner and despised, for LOVE,
All-conquering LOVE, obtains the precious boon.
Oh, said I not the truth, that I had seen
The Christ? And can you not perceive Him too,
In this so sweet, though simple act? Yes, where
Love is, *there* is the Christ—so good, so grand,
So glorious! and one's soul is wrapt away
In holiest kindling at the sight. O Love!
O Christ! be mine! Thou lov'dst till death! Oh, would
Such love possess me now and evermore.

H. J. G.

Digitized by Google

FROM THE FOREIGN SECRETARY.

THE reports from the mission stations, which have been occupying my time and thought for some weeks, have suggested many thoughts, and sometimes my feelings have been very deeply stirred. Sympathy, satisfaction, anxiety, praise, have taken possession of me by turns, while questions relating to work and policy have been constantly raised. But the general impression produced by my reading has been that missionary work, save under very exceptional conditions, must be very trying to sustained enthusiasm or constant vigour of mind and heart. Coming as they do from parts of the world far removed from each other, and from men who know nothing of each other's position, there is, nevertheless, a remarkable similarity in the general character of these reports. This similarity becomes still more marked in the different reports from the same field. Almost all of them give the impression that the writers are struggling on under a burden of work which is too heavy for them to bear, and this work is being done by men and women who feel that, humanly speaking, all the motive power for the varied effort with which they are connected must be supplied by them, if it is to be supplied at all. The missionary of the district is the mainspring of the watch, and must often become very tired of the incessant and ceaseless necessity for keeping other people moving.

Another thing that has pressed on my mind while reading has been that the hardest and most wearing work often provides very little for a report. Possibly a practised pen might use the experiences of bullock-cart and palanquin and canoe, and the local setting of scenery and native life, to make a vivid picture of some portions of the work. But all are not practised writers, and even if they were, such reports would soon present monotony only in a somewhat higher form. It is possible for a missionary honestly to fill every day of the year with faithful and abundant labour, and with labour which has been really successful, and yet to have no incidents of a striking or exciting character to record. Most of human life is very commonplace in its ordinary course, and it is not easy to make interesting paragraphs in writing about it.

I wish some of our friends could realise this side of mission work more distinctly than they do. The desire to have interesting news from the mission-field is perhaps very natural, but it is not very reasonable. The missionary engaged in an incessant round of labours—preaching, itinerating, teaching, training native workers, ministering to the sick—has not only little time for writing, but these labours furnish little material for writing. The native catechist or evangelist faithfully doing his duty has little to report beyond the fact that he is thus occupied.

The need for a much deeper and more general concern for the personal spiritual life of our brethren and sisters in the mission-field presses itself upon my thought. Situated as they are, with a mass of spiritually inert and unresponsive and corrupt heathenism as the material on which they have to work; with a feeble and ignorant Christian community constantly looking to them for enlightenment and for care; having associated with them native workers who lean upon them, copy them, and have to get inspiration from them, if they are to prove really true helpers; and having usually very little in the results of their work that can be distinctly tabulated and dwelt upon as evidence of success, how great is their need of God's sustaining grace! Perusal of the reports makes me feel that we need to pray quite as much for the spiritual refreshment and renewal of the missionaries as for the outpouring of the Holy Spirit upon the mission-field.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

I HAVE first a message for the children. Some of them may remember that the Rev. Morris Thomas, of Vizagapatam, told them last year that if they did not wake up, his children in India would soon surpass them in collecting for the ships. Mr. Thomas now withdraws the challenge, as his friends have suffered greatly through a severe drought. But he will throw down the gauntlet when brighter times have come; meanwhile he reports that twenty in his schools have collected enough to entitle them to the presentation book, while the whole sum raised is about £16. Mr. Thomas sends Christian love to the Sunday-school children of Great Britain, and the children of the South Sea Islands, from the Sunday-school children of Vizagapatam.

A TOUCHING story comes from Scotland. Last November a boy, five years old, heard our agent, Mr. Wareham, preach in Anstruther. He continually spoke about the sermon afterwards, saying: "I must be a missionary when I grow up." But his wish was not to be realised. In December he died of influenza, but just before the end he said: "I can't be a missionary now but Mr. Wareham said a teacher could be kept for £10. Mother, I want a teacher to preach to the heathen about Jesus, for me. I have £11 8s. 6d. in the bank. You must send Mr. Wareham £10 of it, and the rest spend for Bibles." The £10 has reached me, and is being applied to the support of a teacher in Cuddapah.

THE proceeds of the Self-Denial Week are still coming in. Not long ago we received £38 4s. 3d. from Tientsin, which Mr. Bryson called "the visible and tangible expression of our sympathy with the Directors in their courageous Forward Movement." The week was observed by the foreign members of the Mission and by the native church. In the latter there were fifty male and thirty female contributors, the sums ranging from a half-penny to a dollar. Most encouraging also was the help given by English friends in the town outside the Mission.

HERE is a novelty in a Young Women's Guild. "We announced," says the Congregational minister of Stalbridge, "on the programme a missionary meeting to consist of hymns, prayers, address, and an auction sale, each member being asked to bring something as a gift to be sold. The gifts were very various, old and new, useful and ornamental, including some mustard and cress, the first-fruits of the manse garden; so that, although there were only thirteen present, and no one contributed much, the sale realised 14s. 6d." We commend this plan to those who want a new method of helping the good cause. How it exemplifies the old saying: "Love will find out a way."

Digitized by Google

IT seems to have been news to many that we pay our bankers about £500 a year as interest on money they advance to us. I want to put this in a more emphatic way. The cost is practically that of TWO MISSIONARIES—*i.e.*, *we might send out two additional missionaries if our friends would send their money in earlier. Verbum sap.*

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

To make room for the reports of our Anniversary and the list of Directors, it has been necessary to add eight pages to this issue of the CHRONICLE.

MANY who heard the Rev. R. J. Ward's, St. Helen's, impassioned appeal on behalf of the heathen at the Society's Exeter Hall meeting, will be glad to learn that we are arranging for its issue as a leaflet for general circulation. Copies will be ready by the beginning of June.

I FIND that the chart Mr. Ward exhibited greatly impressed not a few, and inquiries has been made as to where similar charts can be obtained. That used by our friend was prepared by hand, and its colouring was striking to the eye. The original chart (slightly different in some of its details of colouring) is published by an enterprising American, W. B. Jacobs, of Chicago. Paper copies cost fifty cents, those mounted on calico one dollar. For the convenience of our constituents we keep a few in stock at the Mission House. The stock is exhausted, but a further supply has been ordered.

THE hymn sheets used at the Children's Missionary Demonstration on Saturday, May 14th, were so much admired for their brightness and pleasing appearance that we have thought it well to prepare the same sheet for general use throughout our auxiliaries. The first page is left blank for the insertion of locality, date, names of chairman, speakers, &c.; the remainder is filled with children's hymns. Specimens will be sent on application.

THE Society is issuing a series of "Sunday School Leaflets" for gratuitous circulation in Sunday-schools. These leaflets are 4pp. 16mo, are printed in two inks on coloured paper, and are made attractive by means of three or four small cuts. Will Sunday-school superintendents and other friends of the young bear these leaflets in mind? They will be found useful for reviving interest when that is flagging, or for following up a missionary address.

AN excellent map of "Equatorial Africa," published by G. Philip and Son, under the auspices and direction of the Baptist Missionary Society, has recently been issued, and is now on sale. The map is 7 ft. 6 in. by 5 ft. in size, is effectively coloured, and has marked on it the leading mission stations of all societies, those belonging to the Roman Catholics included. A special edition of this map has been prepared, on which, in addition to these, the stations of our own Society are specially marked. I shall be happy to supply copies, carriage free, on receipt of cheque or postal orders for 13s. 6d.

A NEW hemispherical "Missionary Map of the World" has been published by Messrs. Colton, of New York, coloured to show the religions of the world. Its retail price is twenty dollars.

MAPS should be used much more freely at missionary meetings, and it would be well for each large auxiliary to have a complete set of its own. To meet the needs of auxiliaries that do not see their way to securing maps of their own, we keep a few on hand here at the Mission House, and are prepared to issue them on loan, on the condition that carriage both ways be paid by the borrower.

GEORGE COUSINS.

REV. STANLEY ROGERS' PRAYER UNION CALENDAR.

PRIOR to the foundation of the Watchers' Band, the Rev. Stanley Rogers, of Liverpool, issued a Prayer Union Calendar. He expended both time and money in preparing this Calendar, and sent free copies to our missionaries at his own expense. The greater part of the edition is exhausted, but Mr. Rogers has about 550 copies still left, which he will be happy to supply at 10s. per fifty copies, or 4d. singly.

A BIRTHDAY GREETING.

THERE was a very gratifying demonstration of affectionate feeling on the part of the London Mission Church in Shanghai, on the occasion of the Rev. William Muirhead's seventieth birthday, March 7th. He was not aware of the occurrence being known till on Saturday, March 5th, congratulatory scrolls began to arrive from mission stations in the country. On Sunday, at the morning service in the settlement, and in the afternoon in the native city, the anniversary was touchingly remembered in thanksgiving and prayer by Chinese friends, and at the close one convert after another rose to address a few words of gratitude and respect to their beloved father in Christ; then, at the invitation of the native pastor, the Rev. Wong Yü Chow—himself a fellow-worker for thirty years with Mr. Muirhead—the whole congregation stood to give him a united greeting.

Mr. Muirhead, whose silvery locks seem the only signal of his seventy years, spoke with strong emotion and characteristic fervour of the deep thankfulness, the sense of personal inefficiency, the incitement to more earnest endeavour in the service of the Lord, inspired by the holy and humbling memories of such a season.

On the actual birthday many native Christians, men and women, assembled at his home to present, as a joint offering, two large scarlet draperies, adorned with gilded Chinese characters, complimentary and benedictory, with which the walls of his home are now resplendent.

Such an episode must surely have cast a gladdening ray of encouragement and hope on the ministry which, during its forty years of loving and untiring toil among this heathen people, has doubtless been marked by many a dark day of disappointment. There came to mind the sweet and kindly greeting, addressed to the venerable hero of the day, on the occasion of his fortieth year of missionary life, by Archdeacon Moule, a friend of more than thirty years' standing; so appropriate, with but one word changed, were the opening and closing lines:

"We greet thy 'crown of glory,' friend,
Thy silver hair, the tranquil end
Of seventy 'righteous' years.

"The past grows dim, old friends are gone;
But it is night thus passing on:
The morning is at hand.

"Thousands, who round their Saviour bend,
Will welcome you, their God-sent friend,
To that bright, better land."

Digitized by Google

ACCOMPANIED by our preachers, Tara Datt and Silong, we started on June 1st, and on the third day narrowly escaped being swept away by a sudden mountain storm which came down with awful violence, tearing up the roads, and carrying cattle and *débris* in great quantities down to the quickly swollen Sarju, along the bank of which we were travelling. Fortunately we escaped with nothing worse than a thorough drenching. After passing through various adventures, not the least exciting being a march through about two miles of a dense cloud of locusts, the discomforts of which none can understand but those who have been in it, we reached Mausiari, the scene of our last year's labours, and spent ten or twelve days amongst the people there. We then went up the Gori gorge, and when we had gone about twelve miles found it blocked for want of a bridge across the angry Gori, which had suddenly and unexpectedly risen to an unusual height, and swept away the temporary bridge by which the people expected to get across. Here large numbers of both sexes and all ages, together with countless flocks of goats and considerable property of all kinds, were huddled together in the most miserable and dejected condition, while a downpour of drizzling sleet and rain did not tend to improve matters. Some of the more venturesome were attempting to scale an old neglected and almost impassable path even for goats across a most dangerous and precipitous mountain. In attempting to do so, several fatal casualties occurred whilst we were there, and some were brought in to have their wounds dressed by Tara Datt, who had his travelling dispensary with him. The head man came to us and begged me to do all I could to prevent any more of the people from attempting this dangerous route, and to induce the leaders of the different clans to join hands in making a bridge. To set an example we lent some of our own porters, and took in hand the superintendence of the erection, the result being that in three days a rough but serviceable way was opened, and the women and children especially were exuberant in their thanks. For endurance and indifference to danger and hardship it would be difficult to find any race of people who could excel these folks. The way in which they live and sleep—yes sleep, and that soundly too—exposed to the weather, and huddled up with their goats and sheep and yaks, is something marvellous. You may well imagine too what discomfort there must be from pests. On several occasions it was simply impossible for me to obtain a wink of sleep, for a plague of horrible blood-sucking flies, that seemed to be able to find their way through the thickest clothing—even leather gloves and leggings wern't of much avail. I had to resort to the nightly ordeal of *being smoked*; don't make a mistake and think I mean "smoking." It was the genuine process of being kippered like an "Aberdeen haddock," by the burning of green leaves at the door of the tent, and forming a dense cloud of smoke which succeeded in driving the pests away; but it

Digitized by Google

is doubtful whether the remedy was not as bad as the disease. But the folks were kind, and did all they knew to lessen our discomforts, which were not discomforts to them. On two different occasions Kalyan Sinha, a friendly Patwari of the district, would not let us encamp on the usual grounds, because of their unsanitary state, and put us in the precincts of the shrine of their village deities, where there was a clean, open space. They thought us worthy of as much honour as the deities, telling us we did more for them than they had ever done. So great feeing exorcists, but of course all without any effect; and great was his disappointment to find that I, too, was unable to provide him a remedy. To everything that one attempted to say to him his only response was: "Make my son sane again."

Early in our tour we were joined by two strolling minstrels—one a Hindu and the other a Mohammedan—who knowing the fondness of the Bhotiyas for music, such as it is, thought to make a harvest amongst them. The latter turned out a worthless fellow; but the former

PREPARING BREAKFAST ON THE ROAD.

was their confidence in us that they expected us to do all sorts of impossible things. I shall never forget a poor distracted father who brought his only child—an imbecile boy—to me, and pleaded for something to cure him. His was a sad case indeed, an only child rendered imbecile by what he represented as the treachery of an enemy, who, during the father's absence, had given the boy sweets, in which had been mixed dhatura. The father had spent all he could get in propitiating demons, and took to us so much that he elected to abide with us, drawn very much by Tara Datt's musical ability, from whom he learnt to both play and sing several of our Christian lyrics. Later on he told us that he found that his audiences showed a preference for our style of music. At our Christian services he joined in as heartily as any one, and gave us an accompaniment for the hymns on his guitar, and it was wonderful how attractive the Christian hymns became.

We met with numbers of Hindu ascetics wandering

Digitized by Google

about the district; some were on their way to visit the sacred kailas in Tibet. The variety of thought and belief

MR. BULLOCH'S TENT.

which they represented it is difficult to explain. One old fellow was deeply absorbed in the idea that

"Everything is a dream,
Except the soul's anxiety to find rest in the Supreme."

All we could say to him had no effect in changing this thought, it had become so thoroughly ingrained by frequent repetition and constant meditation. Another was absorbed in the idea that God was his servant, and that this was the highest possible development of divinity. We tried to fill in the idea for him by telling him the story of Jesus and His marvellous service of man. He was evidently touched by it, and spoke as if he had received a fresh revelation of his all-absorbing thought; and let us hope that he carried away a thought that would help him to a fuller vision of God. The sad part was that he could not see that our grateful reciprocal service should be rendered to Him who had so marvellously manifested forth His divinity.

A BHOTIYA VILLAGE.

I had to leave the catechists, commending them to the good hands of our Master, and return to Almora. They remained nearly four months in Upper Johar going out and in to the principal centres of population at Milam, Martoli, Barfu, Bilju, Ghangar, &c., and making Milam their headquarters. It has been a trying time for them up among those villages on the borders of Tibet, in the precincts of eternal snows, and surrounded by grinding glaciers, roaring torrents, and an occasional avalanche. They have preached to young and old, and, in order to imprint Gospel truth on the minds of all, collected them in the evenings to witness magic-lantern displays of the leading events in the life and teaching of Jesus Christ. And at Milam quite a number of young lads daily received consecutive instruction in the Gospels of St. Luke and St. John. It was most gratifying to see the willingness manifested both to hear and learn, and to watch the struggle going on in some who felt drawn to the Cross.

A SHRINE.

The most distressing feature of our experiences was to see the terrible hold which strong drink obtained over some of them, when they got up into the colder altitudes. The degradation which this causes amongst such fine fellows is in striking contrast with their sublime surroundings.

By this visit we have been able to see more of the people in their homes, and to help them in their daily difficulties, which has drawn them closer to us, and led them to evince an amount of gratitude and attachment it would have been impossible otherwise to obtain. This has not been done without considerable privation and self-denial, especially on the part of Tara Datt and Silong. Provisions were scarce, and shelter from the weather difficult to obtain; for, after all, a tent to those accustomed to warmer regions is but poor protection from the biting cold and "sinful wind" experienced in these quarters. But what the people could do for us they did most willingly and heartily, realising as they did how much we desired their good, both temporal and spiritual.

G. McCALLUM BULLOCH.

Digitized by Google

NEW COMMITTEE ROOM FOR LADY
AT THE MISSION HOUSE.

out the proceedings rather than mis
sive meeting. The singing was
being led by an American org
prayer was offered by Mrs. de Sel
(Mrs. Jesse Haworth, of Manch
pathy of the ladies in sharing the
mission work which rests on her
laid upon the Christian women c
olemn duty, to send out prop
ionaries to relieve the sufferings
ove and generosity to fit candi
ervice.—Mrs. Sibree, of M
of your workers abr
hat a pow

MISS HEWLETT. MRS. ARMITAGE. MRS. SIBREE. MRS. JESSE HAWORTH. MISS CRAVEN. MISS G. L. SMITH.

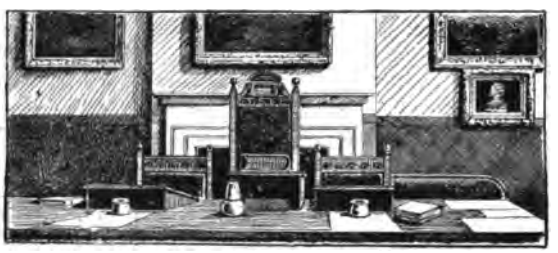
Digitized by Google

OUR ANNIVERSARY.

OPENING PRAYER MEETING.

THOUGH arrested at the outset by Dr. Pierson's impressive warning against an optimistic sentiment in regard to the present position of the foreign missionary enterprise, a spirit of joyfulness and thanksgiving on account of the past year's work of our own Society asserted itself in the prayer-meeting at the Mission House with which our Anniversary was commenced on Monday morning, May 9th, under the

presidency of the Rev. A. Rowland, LL.B. It had become pretty generally known that, under the stimulus of the Forward Movement, the Society's finances had arrived at a condition altogether unprecedented during its whole history, representing, in fact, an increased income of £35,000, "which," the Foreign Secretary, in his report, thinks "may well be accepted with deep and adoring gratitude as God's gracious response to the trust His servants have placed in His promise." Furthermore, the prevailing tone of the reports from the foreign field is hopeful; "in some cases it is jubilant."



THE BOARD ROOM.

Dr. Pierson claimed to have been inspired with a very remarkable, and, so far as he knew, hitherto unnoticed feature in the great commission:—"All power is given unto Me in heaven and in earth; . . . and lo, I am with you alway, even unto the end of the ages." The grammatical structure of this command taught the prime duty of the Church—viz., a world-wide proclamation of the Gospel, to be followed by baptism, organisation into churches, and instruction in everything that pertains to the fulness, beauty, and power of the Christian life. But what did the rhetorical structure of the command teach? He (Dr. Pierson) marvelled that he had read it ten thousand times, and spoken upon it five thousand times without seeing that the great command was buttressed by the Divine assurances of omnipotence and omnipresence. "We have the all-power, the all-presence, and the all-existence of the Lord Jesus Christ by which to encourage us in the work of preaching the Gospel." It was the true impulse of all foreign missionary labour. Notwithstanding the congratulations contained in the reports of many missionary societies, he felt not the slightest inclination to join in them. "My own opinion is that we are most tardily, most inadequately, most sluggishly, and most prayerlessly conducting this whole work of foreign missions; that, instead of jubilation, our position ought to be on our faces in humiliation. It is no time for us to be engaged in hand-shakings and congratulations over the work we have done, when we are giving a mere [illegible] to our Lord, and a thousand millions of the human by grinde yet to be made acquainted with the tidings [illegible]casional avalanc[illegible]rucified and risen." A few months ago old, and, in order[illegible]ed the Divine command, the infant C[illegible]nds of all, collected the[illegible]bers, and unlearned—was scattere[illegible]agic-lantern displays of th[illegible]within one hundred years they to[illegible] and teaching of Jesus Christ[illegible]more nearly compassed the wo[illegible]ation than it had ever beer[illegible]mber of young lads daily received[illegible]y to reach this subject w[illegible]in the Gospels of St. Luke and [illegible]hat could not be reached[illegible] gratifying to see the willingness [illegible]be reached without it. [illegible]r and learn, and to watch the [illegible]nd an almighty outpouri[illegible]ome who felt drawn to the Cross. [illegible]-tion.

ANNUAL M[illegible]

AT the annual m[illegible]on of the same day, th[illegible]ve expression to the pr[illegible]on account of the mar[illegible]the Society's finances.—[illegible]that the first ten of the o[illegible]m it had been decided to send o[illegible]already left this country. The need [illegible]number of offers of service from men was, however, very pressing. Indeed, parts of the field were "starving for lack of men." At the same time he emphasised the foolishness of pressing upon the Society offers from young men of earnest enthusiasm but with little education. Mr. Thompson subsequently added that, especially since the Women's All Day Prayer Meeting, there had been a remarkable succession of offers of service from young ladies in every way well qualified for the work.——In reply to a question, it was stated that the resolution of the Board in favour of the Week of Self-Denial and Prayer, contemplated that the movement would be an annual one; and, in answer to another inquiry, the Chairman said there was an annual expenditure of £500 or £600 in interest on borrowed money, which might be largely saved if local treasurers would forward their receipts from time to time throughout the year instead of waiting till the closing week.——Mr. Blomfield felt that there should be entered on the minutes an expression of gratitude to God for the advance the Society had made during the past year, but this was found to be unnecessary in view of the following note in the minutes of a previous meeting of the Board, when: "The Doxology was heartily sung as an expression of gratitude to God for the improved and hopeful financial position of the Society."——The Foreign Secretary remarked that had it not been for the influence which had been exerted in the country by the joint letter from four ministers, he should certainly not have ventured to propose the Forward Movement as he did twelve months ago.——The Rev. A. Reed pleaded that the fact should be borne in mind that the ground of appeal on which the tide was raised in the churches was thoroughly spiritual, and based upon prayer.——After some routine business the Directors separated.

Digitized by Google

LADIES' MEETING.

NEW COMMITTEE ROOM FOR LADY DIRECTORS AT THE MISSION HOUSE.

THE Lower Exeter Hall was so crowded on Tuesday afternoon, May 10th, that quite early in the proceedings the president could only command "two or three stairs and a few chairs" on the platform for a number who were apparently willing and determined to stand throughout the proceedings rather than miss what is always an impressive meeting. The singing was much improved through being led by an American organ. An earnest opening prayer was offered by Mrs. de Selincourt.——The President (Mrs. Jesse Haworth, of Manchester) besought the sympathy of the ladies in sharing the burden of female medical mission work which rests on her heart. She feels that it is laid upon the Christian women of England, as a first and solemn duty, to send out properly-trained medical missionaries to relieve the sufferings of heathen women, and in love and generosity to fit candidates for this magnificent service.——Mrs. Sibree, of Madagascar, represented "a large class of your workers abroad—the missionaries' wives." She showed what a powerful influence is exerted among the native women by the missionaries' home-life and the training of their children, the children themselves proving the best entertainers of those whom they also attract in the first place to the mission-houses. One native chief was led to exclaim, "How wonderful is the power of God," when assured that the little English boy was "white all through." Mrs. Sibree has seen encouraging results from her training of students' wives. One couple settled in the country, maintained a Christian home, started schools, and took sole charge of three or four heathen boys, with a view to their becoming messengers for Christ.——Miss Smith, of Peking, derives comfort from the fact that the position of women in China is not so bad as in some other parts of the world, notwithstanding that, according to native ideas, they must be reborn into the world as men before they can entertain any hope of a heaven. They worship idols, and are intellectually neglected. The Mission schools are the only provision made for the education of girls, the excuse being: "Why should we expend money in educating another man's daughter-in-law?" The efforts of our Society to reach them include a boarding school, commenced by a former noble worker (Mrs. Edkins), who still lives in the hearts of many Chinese women. Such schools are nurseries for Bible-women and the future wives of Christian men. Her colleague (Miss Moreton) came into contact with between four thousand and five thousand women out-patients in the hospital, and by means of one of these she (Miss Smith) was invited to visit the Duchess Ling. On that occasion an official of high rank in a distant province asked her for a tract (Mr. Gilmour was the writer of it), and she "took the liberty of sending him the four Gospels, which I hope he read."——Acknowledgment is made in the Society's report of the fervent advocacy of the Forward Movement by Professor Armitage, of Bradford, and it is a testimony which, in equal measure, characterises the eloquent appeals of Mrs. Armitage, with one of which she favoured the present meeting, in speaking on behalf of the Ladies' Committee. She reported that the Female Mission Fund had advanced from £7,276 to £8,713; while the numerous offers of service indicated that the women of the Church, at all events, had not been disobedient to the heavenly vision. Eight workers had been added to the staff, and nine or ten more were prepared to go out in the autumn, including the first fully-equipped lady medical missionary (Miss Harris). Four or five other ladies were training for this special branch of work. The present staff in the field numbered forty-six, including five ladies from Australia. Mrs. Armitage referred with satisfaction to the fact that "our Missionary Parliament now has the votes and voices of the women of our churches as well as of the men"; and proceeded to observe that the Forward Movement was lifting all the churches to a higher level of service. At times it had been thought that the present century was not likely to be called a great century of faith; but "we must feel how specially delightful it is to live now, when there is so much evidence of the fresh vitality and energy of the Christian faith." The question was how to ensure that the missionary cause, which was the thermometer of the life of the Church, should always stand at summer heat. Her reply was singularly eloquent: "We have to teach our children to see the ideal in little things, and, however beautiful and glorious life may be, and however deeply they may drink of the sparkling stream of beauty, art, and knowledge, there must be a point when they must take up the Cross if they would be true to any ideal of life." "We have," said the speaker, "gone to church to be ministered unto, and not to minister. We have not realised that the Church is an association of the redeemed for the purpose of redeeming the world, and that it does not fulfil the reason for its existence unless its eyes are constantly fixed on that Divine purpose. And I think we have a right to ask of our ministers that they shall lead the way in this matter." If God would only keep up the spirit of prayer and consecration which the Forward Movement had taught, the work would extend beyond all that we could ask or think.——Miss Hewlett spoke of Mirzapur (where she and Miss Waitt are the only English lady teachers in a district of about the extent of Wales) as one of the Society's most barren fields. There had been only four women baptized in three years; but there was a great leavening work going on. The people, especially the women, were degraded, uneducated, and weak in the extreme; the women being cursed by fatalism, by caste, and by subjugation to their men folk.——At the close of the meeting the country auxiliary secretaries and treasurers were invited to join the Ladies' Committee and Missionary Circle for tea and conference.

SERMON AT THE CITY TEMPLE.

AN unusually large congregation assembled at the City Temple on Wednesday morning, May 11th, to hear the Rev. G. S. Barrett, B.A., of Norwich. The devotional exercises were led by the Rev. Professor Armitage. Taking for his text 2 Corinthians v. 19, Mr. Barrett spoke powerfully, solemnly, and searchingly in explanation of certain phases of the Gospel of Reconciliation on which Christendom is united in opinion. He dwelt also on the greatness and honour of the trust, and concluded with an appeal for a redistribution of the forces of the Church, to admit of sparing some of the labourers at home for the richer and more abundant harvest-field of the world at large.

Digitized by Google

REV. W. SPENSLEY. JAMES E. LIDDIARD, ESQ.
REV. G. S. BARRETT, B.A. BENJ. CLARKE, ESQ. F. CRAVEN, ESQ.
F. HOWARD, ESQ., J.P. REV. PEDR WILLIAMS. REV. R. J. WARD.

Digitized by Google

CONVERSAZIONE AT CANNON STREET HOTEL.

THE conversazione at Cannon Street Hotel on Wednesday evening, May 11th, may be described as a brilliant assembly. The handsomely-appointed Great Hall, with

its electrical illumination, was filled to its utmost capacity by some of the leaders of the work at home and a considerable number of missionaries who have done valiant service abroad. Each of our great fields—China, India, Madagascar, Africa, and Polynesia—was well represented among the audience, as well as by speeches of marked ability, which may be regarded as gratifying evidence of the capacity of the Church's representatives in those far-off lands. This gathering, the Chairman (Albert Spicer, Esq.) explained, was a new departure, closing a year of new departures, and he gave the assembly to understand that any new movement that was likely to lead the churches to realise more fully the glory of the great foreign missionary enterprise would always have his support. The changes had included the construction of a representative Board of Directors and the appointment of ladies upon it. It might, he observed, come as a surprise to some that, under the altered constitution, the Board could consist entirely of ladies, and that the secretaries might be sent to the ends of the earth and be supplanted by lady secretaries and a lady treasurer. The influence of the lady directors had been most helpful, and altogether the new departures, which also included the Forward Movement, had been justified by results. The power of prayer had come to be recognised, and there must shortly be a corresponding Forward Movement abroad. ——As the conversazione has this year taken the place of the ladies' breakfast meeting, the Foreign Secretary reviewed the Female Mission branch of the work for the edification of the husbands, fathers, and brothers, who, he suspected, supplied a proportion of the contributions that come into that special department fund. Female Mission work, he said, is growing remarkably in extent, importance, and influence, the need for the education of women having arisen as the natural result of the teaching of men. The ladies' staff numbered forty-six; and a number of others had been accepted for service, some having been trained for medical work at the expense of generous lady supporters. This fact Mr. Thompson used in enforcing the need for similar support from men for men students. Returning to the subject of female service, he expressed the hope that the Society might soon have as many lady missionaries in the field as men.——The Rev. E. Greaves had heard of a countryman who spent a whole day in fishing, and, though he caught nothing, spoke with triumph of the fact that he had had "such a glorious bite." These are the men that are wanted in his district of Mirzapur—fishers of men, who are content to work on steadily, being thankful for the small indications God gives that their labours are not in vain. Another singularly striking parallel used by Mr. Greaves was a thought that sometimes comforts him—viz., that the area of his district corresponds with that which was the scene of our Lord's ministry; and that though, after half a century's work, there were only one hundred and eighty Christians against the five hundred whom Christ converted in three years, for any result to have been accomplished was a matter for devout thankfulness and praise, when he considered how Christ in His day manifested His power among a people who had been prepared by their own Scriptures, and with no language difficulty. When he recalled to mind one such man as Peter Elias gathered out of heathendom, he felt that the Mission was lifted above the charge of utter failure. The results were small, but the efforts had been small. They needed thirty-four missionaries in his district, and had only two. They had as yet only sent out spies. Their report had come; it was a good land, and they were able to conquer it; "send forth the armies of the living God, and the land shall be Christ's."——Miss Craven interested the meeting in the recent spiritual revival amongst the young people of Antananarivo. Of the two hundred scholars in the Girls' Central School, at least two-thirds had during the past year made confession of genuine love to Christ and desire to do His work. The Malagasy showed their Christianity in their lives, and were not appalled by death, for they were only too thankful to go to their Saviour.——The Rev. A. J. Wookey, of Kuruman, stated that during the recent census in South Africa 349,000 natives had written themselves down as Christians. During the last twelve years about 800,000 copies of the Bible and Testament, in three languages, had been sent from the Bible Society's house for the people, and 100,000 copies had been sent out from this and other countries for the Dutch-speaking people in South Africa. But during one single week recently the vessels bound for South and West Africa which stopped at Madeira carried 1,222,000 cases of drink for those two portions of the continent. The native Christians had been brought to see that, if they did not make their churches teetotal societies, there would be no hope for them. Mr. Wookey also described a New Year's gathering and a missionary meeting at Kuruman, and a religious service in the desert, at which the people, who had never seen a river, joined in singing "Shall we gather at the river?" When preached to about the coming deliverance from hunger and thirst, there was kindled in their hearts a real joy.——J. E. Liddiard, Esq., who has just returned from a tour of missions, testified to the good work being done, to the fine character of the workers, and to the Forward Movement that is to be found in all parts of the mission-field. He besought for the workers expressions of sympathy and confidence from those at home.——The Rev. A. Bonsey, by way of answer to a question he had often been asked, "What sort of Christians do Chinese make?" described a book (the Church Roll) much treasured in Hankow, containing the visible results of thirty-one years of earnest, persevering effort. Delinquents were struck out in red; but he had had the joy of witnessing returned prodigals stand before the whole church, and received back into the fold. Those who had gone yonder were not struck off, but were encircled in black, for they were still members of the same church, though separated for a season. On one or two occasions four generations had been present at a service; and the Mission had supplied native workers to other societies. The meeting expressed warm appreciation of the services rendered by J. Booth, Esq., and the choir of Park Chapel, Crouch End, for some very delightful singing.

Digitized by Google

ANNUAL GENERAL MEETING.

WHILE Exeter Large Hall was filling for the annual meeting, the leaders of a Prayer Union started under the impulse of the Southport Union meetings, met in the smaller Hall to ask for a Divine blessing to precede, accompany, and follow the advocacy of the cause before the largest assembly of the week. We have been looking forward with eager hope to Mr. Ward's appeal, as a minister, to ministers; that sacred challenge has now been made in the spirit of our Saviour's direction: "Pray ye the Lord of the harvest that *He* will send forth labourers into His harvest."——F. Howard, Esq., J.P., of Bedford, presided over the annual meeting; the Scriptures were read and prayer offered by the Rev. J. Jefferis, LL.D.——The Foreign Secretary was the first speaker, and out of a heart full of gratitude to God for the glorious response that has been given to his Forward Movement proposal of a year ago, he said he felt that his statement on the present occasion must be a Doxology. While we are at no time entitled to indulge in self-satisfaction regarding this work, "there are times when the spirit of thanksgiving to God must be quickened into jubilant praise, and surely such a time has now come in the history of this Society. He has blessed us in the field, in the workers, and in the funds: to His name be all the praise." Mr. Thompson reviewed very briefly the work abroad; and a reference to the noble pioneering Christian efforts of Malagasy converts afforded the opportunity of suggesting how greatly the way of the Lord would have been prepared if the representatives of the world-wide power of Britain had been as deeply concerned to establish the Kingdom of Christ in other lands as to establish the empire of Britain or their own fortunes. Having made appreciative references to the Rev. E. H. Jones and his successor in office, Mr. Thompson paid a tribute to the godly men and gracious women who have had to be counted among the Society's losses. "To-day the mortal remains of another dear friend are being laid in the grave—the Rev. Dr. John Lowe, of Edinburgh—to whom this Society and other similar institutions owe a deep debt of gratitude for the splendid work God has permitted him to do. He was our own medical missionary in Travancore for many years, and since then he has been connected with the Edinburgh Medical Missionary Society as its superintendent, head, and leader. He has been most kind to our own missionary students in Edinburgh, and has done most important service to the Church at large." The Society's staff abroad numbers twenty more workers than last year; but there are still important fields of labour dangerously undermanned. Moreover, so imperative seemed the call for additional labourers, that the Directors had resolved, if God would call them, that they would send one hundred more. "I am prepared to say that, if our faith had dared to say 200 or 300, the needs would have fully justified the larger number." Two names (Dr. Lavington Hart, of Cambridge, and the Rev. R. J. Ward, of St. Helens) stood out with special prominence, as giving evidence of the gracious working of the Spirit of God. He thanked God that such men had come out, but he was ashamed to think of the amazement produced when a man of position and prospects offered himself for Christ's work. It became apparent, directly the Forward Movement was launched, that God had been preparing a number of His people for such a decision, and He had vindicated His own faithfulness in a wonderful manner. The ordinary contributions had reached £10,000 more than ever before; £9,500 had come in special gifts for the Forward Movement; the Week of Self-Denial yielded £9,600; making an increased income of £29,000, or, with additional legacies, £35,000. "After this, what can we do but humble ourselves in shame, that we ever had a doubt about our Master's faithfulness to His promise? What can we do but praise and magnify His good and gracious name? But praise, if genuine, is a confirmation of faith, and a stimulus to prayer." If the Church would now join in prayer, there would be a continuance of blessing and an increase of workers.——The Chairman, in the course of his speech, remarked that the key-note of the report was very inspiring. A more admirable report, he said, he had never read. In it he recognised a calm but confident trust that God would not fail to honour the faith of His servants in determining to go forward.——The Rev. S. Mateer, F.L.S., of Trevandrum, a man of imposing presence, who has earned throughout his mission district the title of "the poor people's missionary," prefaced his speech by moving the following resolution:—

> "That the annual report and statement of accounts be printed and circulated as usual among the constituents of the Society. That this meeting desires to accept from God, and with deep gratitude to Him, as a royal response to feeble faith, the rich gifts which have poured into the Society's treasury, and the offers of service which have been made for its work. It would express its renewed and deepened confidence in His abiding faithfulness to His promises. It would earnestly invite all the supporters of the Society to unite in the prayer of faith that the hearts of the cultured and the intellectually strong sons of the churches may be brought, under the constraining influence of grace, to devote themselves to this great and glorious service, so that spheres of labour still undermanned may be adequately reinforced, and that the calls for help which come from many districts may be promptly met."

Mr. Mateer testified to the growth of Christianity in Travancore during the last ten years, the native Christian community having increased nineteen per cent., whilst the population had grown only six per cent. Multitudes were ready to hear the Gospel, but the missionaries had to do all they could to prevent the extension of work on account of the inadequacy of the staff. At the present time, Mr. Hacker had the oversight of 17,000 native Christians in 134 congregations. Four additional European missionaries were needed in Travancore, besides native teachers, and increased church accommodation.——The Rev. R. J. Ward said he was glad to follow a missionary as a missionary. He rejoiced to think of the large and increasing number of missionary churches, and believed that as the tide rose it would become more and more easy, and less and less remarkable, for men to give up work at home for work abroad. It would be merely like the transference of troops. The wave of enthusiasm had not originated on the shore upon which it had broken, but away in the boundless deep, in the heart of God. "The question has pressed itself upon my mind, 'How many sheep are there who have never heard His name?' I have been made a missionary by the sheer force of arithmetic, by the argument of numbers, by the disproportion—I was going to say ridiculous; it would be laughable if it were not so lamentable—between the work to be done and the workers. It is this," said Mr.

Digitized by Google

MISSIONARY SPEAKERS.

REV. T. T. MATTHEWS.

REV. E. GREAVES.

DR. GILLISON.

REV. J. SIBREE, F.R.G.S.

REV. A. J. WOOKEY,

REV. E. V. COOPER.

REV. A. BONSEY,

REV. A. S. HUCKETT.

Digitized by Google

Ward, unrolling a chart showing the proportion of Christian and heathen peoples of the world, "which has made me a missionary. You have all seen it. Have you looked at it, and into it, and through it? Eight hundred and seventy-four millions of people living and dying in the blackness of heathen superstition and sin. It seems to me that each one of these little black squares is a window into hell." It had been calculated that it would take twenty-five years for the heathen to pass through that Hall at the rate of one per second. "They are redeemed and do not know it; and Christ wants us to tell them. They are not so far off as they used to be. It took Carey nine months to go to India; it will take me only a month." It was true that God would deal with the heathen that perished according to their opportunities of knowing; "but He will deal with you according to your opportunities of telling." "If England is not sending them the Gospel, she is sending them something else; if she is not sending them the cup of life, she is sending them the cup of death; she is giving them infidel literature, abominable opium, and the damnable drink." Lord Reay had stated that in the Province of Behar, in India, there were thirty millions of people untouched by missionary effort. If 40,000 missionaries were to be sent to India on the morrow, there would still be only one man to every 50,000 people. "At one end of the social system we have dinners without appetites, and at the other end appetites without dinners." Sir William Hunter had stated that the problem of famine in India was merely a question of distribution of food. "Oh, God! forgive us for having kept the supplies, and for not having sent forth the relief train as promptly as it ought to have been sent to regions where help was so urgently needed." It was as if Christ's disciples had fed the first fifty in the multitude, and had left 4,950. "But where are the men? They are here, in this room, some of them; and the women!" Had the new theology anything to do with the lack of offers of service; or was it that we had not got hold of God in prayer? Six thousand young men in America, and three hundred in our own universities, had pledged themselves to the work, "unless God blocks the way." "To every lost sinner He says, 'Come'; to every saved one He says, 'Go—go yourself, or go by substitute.' We are not responsible for the conversion of the world, but we are responsible for the evangelisation of the world." Mr. Ward seconded the resolution and it was carried unanimously.——On the motion of A. Spicer, Esq., seconded by J. McLaren, Esq., it was resolved that Section A. of Article XII. of the Society's Plan and Constitution be rescinded, and the following Section substituted:—

> "All moneys exceeding the sum required for the current use of the Society shall be invested, under the instructions of the Directors, in such stocks, shares, funds, or securities as they may approve. All stocks, shares, funds, and securities shall be registered in the names of not less than three trustees, who shall be appointed by the Directors from among the members of the Board."

The Rev. J. Sibree, F.R.G.S., of Madagascar, moved:—

> "That Albert Spicer, Esq., J.P., be Treasurer; that the Rev. R. Wardlaw Thompson be Foreign Secretary; that the Rev. Arthur N. Johnson, M.A., be Home Secretary; and that the Rev. George Cousins be Editorial Secretary and Assistant Foreign Secretary. That the list of Directors nominated respectively by the various auxiliaries and representative bodies, and by the retiring Board, be approved, and that the ladies and gentlemen named therein be appointed Directors for the year. That this meeting desires to acknowledge the goodness of God in signal mercies and special blessings in China, India, and Madagascar, and in the manifestation of His presence and power in every field of labour. It would also express to the missionaries of the Society throughout the world its deep sympathy with them in their arduous yet blessed labours, and would assure them of growing confidence and affection, and of a renewed resolve to sustain them by prayer."

Turning at once to the scene of his own labours, Mr. Sibree expressed devout gratitude to God for the unmistakable advance of the work in Madagascar. Indeed, there had always been a forward movement going on there. Nearly twenty-nine years had gone by since he first entered the country, and there had come about changes, social, political, and religious, which astonished him. Twenty-nine years ago, a heathen queen was on the throne; but for the past twenty-three years there had been Christian queens, whose influence had been most beneficent. Twenty-nine years ago the literature of the country consisted of the Bible, "Pilgrim's Progress," a few sermons, tracts, and elementary school books. Now it comprised 500 books of 100 pages each, with a yearly circulation of 200,000 copies from the various presses. Instead of a little handful of churches, a dozen in number, with schools containing 360 children, there were now over 90,000 children under instruction. And instead of twenty congregations, including 5,000 people, there were between 1,300 and 1,400 congregations, including 210,000 people. In Madagascar, as in every other part of the field, their constant aim had been to develop the self-help of the churches, so as to be enabled to leave them to themselves while the regions beyond might be visited and ministered to. The Preachers' Union in the capital numbered sixty men, who, in addition to Sunday preaching, had formed themselves into a sort of Salvation Army for holding services on market days. Three-fourths of the Society's adherents throughout the world belonged to the Madagascar Mission. Each missionary had the oversight of from sixty to seventy congregations. The College had sent out 230 young men, and more than 100 of these were still labouring in large centres of population. If a proportionate supply of the new hundred missionaries were sent to Madagascar, that Mission ought to have seventy-six; but he hoped that they would receive at least twenty of them. The L.M.S. and Friends were practically the one Evangelical Missionary Society at work in the Island. (At this point it was announced that the collection had realised £204 4s. 10d., against £68 last year.)——The Rev. W. Spensley, of Sunderland, in seconding the resolution, stated that the Directors received a considerable number of offers of service from time to time, but in very many cases they were not just those that could be accepted. Fully qualified men were wanted, such as in the past had been the strength of the Society, and had made the L.M.S. the most successful missionary society in modern times. Its glory was that it employed more than twice as many fully-ordained and qualified native pastors than all the other English missionary societies put together. Mr. Spensley addressed himself to the question why English workers were not coming forward. When pastors and people believed in the Calvinistic theology, one could understand how men, fired with the love of Christ and with zeal for His glory, would come forward in sufficient numbers. But we had now come to believe that the Father of the spirits of all flesh loved equally every child of man, and that the redeeming work of Christ extended far beyond its conscious knowledge. Consequently, people were apt to doubt the necessity for sending the Gospel to the heathen. His answer was that we were bound to do it because Christ had commanded it; also on the ground of philanthropy, and because the law of environment enforced the necessity. It was our duty to make the outward conditions of our fellow-

Digitized by Google

men favourable to the reception of the Gospel. This constraining love could only be got into the heart by the Church placing herself in the position commanded by the Lord. "Pray ye the Lord of the harvest."——The resolution was carried unanimously, and a vote of thanks having been accorded to the Chairman, the meeting was brought to an end.

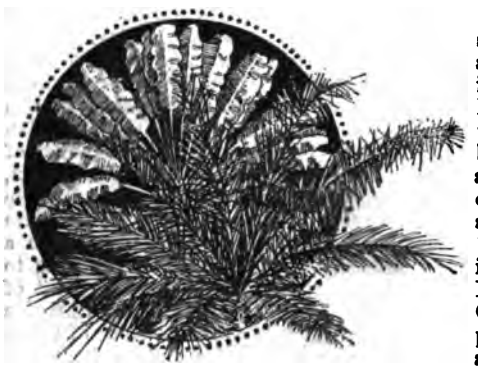
YOUNG MEN'S MEETING.

THE majority of country delegates having betaken themselves home by Friday evening, May 13th, the area at the City Temple was not quite so full at the Young Men's meeting as on former occasions. Contrary to custom, too, the speakers took their seats on the platform in silence; but at the first and successive flashes of eloquent appeal and forcible incident there were immediate and loud manifestations of acquiescence, which proved that the elements of red-hot enthusiasm were in our midst as of yore.——An opening prayer was offered by the Rev. F. H. Blanchford (Kidderminster).—The Chairman (F. Craven, Esq., of Bradford) pleaded earnestly for male candidates. "The ladies are always ready to go errands for Christ, but where are the men?" Able men, the salt of the churches, were wanted, "and such are some of ye." It was almost certain that in that assembly there were some who would be great men. Had they not faith enough to believe that they were worthy to go abroad and preach the everlasting Gospel to the heathen world? Their life's business was to extend the Kingdom of the Lord—nothing more and nothing less. The initials of the Society were transformable into "Lord my Saviour," and we have to do what He has commanded us to do.——This was the first public occasion in London on which the Rev. A. N. Johnson, M.A., had advocated the claims of the Society as Home Secretary, and he did so with mingled feelings of thankfulness and responsibility. "You," said he to the young men present, "are the part of our constituency about whom we are most anxious. We are looking to you from day to day for that which you alone can give. We are looking to you to consecrate yourselves, and devote to our common work your intellectual powers, your physical strength, and your youthful enthusiasm." Referring to the Society's increased income, Mr. Johnson stated that there was a very remarkable feature of the Self-Denial Week: it seemed to be never coming to an end, for he had been receiving additions nearly every day. What God had done in the past was only an earnest of the greater things He was going to do through the Society in days to come. Only ten of the twenty-five new workers due in the first year of the Forward Movement had come forward. Where were the rest? He (Mr. Johnson) believed the answer would come when we fully recognise that it is spiritual work in which we are engaged. We shall then be driven to God Himself, shall have a fuller vision of His power and glory, and shall have a firmer grasp of His loving purposes of redemption for all mankind; for we have the awfulness of the vision Isaiah saw tempered and softened by the wonderful love manifested in Christ.——The Rev. E. V. Cooper, of Huahine, stood before the meeting as the last English missionary to be connected with the Society Islands, and testified to the magnificent change and wonderful revolution that had taken place in those islands as the result of giving them the Gospel. If there were in Christian England a missionary zeal and devoted missionary spirit such as pervaded the islands of the South Pacific, we should not be calling out for men. Christianity had become part and parcel of the life of the people, and, in leaving the Society Islanders under the government of a people who were not particularly religious, he (Mr. Cooper) had no fear but that they would maintain their Christian character and Protestant faith. In a recent letter, Robert Louis Stevenson had described a Sandwich Island native teacher and pastor as the finest specimen of a Christian hero he had ever met.——The Rev. T. T. Matthews, of Madagascar, introduced himself as an elderly young man, whose heart was young, though his head was grey, because "my head was born twenty years before my heart." He created much merriment by crediting his hearers with a thorough appreciation of Scotland, and then proceeding to state that, in size and importance, from a mission point of view, Madagascar was seven times greater. The Christian communities had grown enormously as the outcome of thirty years' work, and, if that was reckoned a failure, he would just like to see success in order to compare the two. It was the spread of the Word of God that had accomplished the work. They did not need a Christian Evidences Society in Madagascar, for they were surrounded by evidences, and the Book that could bring about such changes would be worth teaching even if it were a tissue of falsehoods. He believed that, if the young men would pray for missionaries, the question would come to them, as it did to himself, "Why can't you go yourself?" There were yet three or four millions unreached in Madagascar.——After the collection, the Rev. W. Pedr Williams (Lower Clapton) urged that, whether we thought of the way in which missions had opened the world to knowledge, commerce, and civilisation, or of the way in which they had changed the whole spirit and character and conduct of nations, missions were a triumphant fact in the history of man. There were three hills from which he would have his hearers look upon the great field of life. The first was Duty. There was no such thing as property in the world. The New Testament conception of life was not ownership, but stewardship. "Everything you have is meant for God and your brother man." It was a terribly dangerous thing to live two lives, and what we needed in this enterprise was a loyalty to conscience which should make us feel that we must dedicate our energy to the service of man in the spirit of God. The second hill was Love—not the pity that was caused by the presence of want—but the love that arose from the sense of brotherhood. The third hill was that of Obedience to Christ; surrender to His spirit (bearing the burdens of others) and obedience to His will: "Preach the Gospel to every creature."——Dr. Gillison, of Hankow, observed that there were facts concerning China which were too appalling for realisation; for instance, that the population numbered 400 millions. And yet within the last twenty years the Christians had doubled, from 20,000 to 40,000. Medical mission work enabled the missionaries to influence a very wide area—he had been visited by people living 200 and 280 miles away; they broke down prejudice; they were the only safe practical charity that

Digitized by Google

could be exercised in a foreign land; the Christian atmosphere of the hospital exercised a helpful influence over the patients; and they were the one great cure for opium smoking, which was an evil beyond expression, and must be put down at all costs. He would have the meeting look on the work from a fourth hill—the hill of Prayer—remembering that it was when the disciples went up into the mountain that they received their commission from Christ.——The meeting was then brought to a close.

SUCCESSFUL CHILDREN'S DEMONSTRATION.



WHEN we saw all the available space in Exeter Large Hall packed with a host of bright, expectant young faces on Saturday afternoon, May 14th, we realised, with Mr. Benjamin Clarke, who presided, that all foregoing new departures had not exhausted the "Forward Movement." No doubt the thought passed through his mind—and there was every evidence before him of the soundness of such a conclusion—that the Society had left the most hopeful field for prospecting until the last. Certainly, the seniors, as well as the juniors, spent a most delightfully enjoyable and profitable afternoon. On either side of the Hall hung maps of the world, and on the platform there was a grand missionary force. Most of the workers from Madagascar wore native lambas, some of them being of gorgeous colouring and rich material; while two ladies from China appeared in bright costumes at the other end of the platform, and near them sat a native Christian from Samoa, whom the Rev. J. E. Newell brought home with him. Altogether, it was a picturesque gathering, and, as the Chairman observed, is likely to remain in our minds as a historic meeting. Mr. H. G. Holmes presided at the organ, and Mr. L. Hinton conducted the singing. The musical department, therefore, was in able hands, and the children responded splendidly to Mr. Hinton's baton. It was a great treat to hear the young voices of between three and four thousand children blending in harmonious song. The strict adherence at this and other meetings to a time-table programme contributed largely to their success.——An opening prayer was offered by the Rev. H. Coley.——The Chairman expressed gladness that the Church was making up for past remissness by now thoroughly believing in the piety of young people, and realising the necessity for setting them to work. "Our hope is in the young, and, because you are the hope of the Church, we have faith and confidence in you." Among other ways in which they could help in the missionary cause was by reading its literature. Missionary literature was now at its best, and second to no other book in interest stood the biography of James Gilmour. "If I could only feel that you would determine to read this book I should be satisfied that my coming had not been in vain." Mr. Clarke pleaded earnestly with his young audience to give themselves to God and mission work.——Prefacing his remarks by an anecdote of a poor Scotch woman who asked a telegraph clerk to send her to London for the price of a shilling message, the Rev. A. Bonsey told the children to shut their eyes for a moment, then open them and fancy that they were in China. He described a temple scene at Hankow, and related the conversion, through the instrumentality of the late Mrs. John, of a woman whom he afterwards found unexpectedly 500 miles from Hankow doing Christian work and leading others to Christ. The missionaries were trying to cure the multitudes wounded by sin, and to make of them strong men and women in Christ Jesus.——A very attractive feature of the afternoon's programme, and one that afforded immense satisfaction, was the repetition of the text, "Suffer the little children" in the following languages:—By Revs. J. P. Ashton (in Bengali), S. Mateer (Malayalim), E. Greaves (Hindi), E. H. Stribling (Malagasy), A. J. Wookey (Sechuana), F. E. Lawes (Niuean), E. V. Cooper (Tahitian), Dr. Gillison (Chinese), and Sa-anga (Samoan). Subsequently some of these, with others, sang verses of hymns:—In Bengali, Miss Fletcher; in Hindi, Miss Hewlett and Mr. Greaves; in Malagasy, Rev. J. and Mrs. Sibree, Rev. A. S. and Mrs. Huckett, Mr. Stribling, Miss Craven, Mrs. Briggs, and Mrs. Jukes; in Chinese, Mr. Bonsey, Dr. Gillison, Miss Smith, Miss Moreton, and Mrs. Edge; in Samoan, Mr. Newell and Sa-anga.——Miss Craven said she had been asked if she was going to send her daughters into the mission-field. She had since remembered that she really possessed a great many children, for the girls whom she had taught called themselves her children, and so, instead of having only two or three daughters to send, she had 500 or 600; and a few of them had already entered upon mission work. Would those present remember the Malagasy girls in prayer?——The Rev. A. S. Huckett spoke of the rapid growth of school work in the Betsileo province of Madagascar, and, by the aid of a picture, contrasted the people before and after conversion. After hearing the dark and light parts of the map of Madagascar explained, a little child went home and prayed: "Oh, Lord Jesus, make the map white." Another young worker at home polished up a horn and had written beneath it, "Once I was the horn of an ox, Now I am a missionary box."——With Mr. Newell as interpreter, Sa-anga excited deep interest by stating that his parents, who were true disciples of Jesus, taught him when young to love Him too. He had seen many marvellous things in this country, but the love of God exceeded everything else in wonder and power.——Upon interrogation by the Rev. G. Cousins (to whom, the Chairman stated, more than to any one else, they were all indebted for this magnificent meeting and interesting programme), the assembly with one voice expressed approval of the purpose of the meeting, and a hope that it would be repeated next year, as well as thanks to all who had taken part, and a pledge to go home determined to do more for missions than ever before.—The Doxology was then sung, and in our hearts we repeat it once more as an expression of gratitude to God for a successful and inspiring anniversary.

"Praise God, from Whom all blessings flow,
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!"

MONTHLY PRAYER MEETING.

As Monday, June 6th, is Bank Holiday, the usual monthly meeting for prayer will not be held.

Digitized by Google

THE HOME SECRETARY ON THE MEETINGS.

OUR May Meetings have been more numerous than ever. Time was when only two days were given to our Society. This year we had meetings on six consecutive days—eight gatherings in all. It was abundantly evident that missionary zeal and enthusiasm is rapidly increasing. The Spirit of God gave us the gladness and consecration that marked all our assemblies. The new departures were highly successful. We had over seven hundred people at the Conversazione, and the children crowned the week by crowding Exeter Hall. The ladies will need a larger room for their next anniversary, and we sha'n't know what to do with the children, who will, in time, make their demonstration the most forceful and fruitful of all our gatherings. I hope the young men, too, will increase in numbers; they must fill the City Temple before we can be satisfied. Their meeting showed that we have hundreds of young men who not only believe in missions, but are enthusiastic and determined in maintaining and extending them. We may, indeed, thank God for what He has wrought, and look confidently to Him for yet greater blessing and enlargement in His own work. £324 13s. 3d. was collected at these meetings, against £146 13s. 6d. collected in the previous year.

ARTHUR N. JOHNSON.

NEW BOARD OF DIRECTORS.

DIRECTORS *EX OFFICIO.*

ALBERT SPICER, Esq., J.P. ...	... Treasurer and Trustee.
GEORGE F. WHITE, Esq., J.P. ...	... Trustee.
SEPTIMUS R. SCOTT, Esq. ...	... Trustee.
ARTHUR MARSHALL, Esq. ...	... Trustee.
Rev. R. WARDLAW THOMPSON ...	... Foreign Secretary.
„ A. N. JOHNSON, M.A. ...	... Home Secretary.
„ GEORGE COUSINS	... Editorial Secretary.

HONORARY DIRECTORS.

Rev. A. Cave, B.A., D.D.	... Principal of Hackney College.
Rev. C. Chapman, M.A., LL.D. ...	... Principal of Western College.
Rev. Philip Colborne	... London.
Rev. A. M. Fairbairn, M.A., D.D.	... Principal of Mansfield College.
Rev. F. J. Falding, M.A., D.D. ...	... Principal of Yorkshire United College.
Rev. T. Gilfillan	... London.
Rev. N. Hurry	... London.
Rev. Edward H. Jones	... London.
Rev. J. Kennedy, M.A., D.D. ...	... London.
Rev. J. Morris, D.D.	... Principal of Memorial College, Brecon.
Rev. S. Newth, M.A., D.D. ...	... London.
W. Pool, Esq.	... Croydon.
Rev. R. Vaughan Pryce, M.A., LL.B.	... Principal of New College.
Rev. H. R. Reynolds, B.A., D.D....	... President of Cheshunt College.
Rev. C. Scott, LL.B.	... Principal of Lancashire Independent College.
Rev. D. W. Simon, M.A., PH.D. ...	... Principal of Congregational Theological Hall, Edinburgh.
Rev. J. Stoughton, D.D.	... London.
Rev. Josiah Viney	... London.
Rev. Edward White	... London.
Rev. J. O. Whitehouse	... London.
Rev. W. J. Woods, B.A.	... London.
Henry Wright, Esq., J.P. ...	... London.

REPRESENTATIVES OF DENOMINATIONAL BODIES.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—Rev. John Brown, B.A., D.D.

CONGREGATIONAL UNION OF LONDON.—Rev. J. Guinness Rogers, B.A.

CONGREGATIONAL UNION OF SCOTLAND.—Thomas Alexander, Esq.

NORTH WALES ENGLISH CONGREGATIONAL UNION.—Mr. F. H. Hawkins, LL.B., Wrexham.

EVANGELICAL UNION OF SCOTLAND.—Rev. George Gladstone.

CONGREGATIONAL UNION OF IRELAND.—Ch. Sheldon, Esq., D.LIT

N.B.—The Nominations have not reached the Mission House where names are not inserted.

DIRECTORS IN LONDON.

CHOSEN BY METROPOLITAN AUXILIARY COUNCIL:—

Rev. W. A. Blake.	Mrs. Robert Dawson.
Rev. W. Bolton, M.A.	Mr. G. W. Dodds.
Rev. J. Calvert.	Mr. W. S. Gard.
Rev. H. Coley.	Mr. Geo. Hardy.
Rev. J. Ellis.	Mr. L. T. Horne.
Rev. J. Farren.	Mrs. Jollyman.
Rev. J. P. Gledstone.	Mr. W. Lockhart, F.R.C.S.
Rev. T. Grear.	Miss M. S. MacLean.
Rev. J. Knaggs.	Mr. J. Newbury.
Rev. R. Lovett, M.A.	Miss Emma Parsons.
Rev. G. D. Macgregor.	Mr. J. C. Pillman.
Rev. R. Nobbs.	Mrs. Arnold Pye-Smith.
Rev. R. Partner.	Miss Scrutton.
Rev. H. J. Perkins.	Mr. A. J. Shepheard.
Rev. C. B. Symes, B.A.	Mrs. Skinner.
Rev. T. C. Udall.	Mrs. Evan Spicer.
Rev. S. T. Williams.	Mr. S. F. Starkey.
Rev. C. Wilson, M.A.	Mr. J. P. Whitaker.
Mrs. R. S. Ashton.	Mr. W. E. Whittingham.
Mr. A. Ridley Bax.	Mr. W. G. Wilkins.
Mr. Alfred Conder.	Mr. A. A. Wood.
Mrs. Henry Cook.	

SELECTED BY CO-OPTATION:—

Rev. Owen Evans, D.D.	Mr. W. Edwards, jun.
Rev. H. W. Hatwood.	Mr. A. Hubbard, J.P.
Rev. T. Hooper.	Mr. Henry Kenneth.
Rev. C. Silvester Horne, M.A.	Mr. Henry Lee, J.P.
Rev. R. F. Horton, M.A.	Mr. J. McLaren.
Rev. D. MacEwan, D.D.	Mr. A. J. Malcolm.
Rev. G. Martin.	Mr. F. H. Pyman.
Rev. W. Pierce.	Mr. S. R. Scott.
Rev. W. Roberts, B.A.	Mr. N. F. Robarts.
Rev. A. Rowland, LL.B.	Mrs. Blomfield.
Rev. H. Simon.	Miss Hebditch.
Rev. W. Pedr Williams.	Mrs. Hurry.
Mr. W. Blomfield.	Mrs. de Selincourt.
Mr. J. Clapham.	Mrs. Wardlaw.
Mr. T. Cecil Curwen.	Mrs. Robert Whyte.

Digitized by Google

DIRECTORS IN THE PROVINCES.

APPOINTED BY ENGLISH COUNTIES:—

Bedfordshire County Union ... ... Rev. J. Brown, D.D.
Bedford ... ... Mrs. Brown.
Berks, South Oxon, and South Bucks Union ... ... John Unite, Esq.
Reading ... ... Rev. G. Stewart.
Newbury ... ... Rev. John Pate.
Oxford ... ...
North Bucks Union ... ... Rev. C. T. Price.
Aylesbury ... ... H. Gunn, Esq.
Cambridgeshire Union ... ... Rev. A. W. Johnson.
Cambridge .. .. S. Lavington Hart, Esq., D.SC.
Cheshire Union ... ... Rev. W. Riley.
Chester ... ...
Birkenhead ... ...
Stockport ... ... Rev. T. W. Pinn, M.A.
Cornwall Union ... . Rev. J. Naylor, B.A.
Falmouth ... ...
Cumberland ... ... R. R. Buck, Esq.
Whitehaven ... ... Rev. A. Nairn.
Derbyshire Union ... ... Rev. F. Knowles, Belper.
Derby ... ... W. Malin, Esq.
Devonshire Union ... ... Rev. F. E. Anthony, M.A.
Plymouth ... ...
Exeter ... ... Rev. W. Justin Evans.
Barnstable ... ... Rev. J. Rutty.
Dorset Union ... .
Weymouth ... ...
Durham and Northumberland Union Rev. J. H. Jowett, M.A.
Newcastle-on-Tyne ... ...
Sunderland ... ... Rev. W. Spensley.
Guernsey Committee ... ... Rev. Jos. Woodhouse.
Jersey Committee ... ... E. Cartwright Williams, Esq.
Essex Union ... ... Rev. A. D. Philps.
„ Missionary Committee ... Rev. A. M. Carter, B.A.
„ „ „ ... R. Hayward, Esq.
„ „ „ ... F. A. Wells, Esq.
Gloucester and Hereford Union ... Rev. J. R. Richards.
Bristol ... ... Rev. H. A. Thomas, M.A.
„ ... ... Mrs. Dando.
„ ... ... Miss E. L. Leonard.
„ ... ... F. N. Tribe, Esq.
Gloucester ... ...
Wootton-under-Edge ... ... Rev. J. Williams.
Cheltenham ... ... Rev. H. Varley, B.A.
Hereford ... ...
Hampshire (including the Isle of Wight) Union ... ... Elias Lane, Esq.
Bournemouth ... ...
Southampton ... ... John Atlee Hunt, Esq.
Portsmouth ... ... Rev. John Oates.
Hertfordshire Union ... ... G. H. Williams, Esq.
Bishop's Stortford ... ... Rev. John Wood.
Huntingdonshire Union Missionary Committee ... ... Rev. R. D. Cooper.
Kent County Union ... ... Rev. A. Turner.
Gravesend ... ... Rev. W. Tucker.
Ramsgate ... ... Henry Hinds, Esq.
Tunbridge Wells ... ... W. Brackett, Esq.
Lancashire Union ... ... Rev. Stanley Rogers.
Manchester and Salford ... Miss Hewitt.
„ „ ... Rev. Thomas Willis.
„ „ ... Henry Lee, Esq., J.P.
Ashton-under-Lyne ... ... James Knight, Esq., J.P.
Bolton and Farnworth ... ... Rev. W. Hewgill, M.A.
Oldham ... ... Rev. A. J. Bamford, B.A
Rochdale ... ... W. Shaw, Esq.
Liverpool ... ... Rev. D. M. Jenkins
„ ... ... Mrs. Eccles.
Liverpool ... ... Rev. E. R. Barrett, B.A.
Lancaster ... ...
Mid Lancashire ... ... Rev. F. L. Shillito.
St. Helens ... ... W. W. Pilkington, Esq.
Southport ... ... Rev. John Chater.
Leicestershire Union ... ... Fredk. Livens, Esq.
„ Missionary Committee Rev. P. T. Forsyth, M.A.
Lincolnshire Union ... ... Rev. C. Playll.
„ Missionary Committee
Monmouthshire Union ... ... C. T. Wallis, Esq., J.P.
Newport ... ... J. F. Fawkner, Esq.
Norfolk Union ... ... Rev. J. P. Perkins.
Norwich ... ... Rev. G. S. Barrett, B.A.
Great Yarmouth ... ... W. Belgrave Brown, Esq.
Northamptonshire Union ... ... Rev. T. Gasquoine, B.A.
„ Missionary Committee
Nottinghamshire Union ... ... Rev. R. Baldwin Brindley.
„ Missionary Committee
Shropshire Union ... ...
Shrewsbury ... ... Rev. Thos. Townsend.
Somersetshire Union ... ... Rev. E. J. Dukes.
Bridgwater ... ...
Taunton ... ... E. Goodman, Esq.
Staffordshire Union ... ... Rev. W. H. Addicott.
Hanley ... ... Rev. W. Lansdell, B.A.
Wolverhampton ... ...
Suffolk Union ... ... Rev. Wickham Tozer.
Beccles District ... ... E. Masters, Esq.
Ipswich ... ... D. Ford Goddard, Esq.
Surrey Union ... ... Rev. W. Houghton.
Redhill ... ... Mr. G. Payne.
Guildford ... ...
Sussex Union ... ... Rev. A. T. Saville.
„ Missionary Committee ... G. D. Sawyer, Esq.
„ „ „ ... ... Rev. E. Storrow.
„ „ „ ... ... Rev. C. New.
„ „ „ ... ... Rev. M. Timson.
Warwickshire Union ... ... J. H. Richards, Esq.
Birmingham ... ... George Marris, Esq.
„ ... ... Rev. Charles Lemoine.
Coventry ... ...
Leamington ... ... Rev. Joseph Sellicks.
Westmoreland, Kendal ... ... Edward Whitwell, Esq.
Wilts and East Somerset Union ... Rev. Thomas Mann.
„ Missionary Committee... ... Rev. E. Hassan.
„ „ „ ... ... T. Harris, Esq.
Bath ... ... Rev. J. Turner Smith.
Frome ... ... Joseph Tanner, Esq.
Worcestershire Union... ... ... T. Rowley Hill, Esq.
Worcester ... ...
Yorkshire Union ... ... Rev. J. R. Bailey.
Hull and East Riding ... ... Rev. James Bell.
North Riding ... ...
York Central ... ...
Leeds District ... ... Rev. James Legge, M.A.
„ „ ... ... W. S. Leng, Esq.
Bradford District .. .. Fred. Craven, Esq.
„ „ ... ... Mrs. Armitage.
Halifax District ... ...
Huddersfield ... ... Rev. R. Bruce, M.A., D.D.
Wakefield ... ... Isaac Briggs, Esq.
Dewsbury ... ... Rev. E. Goodison.
Rotherham ... ... Rev. T. Nicholson.
Sheffield ... ... Rev. J. Lewis Pearse.

APPOINTED BY WELSH COUNTIES:—

Pembrokeshire Union (English) ... Rev. J. E. Griffiths, Pembroke Dock.
Radnorshire Union (English) ... Rev. T. Evans, B.A., Painscastle.
Glamorganshire and Carmarthen Union (English) ... ... Rd. Phillips, Esq., Cardiff.

Digitized by Google

North Wales (Welsh Unions)—

Anglesea	Rev. R. P. Williams, Holyhead.
Carnarvonshire, West Div.	R. Roberts, Esq., Pwllheli.
" North Div.	
Denbighshire and Flintshire	Rev. D. Oliver, Holywell.
Merionethshire	Rev. P. Howells, Blaenau Festiniog.
Montgomeryshire	C. B. Jones, Esq., J.P., Llanfyllin.

South Wales (Welsh Unions)—

Breconshire	Rev. D. Hughes, Llangattwg, Crickhowell.
Cardiganshire	
Carmarthenshire, East Div.	Ald. Jos. Joseph, Llangennech, Carm.
" West Div.	Rev. W. C. Jenkins, Kidwelly.
Glamorganshire, North Div.	Ald. Thos. Williams, J.P.
" East Div.	Rev. J. Davies, Pentyrch.
" West Div.	T. Freeman, Esq., J.P., Swansea.
" South Div.	Rev. J. Edwards, Neath.
Pembrokeshire	Rev. E. Lewis, Velindre.

APPOINTED BY SCOTCH AUXILIARIES:—

Aberdeen District Auxiliary	Thomas Kyd, Esq.
" " "	James Murray, Esq., J.P.
Perth Auxiliary	Robert Pullar, Esq.
Dundee District Auxiliary	Mrs. James Henderson.
" " "	John Robertson, Esq.
" " "	Rev. W. J. Cox.
Edinburgh District Auxiliary	Rev. R. Craig, M.A.
" " "	Rev. Rebt. Auchterlonie.
" " "	A. D. Stewart, Esq.
" " "	J. S. Mack, Esq., J.P.
Glasgow District Auxiliary	G. A. Turner, Esq., M.D.
" " "	Alex. Lamberton, Esq.
" " "	Geo. Smith, Esq.
" " "	Rev. T. Eynon Davies.
Greenock	

APPOINTED BY IRISH AUXILIARIES:—

Dublin	Rev. G. Hanson, M.A.
Belfast	
Londonderry	

SELECTED BY CO-OPTATION:—

(Resident within 100 miles of London.)

Beds—	
Luton	Rev. R. Cynon Lewis.
Bucks—	
High Wycombe	Mr. H. S. Wheeler, J.P.
Essex—	
Brentwood	J. W. Cook, Esq.
Malden	Rev. J. G. Hughes.
Upminster	Mr. H. Joslin.
Hampshire—	
Basingstoke	Mr. H. Jackson.
Lymington	Rev. J. Tait Scott.
Southampton	Mrs. E. D. Williams.
Herts—	
Harpenden	Mr. A. Anscombe.
Kent—	
Sevenoaks	T. L. Devitt, Esq.
Tunbridge Wells	Miss Stoughton.
Leicestershire—	
Market Harborough	Rev. W. E. Morris.
Oxon—	
Oxford	Mr. Norman H. Smith, M.A
Sussex—	
Hastings	H. Stewart, Esq., M.P.
Worthing	Rev. R. Tuck, B.A.
Wiltshire—	
Calne	Mr. Thomas Harris.

(Resident beyond 100 miles and within 200 miles of London.)

Cheshire—	
Sale	Rev. Adam Scott.
Dorset—	
Dorchester	Rev. J. McClune Uffen.
Gloucestershire—	
Bristol	Rev. W. Clarkson, B.A.
Stroud	Mr. J. Champion.
Lancashire—	
Darwen	Mr. T. P. Davies.
Warrington	Rev. J. Yonge.
Notts—	
Nottingham	Mr. D. F. Basden.
Salop—	
Oswestry	Rev. J. J. Poynter.
Staffs—	
Wolverhampton	Rev. C. A. Berry.
" "	Mr. W. Highfield Jones.
Yorks—	
Dewsbury	Mark Oldroyd, Esq., M.P.
Hull	T. Stratten, Esq.
Wales—	
North	Rev. E. Herber Evans, D.D.
South	Rev. J. Williamson, M.A.

(Resident beyond 200 miles and within 300 miles of London.)

Cumberland—	
Silloth	Rev. W. A. Wrigley.
Durham—	
Durham	T. A. Wolfendale, M.A.
South Shields	Rev. J. Metcalfe Gray.
Sunderland	A. Common, Esq., J.P.
Isle of Man—	
Douglas	Rev. D. Inglis, B.A.
Westmoreland—	
Kendal	Mr. C. Ll. Braithwaite.

(Resident beyond 300 miles and within 400 miles of London.)

Scotland—	
Aberdeen	Mr. Wm. Henderson.
Edinburgh	Rev. W. D. Mackenzie, M.A.
Montrose	W. Douglas Johnston, Esq.
Ireland—	
Dublin	Prof. Barrett.

THE portraits of the speakers at the various meetings are taken from photographs by the following artists:—Miss Hewlett, by Mr. T. Fall, Hampstead; Mrs. Armitage, by Messrs. Priestley & Son, Egremont; Rev. J. and Mrs. Sibree, by Mr. H. Hallier, Sydenham; Mrs. Jesse Haworth, by Mr. A. Reston, Stretford; Miss G. L. Smith, by Mr. A. Lewis, Clifton; Miss Craven, by Messrs. Medrington & Co., Liverpool; Rev. W. Spensley, by Messrs. A. W. Wilson & Co., Kingsland, N.; Rev. G. S. Barrett, B.A., by Mr. A. E. Coe, Norwich; F. Howard, Esq., J.P., by Mr. J. S. Catford, Ilfracombe; F. Craven, Esq., by E. Passingham, Bradford; Rev. R. J. Ward, by Messrs. Robinson & Thompson, Liverpool; Rev. J. T. Matthews, by Mr. J. Ewing, Aberdeen; Dr. Gillison, by Messrs. J. Stuart & Co., Glasgow; Rev. E. V. Cooper, by Mr. Kay, Southport; Rev. A. Bonsey, by S. Ichida, Koobe, Japan; Rev. A. J. Wookey, by Mr. W. H. Fellows, Enfield; Rev. A. S. Huckett, by Mr. A. W. Lee, Finsbury Park, N.

Digitized by Google

SHEFFIELD'S REPRESENTATIVE IN CENTRAL AFRICA.

A LITTLE more than two years ago, as many of our readers are aware, a Young Men's Missionary Band was formed in Sheffield, in connection with the local auxiliary of the London Missionary Society, its object being to excite among the young men in the Congregational churches of the town a greater interest in the work, and possibly to induce some of them to go out as missionaries. A large number of members have enrolled themselves, and, in the person of Mr. W. H. Nutt, the first Band representative offered himself for the foreign mission-field, and was accepted by the London Missionary Society. Mr. Nutt, who has been all his life connected with Howard Street Chapel, is a builder and engineer, and has since gone out to Central Africa as an artisan missionary (see pp. 123, 152). A public meeting to take farewell of him was held in Howard Street Chapel on April 18th, to bid him "God speed" in his noble undertaking. There was a very large gathering of ministers and friends. The chair was taken by Mr. J. W. Pye-Smith, and Captain E. C. Hore, late of Tanganyika, described the scene of Mr. Nutt's future labours in, what he considered, not as "Darkest," but "Brightest Africa." He asked them to keep up their communications with Mr. Nutt; to keep up their prayers for him and their contributions to enable the good work to go on, with the hope that two or three more members of the Sheffield Missionary Band might follow him to Lake Tanganyika. Dr. S. Lavington Hart, M.A., said he had met Mr. Nutt at the Mission House, and had formed a very high opinion of his abilities and of his zeal in the missionary cause. Mr. W. H. Nutt met with a very hearty reception when asked to address the meeting. He said it was his purpose to go to Central Africa, and he believed that his life would be spared, and that he should be permitted to return to tell them of what he had seen and what he had done. That large meeting convinced him that he had their sympathy, and he trusted it was also an indication that the churches in the town were awaking to the importance of missionary work, and to the responsibility resting upon them in connection with it. He exhorted every young man to join the Missionary Band, and, as parting words, asked them to "pray for him."

NOTTINGHAM YOUNG MEN'S MISSIONARY BAND.

THE Band was inaugurated March, 1890, and now has a membership of over fifty young men connected with the various Congregational churches of the town.

Meetings have been held monthly during the winter, when papers on missionary topics have been read by the members, and addresses have been given by the Rev. W. J. Wilkins, of Manchester, and Dr. S. Lavington Hart, of Cambridge. Two series of lectures, illustrated with lantern views, have been given by the members in a number of the churches in the town and district, on India and Madagascar. The lectures were well attended, and the information thus circulated will doubtless stimulate continued interest in the missionary cause.

Visitation of Sunday-schools is undertaken, and addresses given by members of the Band during the summer months.

Two members of the Band went out in November last to India as lay evangelists, to assist the Rev. J. Rice at Bangalore, and their correspondence is always looked for with great interest. We have also received most interesting letters from other missionaries in the foreign field, which help to keep us in touch with the actual work.

A small but well-chosen library of missionary literature circulates monthly among the members for general information.

SECOND ANNUAL MEETING, LAMBETH AUXILIARY Y.M.M.B.

THIS was held at Camberwell Green Congregational Church, on April 21st, Rev. T. Hooper, President of the Auxiliary, in the chair.

Mr. Harold H. Hardy, Hon. Secretary, reported the formation of six Church Bands, whose object was to raise funds for some particular mission, localising their interest by taking upon them the name of that mission or its missionary founder. These Bands endeavoured to arouse interest at home, in addition to corresponding with missionaries abroad. Each Band possessed its foreign correspondent, librarian, magazine agent, and representatives on the Auxiliary Council. At present there were the "Moffats" at Sutherland, the "Tanganyikas" at Clifton, the "Livingstones" at Christ Church, the "Cuddapahs" at Hanover, the "Morrisons" at Albany Road, and the "Nagercoils" at Camberwell Green. Others are forming. The aim is: "Every church with its Band, and every Band with its representative in the foreign field."

During the year 125 addresses and eight dissolving view lectures had been given in Sunday-schools, Bible-classes, Bands of Hope, &c. Three public meetings had been held, and the membership was nearly 300 young men. During the "Forward Movement meetings" in January twenty members gave addresses on one Sunday afternoon in different Sunday-schools in the district. The year's work was full of good results and very encouraging.

Rev. T. Hooper, Rev. R. H. Lovell, and A. J. Shepheard, Esq., all gave stirring and impressive addresses, and another chapter in the Auxiliary's history was brought to a close after the thanks of the Band had been given to Mr. Hooper for his help and sympathy as President during the year.

MEETINGS OF THE LONDON BAND.

Two meetings will be held in June, both of them in the Board Room of the Mission House, 14, Blomfield Street, E.C., viz.:—

Friday, June 3rd, Members' Night, when papers will be read by members—7 to 8.30 p.m.

Friday, June 17th, Final meeting of the session. Tea and coffee in the Museum from 6 to 7 p.m. Meeting from 7 to 9 p.m., A. J. Shepheard, Esq., President of the Band, in the chair.

Digitized by Google

CHINA.—Sir Wm. Robinson, the new Governor of Hong Kong, accepted an invitation from Dr. Thomson to visit the Alice Memorial Hospital, and expressed much satisfaction with what he saw, though impressed with the need for more space and a better situation. A movement had already been started in the direction of providing for these needs.—Dr. and Mrs. Chalmers reached Hong Kong forty years ago on the 28th of the present month. Their co-workers in the Mission have expressed, by resolution, their deep sense of the goodness of God in permitting Dr. Chalmers to render such distinguished service to the missionary cause, and their hope that he may be spared to assist in the completion of the important work of Bible revision in which he is engaged. While sympathising with Mrs. Chalmers in her present indisposition, they congratulate her on the valuable help she has been able to render, not only to her husband, but also to the succession of missionaries who have been more or less dependent on her kind offices on arriving at or passing through Hong Kong.

INDIA.—The Rev. A. Parker feels the sudden death of the Rev. E. C. Solomon, of the Wesleyan Mission, Faizabad, and formerly of Benares, as the loss of a brother. "With him Mrs. Parker and I had our first experience of camp life. He was a most lovable man, of good abilities and sterling character, and with it all such a simple, sincere, and cheery disposition as won one's heart and trust at once. He seems to have fallen from his horse as he was setting out to preach in the bazaar, and the shock caused the rupture of a blood vessel upon the brain. A few hours of unconsciousness ushered in a painless death."—The Rev. W. H. Campbell expresses regret at parting with his colleague, the Rev. G. H. Macfarlane, for furlough. "More zealous and more untiring in his efforts he could not be. He and I have worked together without any definite division of the field, and a better and more faithful colleague could not be found anywhere. There has been a very marked improvement in our schools and congregations since he joined us, due in large measure to his careful and painstaking supervision."—The Rev. H. J. Goffin, of Kadiri, has been visiting villages among the hills, which have, he says, certainly never before been visited by a missionary. "Here and there, where larger temples existed, with images of Vishnu or Shiva, we found them unvisited and unworshipped; indeed, I was allowed, without a murmur, to carry off from one temple a good-sized image of Vishnu."—Miss Cox, of Salem, in writing to the Foreign Secretary, a month after her arrival at Adelaide, mentions that Mr. George Phillips, the local treasurer of the L.M.S. Auxiliary, had kindly placed his pleasant cottage at the seaside at her disposal for a few weeks, "and I believe," she says, "the ozone-charged air, straight from the southern ocean, will be reviving to my languid physical energies."—The Rev. S. W. Organe has telegraphed from Madras that the Davidson Street Church are delighted at the proposal of the Directors that the Rev. R. J. Ward shall take the pastoral oversight of the church.—The Rev. W. Joss, of Madras, referring to his approaching furlough, mentions the interesting fact that, during the twenty-two and a half years he has been at work, he has spent only sixteen months out of India, and while at work has lost only six days by sickness.

AFRICA.—We learn from the Rev. J. Harper that the late Rev. R. Birt was laid to rest near the church on the afternoon of the day after his death. Hundreds of his sorrowing people gathered to bid farewell to their aged missionary, and many red Kafir women went into the house to see his face once more before it was hidden from their sight. The two native young men whom he had trained as ministers conducted the service. Some little time before his death, when able to make himself understood, he told Mrs. Birt that he was resting in the Saviour with perfect confidence and peace, and that the Lord was with him. "So closes a long, honourable, and useful life in the service of Christ and his fellow-men."—The Rev. D. Carnegie hopes to reach England in June. He reports a baptismal service as having taken place before he left Hope Fountain, and that he proposed leaving Shishu at Lovedale for a two years' course of training.

SOUTH SEAS.—The Rev. W. N. Lawrence has been compelled to go to Auckland for medical advice, but hoped to be back at Rarotonga before the end of May.—The Rev. J. W. Hills, of Samoa, repudiates the report attributed to him as to the disastrous storm in the Ellice Group (not Gilbert Group, as stated). Some very smart newspaper correspondent evidently thought it justifiable to change the word "houses" for "people," as houses were washed away, but no lives lost.—The Rev. A. Pearse has passed through the press the books he has been preparing in the Kerepunu language, and hoped to leave Sydney for New Guinea at the end of April.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ALREADY very cordial and widespread has been the response from the readers of the CHRONICLE and other friends to the invitation to enrol themselves in the Watchers' Band or London Missionary Prayer Union; so that there is reason to hope that ere long we shall join hands all round the world in this delightful bond. One hundred names are now enrolled on the register of the Central Union, including those of friends in all parts of England, Ireland, Scotland, and Wales; some Australian friends and several missionaries. It is hoped that all our missionaries will join the Central Union.

Branches are being formed as follows:—

Auxiliary.	*Secretary.*
Bristol	
Westgate-on-Sea	Rev. T. Blandford.
Hampstead (Lyndhurst Road)	Dr. Eliot Curwen.
Notting Hill	Miss A. R. Mayers.
Kensington (Allen Street) ...	" Emma Parsons.
	Mr. L. T. Horne.
Crouch End	Miss Edith Jukes.
Leytonstone	
Hastings and St. Leonards ...	
Sydenham	Mr. T. P. Lucas.

Digitized by Google

Auxiliary.	*Secretary.*
Birkenhead	Miss Ruth Craven.
Nottingham	Miss Williams.
Marple	Mr. Chas. Stevenson.
West Kensington	Miss L. Matheson.

In some cases friends have joined the Central Union for this year, but with the hope of presently gathering around them a sufficient number, say twenty-five or thirty, to form a Branch.

In order to strengthen the bond which unites all the Branch Unions in one great band, every local secretary will become a member of the Central Union; it is therefore requested that each one who has not already done so will apply to me for his or her own manual and card of membership, sending at the same time the sixpence due for these, not including this in the general order for the Branch. If secretaries find it more convenient, they can have any number of manuals and cards on account at the rate of sixpence the two. Manuals will *not* be sold apart from the cards until after the first year, the fourpence charged for them constituting an entrance fee to the Band Membership will be renewable annually on payment of twopence for the new card, with which will be sent a revised list of missionaries. The manual will probably last for some years, unless, indeed, our Society is enabled by God's blessing, in answer to our prayers, to greatly increase the number of stations.

Will those who wish to join the Central Union as individual members, not connected with any Branch, kindly give the full name and address on application, stating also whether Mr., Mrs., or Miss? Some friends have sent a little more than the sixpence charged, towards postage, &c. If this were at all general, the Watchers' Band would not only pay its own expenses, but become a source of income to the Society.

When the manuals are in the hands of members they will see how necessary it is that each person should possess one. It is hoped, for example, that during *the first week* of each month, when India is the subject of prayer, that every "watcher" will carefully study the list of our mission stations there, learn what kind of work is being done, whether educational, medical, evangelistic, or zenana visitation; see who are the missionaries at each station, and pray for them and their work by name, holding up their hands in times of danger and discouragement, and giving thanks for their success, not forgetting to justify the title of the Band by "WATCHING" in the CHRONICLE and other publications for news of the work for which they are "praying."

If this is done in each week of the month for the appointed missions, what a source of joy and strength it will be to all our missionaries! How cheering and stimulating the thought that thousands of "Watchers" are praying for them by name! I trust that our experience will be like that of the "Gleaners" of the Church Missionary Society, one of whom said to me: "When our missionaries come home and speak at our meetings, they are like old friends to us; we have, perhaps, never seen them, but we know all about them."

I should like to say one word to the colonial readers of the CHRONICLE, to tell them how earnestly we hope that they will join hands with those at home in this new movement, and that shortly we shall hear of the formation of a Branch Union in each colony, whose secretary will send his or her name and address to me to be enrolled in our Central Union, and telling me how many members' manuals and cards will be required. From my dear friends and former associates in Australia I am hoping great things.

H. L. HEBDITCH.

INDIAN GEMS FOR THE MASTER'S CROWN. By Miss Dhoese, of Landour, India. With Illustrations. London: The Religious Tract Society. Price 2s.

TWO charming Hindu narratives, both of them translations from the vernacular, are here presented to the reader. The former, which gives the story of an Indian devotee and his disciples, is so romantic in character, that, but for the emphatic testimony of the writer and of her translator, one would unhesitatingly regard it as fiction. It shows in a most striking manner in what unexpected garbs Christianity may make its way in India. The story of the Baba-Ji, or religious devotee, with his torn Christian tract; of the rise of the Satguruwás, or followers of the true teacher, who had accepted Christian teaching without knowing it; of their struggles and advance to fuller knowledge and purer faith, are all told with felicitous simplicity. The second narrative gives the life of the Rev. Tulsi Paul, first pastor of the native Christian colony of Annfield, Debra Doon, North India.

WORK AND WORKERS IN THE MISSION FIELD. Edited by Rev. F. W. Macdonald, Secretary of the Wesleyan Missionary Society. Price 3d.

WE accord a hearty welcome to this new monthly, and wish it all success. It will be devoted to the interests of foreign missions in general, and of the Wesleyan Missionary Society in particular, and is designed to supplement the *Missionary Notices*, much as the C.M.S. *Intelligencer* supplements the *Gleaner*. In one article, Mr. Michie, who has recently assumed the post of critic of "Missionaries in China," is ably answered. There is also an interesting paper on "The Hymnology of Foreign Missions."

THE STORY OF THE MISSION TO LEPERS IN INDIA. By H. S. Carson. London: John F. Shaw & Co., 48, Paternoster Row, E.C. Price 3d.

AN interesting booklet describing the origin, extension, and present position of the unique Mission which Mr. W. C. Bailey has had the honour and joy of inaugurating and carrying on.

THE EASTERN EQUATORIAL AFRICA MISSION OF THE CHURCH MISSIONARY SOCIETY. London: Church Missionary Society, Salisbury Square, E.C. Price 6d.

A CONDENSED history of the Society's work in East Africa, from January, 1844, when Krapf landed at Mombasa, down to the beginning of 1891.

WILLIAM CAREY, THE FATHER OF MODERN MISSIONS. By Rev. S. F. Harris, M.A., B.C.L.

A CENTURY OF MISSIONS TO THE HEATHEN. By Rev. S. F. Harris, M.A., B.C.L. London: The Religious Tract Society. Price 3s. per 100.

TWO useful missionary tracts.

Digitized by Google

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

INTERESTING CONVENTION IN POKLO.

IN the beginning of February an interesting Convention of the London Mission churches in the Poklo District was held, for the purpose of considering ways and means of deepening the spiritual life of the churches in that region. The Convention was promoted by one of our Canton preachers, Yeung Seung Po, who also took an active part in the proceedings, and it was conducted entirely by the Chinese themselves, though Mr. Wells was present to help by advice on particular points. It extended over three days, and consisted of eight sessions, each of two hours' duration, and each opened by a fifteen minutes' address introducing the topic to be discussed. Of these topics, the principal were: how to promote unity among the churches; the need for more systematic education of the children of Christians; means by which the churches may best train themselves for becoming entirely self-supporting; the establishment of evening classes in every chapel for mutual help in the study of God's Word; the duties of husbands to wives (Eph. v. 25, 26—a very practical subject in all China); and the question of lawsuits (Gal. v. 15—a subject having a very close application to the churches of Poklo, which have been well-nigh "consumed" by this very "biting and devouring" of one another against which Paul warned the churches of Galatia). J. C. T.

INDIA.

UNION CHAPEL, CALCUTTA.

ON March 16th a public meeting was held to encourage the people in trying to clear off the heavy debt for repairs. Friends were present from most of the different churches. Although the whole number present was not more than sixty, promises were given to the extent of Rs. 1,227. It was a pleasing surprise to all, and the people feel much encouraged to face the rest.—Another young man has decided for Christ during the month, and will be received into the church.—Mr. Emerson, the assistant superintendent of the Sunday-school, has gone to England on furlough. He has been a most earnest and active superintendent as well as a deacon of the church.—The man Chedi, whom Mr. Phillips baptized some months ago, and took into his service, has now brought his nephew for baptism, and appears to be influencing many of his friends. He is proving a very faithful, useful servant. W. B. P.

"I HEARD THE VOICE OF JESUS SAY."

ONE day in March a Bible-woman went to visit a poor Hindu woman. She found her ill, apparently dying, and could do nothing for her but whisper: "Trust in Jesus, trust in Jesus." She went away, expecting never to see the poor woman again; but on her next visit she found her lying still very weak, yet calm and peaceful, and eager to see her friend. She said: "I shall never forget those words you spoke. I am trusting in Jesus, and now I am ready to go whenever He may send for me."

SITTING WITH THE CHRISTIANS.

MISS BLOMFIELD is still happy in her work at Jiagunge. The evening meetings conducted by Babu Kushi nath Biswas are well attended. One young man, though dragged away by his father, has returned again and again to hear the preaching of the Word. Another young man, who some years ago was "almost persuaded," now attends the services regularly, and sits with the Christians as if one of them. W. G. B.

FINANCIAL CONDITION OF ALMORA LEPER ASYLUM.

THE Rev. G. M. Bulloch is very seriously concerned about the financial condition of the Almora Leper Asylum. "Prices continue so high, and applicants for admission so numerous, that I do not know what to do. Last Sunday afternoon, when I went to conduct the service, there were nine of these poor, helpless outcasts at the gate pleading for admission. Two of them that were very helpless, whose sores looked frightfully angry, most piteously pleaded for mercy to be shown them, and I could not help but admit them there and then, though I knew we were seriously in debt already, but I trust the Lord will stir up some hearts to come to the rescue. The other seven applicants were not quite in such a bad plight, though they, too, were most anxious to be admitted, yet we felt it necessary to use some discretion in our present financial condition. During this year already we have refused admission to about twenty-five applicants. We could not have taken them all in for want of room; but if we had had the funds, we could have arranged for perhaps twelve of them. You cannot tell how distressing it is to me to have to refuse admission to these poor creatures, and if I could but have a little more encouragement from some of the Lord's people, I should be only too glad to make arrangements for admitting all who come. But my appeals last year resulted in so few responses (though these, I must say, were most kind and sympathetic), that I have not much heart to incur large responsibility beyond our usual income. £5 to £6 will feed, clothe, house, and pay for medical, physical, and spiritual

Digitized by Google

supervision of one of these sad outcasts for a whole year, resulting, very often, not only in physical relief for a time at least from their dreadful loathsome condition, but also in spiritual cleansing, through bringing their weary, sinful souls into contact with the Saviour, whose command to His disciples when He sent them forth was: 'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.'"

ANANTAPUR DISTRICT.

THE Rev. W. Hinkley, B.A., sends an account of a month's preaching tour in his own district of Anantapur, undertaken by the Revs. E. Lewis and B. Lucas, whom he accompanied. By the kindness of Government engineers, they were allowed to travel on the new railway line which traverses the district. They went by construction train, or trolly, as far as Anantapur before the line was fully opened. In consequence of difficulties in travelling, in very many of these isolated villages the Gospel has never been preached at all, in some once a year, and in others twice or thrice a year. It is hoped that the greater number of visits, both of the English missionary and of the native catechist, now made possible by the speedier mode of transit, and the enormous change and vigour which the railway necessarily introduces, will greatly speed the work of God. With regard to the people themselves, Mr. Hinkley was much struck by the peculiar esteem, and even reverence, with which they regard the Englishman. They will gather round the missionary at any spot where he chooses to rest, whether at the entrance to a temple, or the foot of an idol whose worship he has come to abolish, or on the steps of a priest's house, whose very livelihood will ultimately be taken away by the truths he proclaims. They assent to almost all that is said of the follies and uselessness of their superstitions. They often whisper to each other: "What these men say is true." Not even the Brahmin priest has a word to say in support of his lifeless and vicious superstition. But the women are afraid, and suspicious of change. At present there are one Bible-woman, one native catechist, and one English missionary to teach the 500,000 heathen in the district. At present, partly in consequence of families removing, there are but three families of professing Christians in the whole district, and these include the catechist and Bible-woman just mentioned.

SMALL-POX EPIDEMIC.

SMALL-POX is still very prevalent in many parts of Travancore. A valued agent, Mr. Seth, who was in charge of the Quilon Home Church, has lately succumbed to the disease. He was one of the first students in the Theological Class at Nagercoil.

CASTE PREJUDICE AND ITS RESULTS.

NOT far from Nagercoil is the large Hindu temple of Susindram. Once a year the idol of that temple is taken in procession along a public road. The occasion is considered a specially sacred one, and only the higher castes are allowed to use the road when the procession takes place. This year the high priest of the temple notified to the head local officer that no "nèsa" (despicable) people must be allowed to use the road when the procession took place, and the local officer thereupon issued a notice to that effect, it being explained that "nèsa jati" meant pariahs, shanars, sahibs (European gentlemen), and other Christians This notice caused quite a stir amongst the Christians, who felt much aggrieved at being described by a Government official as "despicable people." Immediate representations were made to the Dewan, and the Dewan expressed much displeasure at the obnoxious wording of the magistrate's notice, and ordered the notice to be immediately cancelled. This may be regarded as an illustration of the more liberal and enlightened views prevailing at headquarters, and of the growing power of the Christian community of the State. Christians in these days will not quietly submit to indignities from which in former times, when they were few and weak, there was no escape. J. D.

MADAGASCAR.

WARM-HEARTED YOUNG CHRISTIANS.

"A. B." WRITES:—I spent a most delightful hour recently at the Ambohipotsy Young Christian Endeavour Society's meeting. There were between sixty and seventy present, rather more girls than boys. The leader opened the meeting with prayer and a few words on a subject which had as usual been announced the week before, so that all could prepare themselves. This time it was "The Holiness of God." An opportunity was given for prayer and Scripture reading. No one was called upon, but there was no waiting—one after another rose to pray, or gave out and read a verse or two of Scripture. At the close the secretary read out a few items of business, one of which was that the girls were to visit the poor and sick during the week, and the boys to try and get other young people to join. God bless these dear, earnest, warm-hearted young Christians, and keep them from ever growing cold and formal!

FIFTY BAPTISMS AT ONE SERVICE.

THE Rev. W. E. Cousins had the joy on Sunday, March 13th, of taking part in one of the most interesting and hopeful services he has ever known. He was at Isoavina visiting Mr. Peake, and at the morning service more than fifty young people were baptized. Almost all of them were old scholars. There are still forty in the candidates' class, bringing the first-fruits of this new year up to

Digitized by Google

about a hundred. Thus pleasant days of harvest seem to be following long and often weary years of sowing.

MR. PEAKE'S LEPER-HOUSES.

DURING his visit, Mr. Peake took Mr. Cousins to the site of the proposed leper-houses. Mr. Peake has secured a fine open spot large enough to accommodate many more lepers than he is likely to get for some years to come. Thousands of trees are being planted to give some protection from the biting south-east winds. All that pure water, fresh air, wholesome food, and kind care can do for these poor outcasts will be done. Mr. Peake has been much cheered by the generous response his appeal has received; and it seems now clear that Christian sympathy will generously support so Christlike a work. It is hoped that in due time a resident nurse or superintendent will be secured.

MR. RICHARDSON'S INFANT SCHOOL.

MISS BLISS sends an interesting account of the good progress which the scholars in Mr. Richardson's infant school are making, especially in English, which is the special point of the school. Miss Bliss visited the school three years ago. "Their progress since then has been wonderful, and it was difficult to believe that one was listening to Malagasy children as one heard the clear enunciation of English Psalms and answers to catechism. Ratany, head teacher of the Palace School, was present, and tested the children's knowledge. The little lads could not be Mr. Richardson's pupils without being good singers, and they gave proofs of their good knowledge of Sol-Fa, and sang the glee, "Village Choristers," and the "Hallelujah Chorus," in English, both the singing and the pronunciation of the words being highly creditable. They are getting a very thorough grounding in English, which will prove very useful to them in after life, especially in enabling them to read English literature. The school is very popular, which is not to be wondered at, for the youngsters seem very happy and interested in their work, and many of the Malagasy are keenly alive to the advantages their boys will have in the future from possessing such a good knowledge of English.

TEMPERANCE WORK.

ON March 10th an enthusiastic temperance meeting was held at Fianarantsoa. The church of Ivohidahy, capable of holding 800 people, was filled with a most appreciative audience. Though this movement was begun but eighteen months ago, there are now nearly 400 names on the roll of total abstainers. The speeches were all good and to the point, being wound up by the testimony of a recently converted drunkard. Many hearts were touched by his witness to the power of Jesus to save and to keep. Intemperance is one of the greatest hindrances to missionary work in Madagascar.

DEVASTATING CYCLONE.

A CYCLONE swept over Fianarantsoa and the surrounding districts on February 28th and 29th, uprooting large trees, blowing down houses and chapels, and everywhere doing great damage. Most deplorable of all was the destruction of the rice crop, and the gravest apprehensions are entertained lest a famine should follow what has been a year of great scarcity. The mission buildings did not altogether escape the fury of the storm, for the three charming little cottages, so recently built in connection with the new cottage hospital, were, for a time, rendered uninhabitable. The residence of the Rev. J. Pearse was so much damaged that it will hardly stand another storm of any force, and the blowing down and unroofing of chapels, in the country alone, will involve considerable outlay.—The Rev. C. Collins reports that the Farafangana district was in like manner devastated. Houses, churches, trees, and fences were blown down in every direction. "We had barely time to remove the harmonium from the church, when it fell down from end to end. I removed all the medicines from the dispensary, and shortly after it shared the same fate. Thus in rapid succession were blown down the two schools, the various boarding-houses for the boys and girls, carpenter's shed, store room, and the large fine new flagstaff. Our own temporary house let in the wind and rain so much that we hurried across to Mr. Shaw's house. At night Mr. Shaw's house began to rock so ominously that we decided to take refuge in a place in the village. It was a small one-roomed hut, but twenty-eight of us were lodged in it all through that fearful night."

CENTRAL AFRICA.

AN INRUSH OF PEOPLE.

GREAT changes had taken place at Fwambo when the Rev. D. P. Jones last wrote, "and such as have done our hearts good." The missionaries have purchased the land around the station to the extent of nine square miles. "The inrush of people to build here has been far greater than anything we could have anticipated, even in our most sanguine moments. Between forty and fifty houses have already been built here, and, even though the rains have begun, people are still coming. That in the next dry season our stockade will be filled is a foregone conclusion. It is quite probable, even, that we shall have to extend our boundaries. I have decided that our school shall be composed of our own people, rather than continue the former system of engaging lads from the surrounding country and making attendance at school a necessary part of their work. Our scholars are now, therefore, grown-up men. Our Sunday services are, in proportion to the increase in the number of our villagers, also better attended. Neither man nor woman will think of being absent from the morning service. We cannot but thank God from the depth of our hearts for the opportunities which we have now of getting at the people."

Digitized by Google

SOUTH SEAS.

THE "JOHN WILLIAMS."

THE Society's barque, *John Williams*, after a stay in port of three months, and having been thoroughly equipped for another year's work, left Sydney on Monday, March 28th, on her twenty-fourth annual voyage to the South Seas. The vessel will on this occasion, as she did last year, convey a number of native teachers from Samoa to New Guinea, and the trip will include a visit to all the stations of the London Missionary Society in the South Pacific. The *John Williams* took as passengers Miss Large and Miss Schultze, the former having been recently appointed by our Directors for mission work in connection with the Samoan girls' school.

OFFERS OF SERVICE FOR NEW GUINEA.

ON March 4th the Rev. G. A. Harris received into church fellowship six young men and fourteen young women at Oneroa. When Mr. Harris wrote, two young men with their wives had just offered themselves for the work in New Guinea. He has accepted them on a term of four months' probation.

A DAY'S WORK IN CAMP.

OUR encampment lies on the edge of a large tank, a square body of water, on each side of which is a flight of steps leading down to the water's edge, for the convenience of bathers. Behind our tent is a large Hindu temple, and just beyond is a large village containing about 2,500 inhabitants. Much of the land all round is arid and almost treeless, and, owing to the exceedingly small rainfall this year, the villagers are suffering from failure of the crops. Here and there the desolate landscape is broken by a field of ripe sugar-cane, and all about us, on every hand, are the numerous villages of the cultivators of the soil amongst whom we have come to work.

A long unmetalled road, all covered with white dust varying in depth from two to ten inches, runs to the right hand and the left. Such is the place in which we find ourselves after five weeks of itinerating work in the district of Benares. Our party consists of Mr. Parker, myself, and, of course, our two-year-old boy—who is always a great attraction—and two native Christian catechists.

The day's work begins with sunrise, and the morning is spent in visiting the outlying villages, where preaching, singing, and teaching are done. This invariably means a long tramp over the roughest and dustiest of fields, and often only small congregations as compensation, for the people are early at work and cannot spare much time for talk. But, by this means, they get to know we are in the district, and that results in a good time at night, when the people are more at leisure and are both willing and anxious to hear what we have to say. Before morning preaching is over, little groups of men and women, and knots of wondering children, begin to gather round our tent door. They have heard that the "Sahib" has medicine, and that will always draw a crowd.

At three o'clock, according to our custom, we hold a short service out of doors. The people all sit down on the ground, forming a semicircle round us, and either Mr. Parker or one of the catechists explains a Scripture picture to them. I have often seen as many as eighty or a hundred gather in this way. They listen with the deepest interest whilst "The Healing at Bethesda," or some such story, is told them, and then we sing one or two Christian hymns, to which they listen with evident pleasure, sometimes taking up the refrain, and often asking us to sing another. Perhaps the thing that astonishes most is the simple *prayer* with which we close the service. To see a few people on bended knee, with reverently bowed head, when no image is anywhere to be seen, is a sight the like of which they rarely if ever beheld before.

Service over, our work begins in earnest. Such a crowd of crying human woe it is impossible to describe, and, I should say, almost as impossible to be seen except in countries of the East. One begins to realise for the first time, after seeing this sight, what must those crowds have been which gathered round the Lord Jesus nearly nineteen centuries ago.

Besides numbers afflicted with simple complaints, such as coughs, Indian fever, &c., which we can often cure and always relieve, there come to us the blind for sight, the deaf for hearing, the lame to be made to walk, the palsied, the asthmatical, and the slowly dying leper, without fingers or toes, and all of these expect to be helped, if not wholly cured.

I have seen the tears run down from sightless eyes when we have said, "We cannot give you sight," and the awful look of hopelessness that comes over the faces of those who are beyond human help is only too familiar a sight.

Those who are too ill to walk are carried on palankeens, and several times dying children have been brought to us. With the memory of our own dead baby still fresh in mind, we have done all we could for such; but the piercing and continuous wail of grief, which some hours after has been borne upon the breeze, has told, all too plainly, the time-worn story of Death's Angel, whose hand none but God can stay.

My husband dispenses for the men, whilst I look after the women and children. Our little boy, too, takes *his* share in this part of the day's work, and soothes many a suffering old woman by stroking her pale face, and receiving, in return, many a whispered blessing from those standing by.

Often, before medicine has been given to the last person,

Digitized by Google

the darkness drops down, and then it is time to prepare for the evening's work.

A few days ago, a landowner from a distant village sent four men, begging us to go to his village and show the magic lantern. As it is always our custom to spend the evenings in this way, we promised that we would go; but, as the distance was so great, we bargained for a man to come at least to show us the way. On the night appointed, not only a man came, but with him a pony for my husband, and a palankeen borne by four men for myself. By this curious mode of travelling we arrived, at last, at the village, and soon made friends with the headman of the village who had sent for us. The courtyard of the house, when we entered it, was full of fine bullocks, who seemed loth to leave their evening meal to make room for us. Whilst these creatures were being removed, and the lantern and sheet made ready, a large and orderly crowd gathered in the square to witness the wonderful sight, and, when all was in readiness, we requested the people to sit down whilst we opened our service with a hymn. What we had to tell of the beautiful story of Jesus was illustrated by various Scripture pictures, thrown at intervals upon the sheet, and interspersed here and there with a hymn. All this was done by Mr. Parker and his catechists, and I, as usual, was left free to speak to the women.

I greatly desired to see the ladies of the landowner's household, who, I knew, were watching the pictures from an opposite building, but who could not, possibly, catch the words which were being said. I made known my wish to the gentleman himself, but he repeatedly said it was impossible. "They can see," said he; "what more do they want?" I said I had come on purpose to see them, and, as I had frequently seen ladies in zenanas in Benares, I should also very much like to have a chat with his ladies, for I longed to tell them about Jesus.

Finally I was allowed to sit in the deep shadow of the verandah, close to the door from which his ladies, with covered faces, were watching the pictures, but any closer communication he was determined not to allow. Afraid that my presence in his house would defile it, he kept closely and jealously near me all night, and I had, therefore, no chance of even speaking a sisterly word.

By means of an old woman, the ladies sent asking me to sing. In this way, at least, I could give them a message, and so I gladly acquiesced, and sang several hymns set to native airs, with which they seemed pleased.

The lantern exhibition over, we sang one closing hymn, and, with many salaams, we turned our faces tentwards. With the still moon above, and the silent night all around, a silence only broken by the monotonous murmur of the palankeen bearers, we toiled on, arriving at our tent hungry and weary, but trustful that our day's work had resting on it the blessing of God.

Benares. REBECCA J. PARKER.

BIBLE TEACHING ON MISSIONS.—VI.

By Rev. J. F. B. Tinling, B.A.

"The Lord giveth the word. The women that publish the tidings are a great host."—Ps. lxviii. 11 (R.V.).

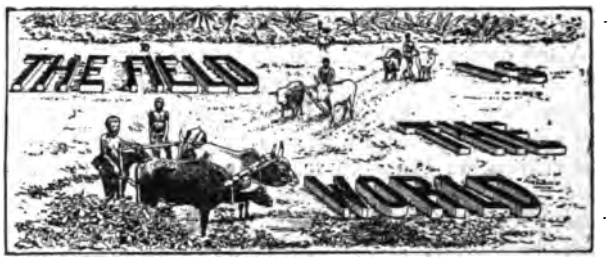
WORDS are among God's best gifts—words of revelation, promise, direction. As "people perish for lack of knowledge," so the words that bring knowledge of the best kind bring salvation. But while only the wisest and highest can originally and authoritatively utter such words, to repeat them is a saving ministry possible to all. The world is suffering from a worse than Russian famine—"not a famine of bread nor a thirst for water, but of hearing the words of the Lord." A thousand millions of heathen are still ignorant of the way of salvation, because God's words of life have been too much kept to themselves by those that have heard them. The rich have robbed the poor of the bread of heaven as well as the bread of earth. Normal duty is easy, but heavy arrears make hard work. This hard work is ours to-day, but it is linked with high privilege, and those who enjoy the one cannot honourably shirk the other. How little does the modern Church share the apostolic ambition "to make all men see" the mystery of the Gospel! This is the noblest enterprise open alike to men and women. It will absorb and turn to good account all masculine strength, courage, and resource, and employ any possible number of pioneers, leaders, and mighty toilers, but it could not be done by men alone if the manhood of Christendom were devoted to it. Even heathen men need the ministry of God-sent women, but half of the heathen world is closed to all but these. That most deeply benighted part—about one-third of the entire population of the globe—still waits in silent suffering for the uprising, on its behalf, of the daughters of God. Happily no doubts are now entertained about the right or fitness of women to share the great work of foreign evangelisation, even without the status of missionaries' wives; but how little does the Christian Church understand the measure and the grandeur of the service to which its women are called! The saintly Chrysostom, speaking Paul's language, understood him to salute the woman Junia as a notable apostle. Certainly the seal of apostleship, to which in his own case the great pioneer refers, has stamped the work of innumerable women in Christian and pagan lands. Looking only towards the latter, what immense labour, what fruitful sacrifice, what Divine resource are represented by the women who have borne the names of Judson and Ingalls, of Moffat and of Fiske! And such women are to-day more numerous than ever. Their piety and zeal are known in all our churches, in many of which they have but little scope. On the other hand, the world is open to them, nay, is crying for them, especially from the desolation of Mohammedan and Brahmin homes. There is no limit to the possibilities of their service; for not only is the unreached womanhood of nations made dependent upon them, the future manhood of

Digitized by Google

their countries is also waiting to be led by mothers' hands to the feet of Jesus.

The Lord, indeed, is giving the word—perhaps more urgently and richly than ever before—but it cannot yet be said that the women that publish the tidings are a great host. Does the fault lie with the women who should go? We hear from America of 2,000 offering themselves for foreign mission service. A Norwegian missionary from Madagascar, at the International Conference of 1888, told how the secretary of his Society startled him by saying he would find a new state of feeling respecting his work, for about one-half of the Christian young women of the country were willing to become missionaries. British women are second to none in spiritual capacity. There are, no doubt, tens of thousands in our churches who would gladly live or die for Christ in any part of the world, and many of them are hungering for a great life-work, such as India or China would afford. The general tone and character of the churches discourage and even bind the zealous few. Selfish fondness and money meanness refuse, on the one hand, the agents, and, on the other, the means to support them. If God's "great host" of women is to be marshalled for effective proclamation of His Word among the heathen, fond parents—the rich as well as the poor—must give their own daughters, and all must be willing to support the work as their own. An average of 1s. a month from five millions of Christians would about treble the amount which Britain now devotes to the salvation of one thousand millions of heathen. Far more than this is wanted, but when we give our precious girls, the gold will not seem too precious to follow.

IT gave me great pleasure, during my brief sojourn in the South of France, to see something of the noble work for God which is being done there, and to meet with dear friends who, in carrying on this work, are fighting against discouragements and difficulties which differ only in kind, and not in degree, from those that beset us in our labours amongst the distant heathen. On Sunday, April 3rd, I delivered an address on "The Spread of the Gospel in China," in a little mission church at La Seyne, near Toulon, whose thirty or forty members are, for the most part, converts from Roman Catholicism. The congregation was small, but what it lacked in numbers was more than atoned for by the intense interest displayed in the story I had to tell. At the close of the address, the pastor suggested that a collection should be taken on behalf of our Society's work, and, as the result of this spontaneous effort, the sum of twenty-one francs (16s. 10d.) was handed to me. After the service, several of these rough-handed artisans came forward to thank me for my story, and to assure me that they would begin from that day to remember the claims of China in their prayers for the coming of Christ's Kingdom on the earth.—REV. ARTHUR BONSEY.



BAPTIST MISSIONARY SOCIETY CENTENARY CELEBRATIONS.—On Tuesday, May 31st—being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were, "Expect great things from God," "Attempt great things for God"—it has been resolved to hold Special Commemorative Centenary Services in the town of Nottingham, in which that remarkable discourse was delivered; on the following day, Wednesday, June 1st, special celebration services will be held in Leicester, where Dr. Carey, the then pastor of Harvey Lane Church, was set apart as a missionary to India; and on Thursday and Friday, June 2nd and 3rd, celebration services to take place in Kettering, that town being the birthplace of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Ryland, and their associates pledged themselves, in the terms of their first resolution, "to make an effort for the propagation of the Gospel among the heathen," and solemnly agreed "to act in society together for that purpose." On Tuesday and Wednesday, the 4th and 5th of October, further public Centenary celebration services will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in Great Britain and our Colonial dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements. Full details of these special services will be found in the May number of the *Missionary Herald*. A Centenary Memorial volume dealing with the Society's history during the hundred years of its existence, to be illustrated by maps and engravings specially executed and prepared from most recent surveys and photographs, is to be published at the low price of 1s. 6d. A specially written memorial volume in the Welsh language, by the Rev. H. C. Williams, of Corwen, is also in the press.

THE complete results of the recent great ingathering in the Telugu Mission (American Baptist Missionary Union) have not yet become known, but the next report, it is officially stated, will show about 8,000 baptisms in the Mission during 1891, of which 3,239 were in the Cambum field. In the year from November 1st, 1890, there were more than 10,000 baptized.

Digitized by Google

ABOUT one-half of all the Protestant Sunday-school scholars in India, says *The Gospel in All Lands*, are in the missions of the Methodist Episcopal Church.

UNDER the title "Missions to the Heathen in 1889 and 1890: A Statistical Review," the Rev. J. Vahl, President of the Danish Missionary Society, has issued a little pamphlet of twenty-four pages, giving statistics of all Protestant missionary societies and organisations, British, Continental, American, and Colonial. These are arranged under the following heads: Income; missionaries; native helpers; communicants; and fields of operation. Notes are added. The work of compilation seems to have been carefully done, but slight inaccuracies have crept in—*e.g.*, this Society's work in Polynesia and New Guinea are overlooked; also *Central* Africa rather than *East* Africa is the correct designation of our Lake Tanganyika Mission. We are glad to see that Dean Vahl intends to issue this review annually. It is published by Fr. Bertelsen, Copenhagen; price 6d.

THE old Calabar Mission of the United Presbyterian Church has recently lost two earnest and devoted workers. In the April number of the *Missionary Record*—always one of the most appreciated of our exchanges, and now edited with marked ability—we read of the lamented death of the Rev. Andrew Melville Porteous, B.D.; and the magazine records a further distressing blow in the death of Mr. Porteous' colleague, Dr. Rae, whom his fellow-workers loved and admired as "a model mission doctor."

THIRTY students in theology and medicine in Glasgow have sent in their names to the Convener (chairman) of the Foreign Missions Committee of the Free Church of Scotland.

THE National Bible Society of Scotland reports an income for the year of £32,436, and a circulation of 678,862 copies.

MISS HEWLETT, of Mirzapur, in the course of an address given to a London Presbyterian Band of Hope, pointed out what she said is the solitary advantage she has ever seen result from Hindu castes. Drunkenness is not in India a national sin, as it is in England. But bhang is drunk to excess in some districts, and English intoxicants are also being largely introduced. Some castes in Bengal drink heavily—for example, Miss Hewlett said, the "cowherds," a numerous class in and around Mirzapur. Mr. Parker, of the London Missionary Society, conceived the idea of bringing caste to bear on the side of temperance, and the idea has borne fruit. He managed to interest in his scheme a Mahunt, the official superior of a good many castes. The Mahunt has influenced the headmen of some of the castes with which he has to do. Caste meetings have been held; democratic in theory, but the decisive word is always spoken by the headman, and his vote carries his caste. Mr. Parker has attended more than one of these meetings, and been delighted by a total abstinence decision, a pledge on the part of the caste to drink no bhang or other intoxicant at any of their innumerable feasts. No member of the pledged castes durst disobey the decision. He would at once be "cast out." The pledge covers the whole of the members of the caste in and around Mirzapur, and is perpetually binding on men, women, and children. The idea seems capable of wide extension, and is a remarkable example of good coming out of evil.

ZAMBESE MISSION.—Mons. Vollet, who recently joined this Mission, and who, on January 24th last, was lying ill at Seshéké, describes in the *Journal des Missions* for April his journey through the bush to the great river. One or two points are of interest. Among the few trees he saw was the *mopani*, whose leaves take the form of a heart, and are sufficiently numerous to afford shade, but, unfortunately for the poor traveller, they turn towards the sun, and so give none. The River Nata lies half way from Basutoland to the Zambesi. Beyond is the region of the Maricoris, like the sea, with no trees and scarcely any grass—an immense plain of dazzling whiteness, composed of sand and salt, and a long chain of numerous lakes with brackish water, the further side of which cannot be seen, but of no depth. Geologists suppose them to be the remains of a vast lake, of which Lake Ngami is a part, and which once filled the whole of this part of Africa. Of the population in these regions, Mons. Vollet says they are mostly Masaroas, or Bushmen, and are subject to the Matebeles or Mangwatos. They are fine fellows, and, if washed, would be of a bronze colour. They have no chiefs, no property, no houses, no fields. They live on game and wild fruits. In the dangerous zone between Tammasetse and Deka, M. Vollet, who by this time had been met by Mr. Middleton, one of M. Coillard's helpers, the travellers well-nigh perished for want of water. Leaving their waggons to follow, they pushed on on foot. The heat was fearful, and no tree but the mopani, and that gave no shade. The soil was sandy, and at every step they sank up to their ankles. On they went in desperation. Their mouths became thick and pasty, and internal pains set in. Thinking water might be found on the other side of a hill, they pushed on, but no. They both fell, and lay for a while on the ground. Presently they made a supreme effort, and crossed the next hill, but again they were disappointed, and this time could go no further. They lay down half-unconscious, and waited for the boys to come up with the gourd, but when they came it was empty. Happily the boys had still strength enough to cross the next hill, and presently returned with a plentiful supply of beautiful water.

MARE.—Pastor Longereau is striving to carry on the work which the Rev. J. Jones, our missionary, initiated, and was

Digitized by Google

pursuing with such happy results when carried away by the French. He has to try and reconcile the party on the coast who adhered to his predecessor, M. Cru, and the party that withdrew into the interior. The difficulties are great, and, to a French pastor, the strict discipline and the absence of church festivals, peculiar to the congregational system established by Mr. Jones, are strange. But he is trying to carry on the work, and if only there were peace, his task would be comparatively easy. Three days in every week he spends in carrying on the *nata*, or evangelists' school. These *natas*, five in number, live with their wives and large families in some houses, put up for the purpose, at Rô, but the schoolroom threatens to fall in upon them. The rest of his time is spent in visiting the various churches. He hopes soon to begin a school for boys who have learnt to read Maréan.

RIMATARA (AUSTRAL ISLANDS).—M. Vernier, in the *Journal des Missions* for May, gives a graphic description of a perilous voyage from Tahiti to Rimatara, the Queen-regent of which wished him to come and preside at the opening of a chapel in the capital (!) of the island. The boat sent was a native one, very leaky, and manned by a native crew. Storms and calms prolonged the voyage, and at one time it seemed as if their destination would never be reached. On arriving, M. Vernier was heartily welcomed, and on the day of opening, the whole population, dressed in white, gathered in the square in front of the Regent's house. A procession was formed, and all repaired to the chapel, about sixty-five yards distant. This building, capable of containing the whole population, was erected in 1857, and has been completely restored, and in its whiteness rivals the dresses of the people. The Regent, the Queen Tanawa IV., a girl of sixteen or seventeen years, the chiefs, all were present at the opening service, at which the Divine presence was enjoyed. The singing was admirable. The people of Amaru, who have done the work of restoration at their own cost, were very happy at this successful termination of their labours. Other services followed, and last of all three marriages. At the wedding feast one of the deacons hoped that these couples would so multiply that the island would not be able to contain all their posterity!

MANGALORE.—*Influence of Missions.*—One of the Bâle missionaries, writing in the *Calwer Missionsblatt* for April, 1892, says that, in his absence on one occasion, a heathen teacher in the school gave the scholars their lesson in religion. When remonstrated with, he replied that he had told the children that the worship of idols is of no use, and that Christianity is the best religion, and they should all be Christians—sentiments to which the scholars assented. In conclusion, he said that the time for accepting Christianity would not come till the whole caste were willing to take the step. The missionary adds: "The educated people with whom I mostly associate are almost all atheists, and often declare to me that among persons of the same caste scarcely anybody believes in God or troubles about Him." Surely here is a proof of the influence of missions, although European scepticism has also had much to do with bringing about such a state of things.

ROMISH MISSIONARY METHODS.—"The Year Book of the Society for the Spread of the Faith" (1892, i. 9), contains a report of work in Mongolia, which the editor speaks of as very prosperous. The method of procedure is as follows:—A plot of land is bought, and two or three houses for the *pattern* Christians are built. In one of these the native catechist dwells. He goes round the district, and when he finds a family not given to gambling and opium, he seeks to draw them to the colony in process of formation. He promises material help as well as spiritual direction. Should they accept the offer, they are transferred to the place, a piece of ground is let to them, and they are helped to build a house. "This method," says the missionary, "gives us an enormous advantage, because the converts are thus kept in *dependence* on the missionary." The latter is able to exercise discipline, which, for people who have "been converted only as regards the head," is often very necessary, and also to exact interest from them for the capital lent, and even to threaten to turn them out of the colony.

ANNOUNCEMENTS.

DEPARTURES.

MR. ALEXANDER CARSON, B.Sc., returning to LAKE TANGANYIKA, Central Africa; MR. ADAM DARLING PURVES and MR. WILLIAM HARWOOD NUTT, appointed to that Mission, embarked at Southampton for CHINDE, per steamer *Spartan*, April 30th.

ARRIVALS IN ENGLAND.

MRS. J. TOM BROWN and family from KURUMAN, Bechuanaland, South Africa, per steamer *Tartar*, May 2nd.

MRS. CHALMERS, from NEW GUINEA, per steamer *Taroba*, May 9th.

MRS. HEWLETT, from BENARES, North India, per steamer *Clyde*, May 16th.

MRS. and MISS HAY, from Madras, South India, per steamer *Bewa*, May 17th.

BIRTH.

MARLER.—April 6th, at Rayapurane, Madras, the wife of the Rev. F. L. Marler, of Gooty, South India, of a daughter.

DEATHS.

LOWE.—May 8th, at 56, George Square, Edinburgh, the Rev. John Lowe, F.R.C.S.E., Superintendent of the Edinburgh Medical Missionary Society, and formerly medical missionary at Neyoor, Travancore, South India, aged fifty-seven years.

CARNEGIE.—April 10th, at Molepolole, Bechwanaland, South Africa, the infant daughter of the Rev. D. Carnegie, of Hope Fountain, Matebeleland, aged eleven months.

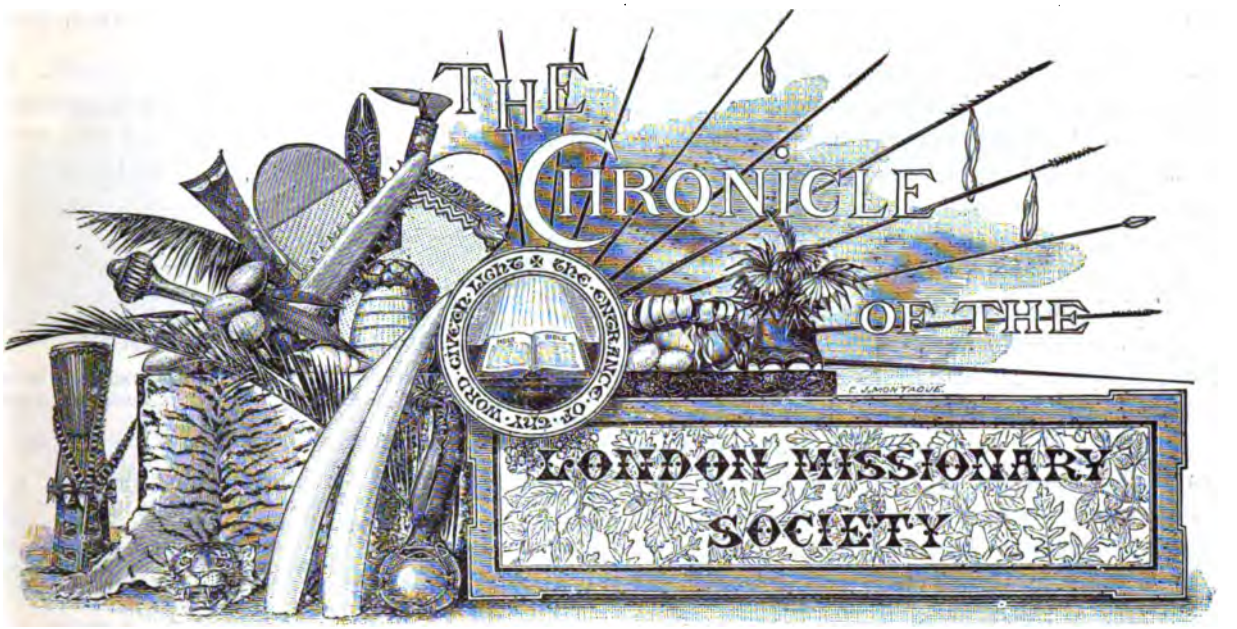
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 7.—New Series.] JULY, 1892. [Price One Penny.

HELPING GOD.

By Rev. J. F. T. Hallowes, M.A., Birmingham.

THE Basque proverb says: "God is a good worker, but He loves to be helped."

So much does our Lord "love to be helped," that He graciously associated His disciples with Himself in service in the words: "*We* must work the works of Him that sent Me" (John ix. 4—R.V.). Very easy would it be for our exalted Saviour to send *all* His communications for man straight from Himself; but "He loves to be helped," partly for the sake of us, His helpers, whose natures are both sanctified and honoured by being made the channels of those sacred streams which are thus twice blessed, in the saints they travel *through* and the sinners they travel *to*.

Now, as science has furnished steam with mechanical conditions of action in the shape of engines of diverse types, without which its power was latent rather than manifested, so it belongs to us to furnish our Lord with suitable conditions of action, by our faith, consecration, prayer, and money. Man was made to be over Nature and under God to use the powers of Nature, to be used by the powers of God. In proportion as he is over Nature he civilises the world; in proportion as he is under God he evangelises it. For if the Church puts herself thoroughly at the disposal of her Lord, who died for the human race, He will certainly send her to spread the tidings of this supreme fact in "all the world" and "to every creature."

Since, then, it is clear that God can be helped by us, and requires that we should come to His aid "against the mighty," let us freely place ourselves and all our powers at His disposal.

As His helpers we should actually go to the heathen in much larger numbers. There are a thousand millions of heathen and Mohammedans in the world, and there are at least ten millions of Protestant church members. These ten millions only send seven thousand missionaries, or one for every fourteen hundred and forty-four members. But they might easily send one hundred thousand, which would be only a proportion of one for every hundred members; and not an extravagant number assuredly, when we think that the Moravians send one out of sixty. Were the hundred thousand to go as missionaries to the thousand millions who are yet unevangelised, each missionary would then have on an average ten thousand souls to care for, or considerably more than our home ministers have in the most needy parts of our great cities.

Digitized by Google

But neither the men nor the women are forthcoming as they ought to be; hence God, for this and other reasons, would have us help Him by our prayers. "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest." God-sent men go forth to the harvest through God-inspired prayers. By restraining our supplications we are inflicting limitations on the action of God. We make many appeals in our places of worship and in our missionary gatherings, to young men and women especially, to offer themselves as missionaries, and they do not come forward as we wish. Let us appeal more to God to separate for this work those whom He has fitted for it. Truly, we may say that the modern missionary enterprise is really the outcome of prayer. Jonathan Edwards, in 1747, summoned the whole Christian Church to prayer, pleading, as he did, "for a visible union of God's people in an extraordinary prayer for the effusion of God's Spirit upon all the churches and upon the whole habitable earth." Christians who are largely debarred from other methods of advancing missions have within their reach the most powerful of them all. The humblest servant of Christ can reach the great dark empires of the world on his knees, wafting wave after wave of holy influence to them by way of the Throne. Our gifts, too, may help God, especially if they represent some self-denial. Dr. Pierson says: "A woman went round my church to get offerings for foreign missions, and her uniform plea was, 'You can give this and you will not feel it a bit.' That was a damaging recommendation. We give and we do not feel it, neither does the world feel it very much." Does not the fact that the Self-denial Week amongst Congregationalists in aid of the London Missionary Society only produced about £10,000 indicate that we are not disciplined sufficiently to self-denial generally? Let us so practise it habitually that the next Self-denial Week (for it certainly ought to be annual) may bring in at least £20,000, or about £8 on an average for every church. In ways too numerous to mention we may have fellowship with Christ in the diffusion of the Gospel message and the Spirit's influence amongst the heathen. It is His to furnish the supplies of grace; it is ours to furnish the channels, and to broaden them from time to time. M. de Lesseps' great mistake in the construction of the Suez Canal was that he made it too narrow, thus limiting the traffic. The great mistake of the Church is that her channels Godward and manward are far too narrow, and thus, by her unbelief, she hinders God, limiting both the Divine inflow and the Divine outflow.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 24th, 1892.—J. McLAREN, Esq., in the Chair. Number of Directors present, 72. Items of special interest:—

The new Directors present were introduced and welcomed by the Board.

The Rev. W. Roberts, B.A., was elected Chairman, and A. J. Shepheard, Esq., Deputy-Chairman; and cordial votes of thanks were accorded the late Chairman (J. McLaren, Esq.), and Deputy-Chairman (Rev. W. Spensley), for their efficient services. The Auditors (R. O. White, J. McLaren, W. Edwards, jun., and Arnold Pye-Smith, Esqs.) were also thanked for their valuable services during the past year.

The various Standing Committees, consisting of 100 Directors, fifty from London and fifty from the provinces, were appointed; also three Special Committees, including one to consider what action, if any, should be taken by the Directors with reference to the recommencement of the Kanaka traffic by the Queensland Government.

Board Meeting, June 14th, 1892. Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 73. Items of special interest:—

S. R. Scott, Esq., was re-appointed a Trustee of the Society.

Offers of service were accepted from the following:—Miss M. E. Roberts, of Liverpool; Miss M. E. Haskard, of Nottingham; Miss M. G. Lodge, of Hobart, Tasmania; and Mr. H. T. Wills, B.A., B.Sc., F.G.S., of Bristol.

The following appointments were made to stations in India and China:—

China.—Canton: Mr. G. Williams (Hackney College); Hankow: Mr. S. Lavington Hart, D.Sc.; Hiau Kan, Mr. G. S. Walton, M.B.C.M.; Chung King, Mr. J. Walford Hart; Tientsin, Miss M. L. Macey; Chiang Chiu, Miss L. H. Parslow and Miss E. R. Carling; Hankow, Miss E. M. Harris, M.B.C.M., and Miss M. Harris.

India.—Calcutta, Miss M. MacLean; Bellary, Miss E. E. Fooks and Miss M. L. Christlieb; Neyoor, Miss M. MacDonnell.

The Rev. T. Haines, late of Bellary, was appointed to labour in connection with the Mission in Belgaum.

On the recommendation of a Special Committee it was decided that the additional 100 new missionaries whom it is proposed to send out during the next four years shall be distributed approximately as follows:—China, 35; India, 35; Madagascar, 10; Africa, 15; Polynesia and New Guinea, 5.

The Board welcomed the following missionaries on their arrival in England:—Rev. J. Peill, from Antananarivo; Rev. Mark H. Wilson, from Canton; and Miss Ashburner, from Chiang Chiu. The Directors also bade farewell to the undermentioned, who will shortly leave for their stations:—Rev. J. Sibree, F.R.G.S., and Mrs. Sibree; Rev. J. Sharman, B.A., B.D., and Mrs. Sharman, and Miss Craven, for Antananarivo; and Rev. A. S. Huckett and Mrs. Huckett, for Fianarantsoa.

After a few words from the Foreign Secretary and the Chairman, special prayer was offered by the Rev. J. Knaggs, of Stratford. Mr. Peill described the wonderful spiritual awakening among the young now going on in Madagascar, and Mr. Sibree, in the name of the outgoing party, replied to the words of farewell that had been addressed to them.

Digitized by Google

FROM THE FOREIGN SECRETARY.

THERE is evidently no little misconception in many quarters as to the qualifications required for missionary service among the heathen. It pains us greatly to be obliged to discourage many ardent applicants whose hearts are full of the sympathy which is the natural result of participation in the Spirit of Christ, but who have no conception of what missionary work involves, and no special fitness for engaging in it. The statement of some general principles on which the Society has to act in its choice of workers may, perhaps, help some of our friends to answer questions, and to advise aspirants to such service.

1. Those who would not be deemed suitable for continuous and responsible Christian work at home, though they may be admirable helpers in the Sunday-school, or in a home mission band, are much *less* likely to be suitable for mission work abroad.

2. The conditions under which Foreign Mission work is carried on make it almost impossible to have two grades or classes of missionaries. Consequently it is not expedient in most fields to employ Europeans as assistant missionaries. It is still less desirable to lower the standard of missionary efficiency by sending out men of inferior training.

3. It costs as much to send out to the field, and to maintain while there, the most inefficient as the most thoroughly equipped. It is, therefore, false economy to send out any but the best.

4. Half a dozen trained native workers can be maintained for the sum which it costs to provide for one European. On this ground, also, it is a mistaken and extravagant policy to send out untrained men. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE following letter has puzzled me for some weeks, and I publish it here in the hope that my comments upon it may become known to the anonymous writer :—

"*To the Secretary of the L.M.S.*

"It has occurred to me that there may be a great many people who would be willing to give to the L.M.S. a *daily subscription* of a penny or even more, or a *weekly subscription* of sixpence or more, who would not care to have it 'collected,' and who do not wish to have their names known, and don't know how to give it so that it may reach the Society. Would it not be well to put a *box* outside the L.M.S. House, with some special notice of its object? I believe this might soon be made to produce hundreds of pounds a year, and would tend to awaken the interest in missions in many persons who, at present, don't know the luxury of giving, because they don't know how.—Believe me respectfully to be "ONE OF THEM."

IN these days of multiplied agencies and schemes of giving it is strange to hear that there are "many who don't know the luxury of giving because they don't know how." Any money deposited loose or in envelopes in our letter-box will find its way to the Society, and we supply missionary boxes free to any who will apply for them.

THE various forms that gifts take is astonishing. To mention only a few as specimens :—A lady sends £5 anonymously, which she wishes to have acknowledged as the *first saved money of one wishing to help on missionary work;* a manufacturing chemist presents a missionary with a valuable medicine chest for his work in Madagascar; a number of working men band together and buy a lantern and slides to be sent out to India in the service of Christ; a lady, who does not have a new bonnet every season, sends £1 towards buying Dr. Griffith John a bicycle or tricycle; our musical friends, too, are turning their gifts to money, and we have lately received the proceeds of two concerts given for our funds.

YET, in spite of many varied gifts, I have to sing the old song and ask for more gifts and their prompt remittance. We began to borrow on May 28th, and I fear shall have to go on borrowing. *Is it necessary to borrow at the cost of two missionaries a year?*

THE requests for deputations are becoming so numerous that it will soon be utterly impossible to meet the demands for "the real live missionary" that most auxiliaries deem indispensable at their meetings. It is unfortunate, perhaps, but unavoidable, that missionaries are bound by the same laws of time and space as other people; but it may, perhaps, help us to develop local pleaders throughout the land. There are many men and women who can do good service to our cause in their own churches, and we shall be obliged to look increasingly to them as our Forward Movement extends. To avoid disappointment, will our friends ask for as few missionaries as possible during the coming autumn? The willingness of our missionaries, of both sexes, to serve the churches during their well-earned furlough is almost as astonishing as the heavy demand that our constituency makes upon them.

IN this connection I may mention that some of our new missionaries are ready to help before they go out, viz., Rev. R J. Ward, of St. Helen's, and Dr. and Mrs. Hart, of Cambridge, Mr. J. E. Liddiard also, who has lately made a long tour among our mission stations, has a most interesting and stimulating story to tell, and will be glad to serve the Society as health and opportunity permit.

Digitized by Google

FOR a complete organisation we need at least two things—a missionary auxiliary and agent in every church. By an auxiliary I mean much more than an annual collection and a contribution to the Widows and Orphans' Fund. I mean a missionary organisation, with its collectors who will tackle every member of their community; a treasurer who will receive money and promptly forward it; a secretary who will look out for new methods of spreading missionary information, and who will act as our *agent*.

THE agent in each church would be our representative, through whom we should at once be in contact with the church. He needs to be in thorough sympathy with our work, and to be willing, at some little trouble oftentimes, to distribute our appeals, magazines, reports, &c., and to work up missionary interest generally. He or she, for this *vocation* is open to both sexes, would immensely help us in many ways. The work he would do is now too often undone, because it is thrown on to the already over-burdened hands of the minister, church treasurer, or secretary.

OUR various publications have not sufficient prominence. They now make a long list, and should everywhere be *pushed*, especially at anniversary meetings. In making the final arrangements about our deputations, I shall draw attention of local secretaries to their variety and value, in the hope that an opportunity for *distribution and sale* will be given at all such meetings. I emphasise *distribution and sale*, because it is not enough to send down parcels that are unopened or put in cupboards and out-of-the-way corners till at chapel-cleaning times a worse fate befalls them.

IT will surprise some to know that since the famous Forward resolution of last July, no less than twenty-four men and twenty-four women have been accepted, subject to various conditions, for foreign work by the Directors. This looks like a genuine forward movement; but twelve of the men have various periods of training to go through, most of them three years or more. Four have already gone, and we hope that the remaining eight will soon be in the field. Of the twenty-four women seven are at the work, and a large number more will follow in the autumn. At first sight I thought this list very encouraging, but the Foreign Secretary shows me that only ten of the additional 100 have, so far, gone, and he still asks beseechingly for ten fully trained *men* who can go at once to most important posts. An ardent young friend of missions, who is secretary of the Forward Missionary Band in a Yorkshire church, wrote to me a few days ago: "It seems strange, and almost comical, to me, that a special effort should have to be made to get 100 missionaries in four years out of a few million people." I have thought much about this sentence, and am rather inclined to say my feeling is the same.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

A DAY or two after we went to press with our last issue I learned that there is now an English edition of the chart that was used by the Rev. R. J. Ward, of St. Helen's. This can be purchased of Messrs. Seeley & Co., or from the Church Missionary Society, Salisbury Square, Fleet Street, E.C. Price, 2s. 6d. I have a supply of these on hand at the Mission House.

A RECENT mail brought me a striking illustration of the progress made by the Blantyre (Church of Scotland) Mission on Lake Nyassa in the shape of an eight-page magazine, entitled *Life and Work in British Central Africa*. It came accompanied by a modest request to be put on our "exchange list," a request which, of course, was readily granted. This little serial, which is in English throughout, is published at the Blantyre Mission Press. On the last page of the wrapper we find a list of no less than twenty publications in the native languages obtainable at that press.

ON page 173 our readers will find some notes from the lady secretary of the Watchers' Band, to which attention is called. Two or three practical difficulties are there dealt with.

AN effort has been made to issue the Annual Report of the Society earlier than has been the practice in previous years; and, thanks to the energy with which the entire staff at the Mission House has worked, the Report is in such a forward state that we hope to begin despatching copies almost immediately.

IN its main features, the Report resembles its immediate predecessors, and, like them, has been written by the Foreign Secretary of the Society. First, there is the Board's own report; then follow the detailed reports from each mission-field, with maps, descriptive headings, and marginal notes; next, statistical information and lists of missionaries; and, lastly, the contribution lists and analysis of expenditure.

WITH a view to economising space and following the practice of other societies, the limit of contribution individually acknowledged has been raised to ten shillings instead of five as heretofore.

To meet different needs the Report is published in four different forms. The first and simplest is a 32-page wrappered pamphlet, containing the Board's own report and general money statement, or analysis of receipts and expenditure, and is published at 3d. a copy. The second contains the foregoing, and, in addition, the detailed reports from the fields and the statistical tables, and is published at 9d. The third is the Report in its complete form, containing, besides the above, detailed contribution lists; its price is 1s. 6d. A special edition is also issued containing only the Scotch and Irish contributions.

ANOTHER illustrated hymn-sheet has been prepared, similar to that I mentioned last month, but for *adults*. The first page is left blank for local details of meetings. The price is 1s. 3d. a hundred. I shall be happy to send specimens on application.

GEORGE COUSINS.

Digitized by Google

HINDU TEMPLE.

A SHORT SKETCH OF THE BERHAMPUR MISSION.

IN 1823, Rev. S. Trawin, Rev. M. Hill, and Rev. J. B. Warden, Calcutta missionaries of the L.M.S., arrived at Berhampur on a preaching tour. In their diary of December 6th, 1823, they write as follows :—

"This morning we reached Berhampur, a large military station for His Majesty's troops, to whom this evening, in addition to four native congregations who heard us with considerable attention, we declared the word of the Lord."

As a result of this visit, Rev. Micaiah Hill and Mrs. Hill were appointed to open a permanent mission station at Berhampur, and in their first report they say:—"We arrived, through the tender mercy of our God, on the 8th March, 1824, and commenced our missionary labours in preaching to the natives and English soldiers, and in establishing native schools, &c."

1. *Evangelisation.*—It will be noticed that Mr. Hill puts first of all "preaching to the natives," and, in fact, this has held a prominent place in the work of the Mission during almost all its history. For many years, not only was the Gospel preached regularly in the town and suburbs of Berhampur, but during the cold weather extended tours were taken, and both along the riverside and in the inland towns and villages the Gospel message was proclaimed and tracts distributed. These tours, with few intermissions, were continued till 1870, when Mr. Bradbury returned to England, leaving Mr. S. J. Hill in sole charge of the whole work of the Mission.

2. *The English Chapel.*—One outcome of the English preaching was the building of the Mission Chapel, which was opened for public worship on January 4th, 1829. At that time an English regiment was stationed here, and the services were largely attended by the soldiers. Though the number of European residents has of late years greatly decreased, yet the chapel service has been continued, and forms a link between them and the Mission, whose work they often support and help in many kind ways. For many years an interesting feature of this service has been the attendance at

Digitized by Google

it of English-speaking Bengalis. As long ago as 1870, Rev. S. J. Hill wrote ;—

"Looking at this English service solely from a missionary point of view, it is daily assuming a more important aspect. Students and ex-students of Government institutions, educated Bengalis, and some of the lads from the higher classes in our school, are to be seen in our pews. Sometimes as many as forty of such have been present. I think there are very few stations in India where the missionary, while professedly addressing his own countrymen, has the privilege, as we frequently have, at the same time of imparting Scriptural instruction to Hindus and other non-Christians."

SACRED TANK.

3. "*Heathen Schools.*"*—The establishment and carrying on of schools for native children had naturally been part of Mr. Hill's plan for evangelising the district, but he here met with great difficulties. He at first sought for already existing schools, but found none of any worth, either among Hindus, Mohammedans, or Portuguese. He met with no Christian schools except the remains of one at Dowlat Bazaar, which he was told had exceedingly flourished under the Rev. Mr. Sutton. Finally, he chose six schoolmasters, who should carry on schools under his control. But there was great opposition to the slightest introduction of Christian teaching. The spelling cards and first readers were minutely and critically examined by the headmen of the village to detect any signs of Christian teaching. A book on the lion was not allowed to be introduced lest it should contain a charm to lead the children to Christianity. Meanwhile Mrs. Hill started four girls' schools on a similar plan, but three of these were soon given up, either from want of teachers or owing to the prejudices of the people. All these schools were carried on with great difficulty. Whenever Christian teaching was either introduced or increased a flight of the scholars took place ; *e.g.*, in 1834, Mr. Hill writes :—"The Bengali boys' school at the close of last year contained upwards of sixty scholars, but since the Scriptures have been introduced as a class-book all the Brahmins and some other boys have left ; at present there are some forty pupils." One by one the schools were given up, and in 1837 the missionaries write :—"Our heathen schools, after much deliberation, we have judged it right to break up. We are convinced, from long experience and observation, that in a missionary point of view such schools are not worth the time, trouble, and money spent upon them, so long as the services of Christian schoolmasters and conscientious men cannot be obtained."

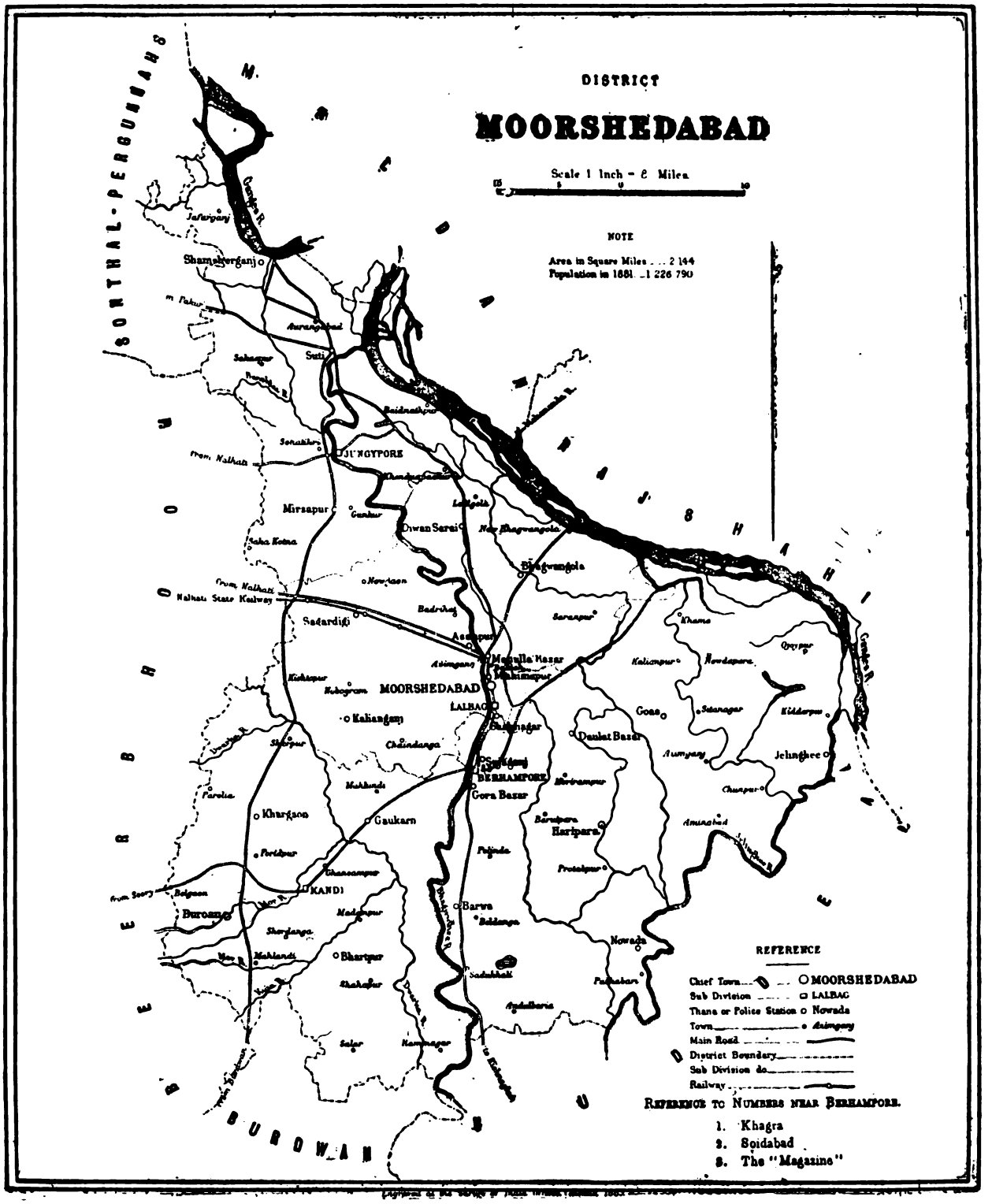
4. *The Native Orphan Asylum.*—It is probable that this determination to give up heathen schools was partly owing to the development of new forms of Christian work in the Native Orphan Asylum, and in the growth of the Bengali Christian community at Berhampur. The Native Orphan Asylum had its origin in the charity of David Dale, Esq., C.S.° At different periods he received into his charge

SIVAITE TEMPLE IN RUINED CITY OF HAMPI.

* By "heathen schools" are here meant schools taught by non-Christians, but entirely supported by the Mission.

* Mr. Dale was a great friend to our Mission in its early days, as is testified by a tablet to his memory in our English chapel.

Digitized by Google



Digitized by Google

three destitute native orphan boys. When ill-health constrained him to sail for the Cape, he confided these orphans to Mr. Hill's care. Mr. Dale died at sea, and consequently the whole support of the orphans devolved on Mr. Hill; but J. A. Pringle, Esq., C.S., Mr. Dale's successor, and other residents generously subscribed for the support of the orphans, and thus was begun a work which in one form or other lasted till 1886. The missionaries received and supported destitute children sent to them either by Government or by other persons. The boys and girls were taught reading and writing and also various forms of manual work. The hope of the missionaries was so to train these children that when they grew up they might become self-supporting, and might also take a place in the already growing Christian community.

5. *The First Converts.*—For the work of the missionaries had not been without fruit. On March 11th, 1827, the first convert, Komol, was baptized.* At his baptism he was very ignorant, having only taught himself to read during his probation time while acting as servant to the girls' school. But he became in time a very useful worker, so that the missionaries were able to write of him, on his death in 1840:—"By his death our Mission has sustained great loss, as he was a most diligent and untiring preacher of the Gospel to his countrymen, by whom generally he was much liked for his mild manners and patience under reproach for the name of Christ." It is noteworthy that another of the early converts was first led to take an interest in Christianity through seeing Komol's patient endurance of mockery and taunts from his non-Christian fellow-countrymen.

Gradually others came to receive baptism. In 1836 nine converts are reported—three from Hinduism and six from Mohammedanism. In 1837 a church was formed consisting of eight proved converts. Almost yearly small additions were made to the number of Christians; in 1841 eight adults with their families were baptized. Other Bengali Christians coming to Berhampur from other districts added to this number, till, in 1843, there were in all (including adults and children) ninety-five in the Christian community.

6. "*The Magazine.*"—This gradual growth in the native Christian Church brought about a new development in the history of the Mission. For the missionary in India is constantly faced by the fact that the becoming a Christian deprives a man not only of caste, but also of protection, sympathy, and help from all his relations. It is impossible for missionary societies to undertake the support of converts; and, therefore, the Berhampur missionaries sought to provide a means whereby both the converts already gained and future ones might support themselves and their families. A farm was bought about a mile from Berhampur in 1836; here were established the converts and others who might join them. This farm (or rather a part of it) is now known to the Mission as the "Magazine," the name being taken from an old Government powder magazine which stood on the land, but which has long been used as the Bengali Christian place of worship. The orphans of the Asylum at first worked daily on the farm, for this was indeed a part of the scheme of the Native Orphan Asylum. It was hoped that the farm would provide means of self-support for those of the orphans who should not prove fit to be trained as catechists or teachers. For some years the missionaries had the oversight of the farm and paid the Christian labourers for their daily work; but, in 1843, a decided step in advance was made, when the Christian settlers on the farm all became independent of the Mission, paying rent for the land they occupied, and earning their own living either by cultivating the soil or by work of other kinds.

7. *The Khagra English School.*—The experiences of the early days of the Mission had proved that the support of "heathen schools" was of no use from a missionary point of view; but Rev. M. Hill, who seems constantly to have sought for an "open door" of influence for the Gospel, cherished the idea of establishing an English school. This school would be under the direct control of the missionary; he would teach the Bible in the classes; his knowledge of English would give him a great influence over young Bengalis eager to learn that language, and this influence would be constantly exerted among his pupils for Christ. In 1834-35 an effort was made to establish such a school, but it had to be abandoned owing to the paucity of pupils desirous of learning English. In 1843, however, Mr. Hill bought land in Khagra on which a hall might be built to serve both as a preaching chapel and school, the station residents subscribing Rs. 1,600 towards this object. On March 2nd, 1846, the English school was opened and was carried on till 1856, when it had to be closed for want of funds; but in 1868, a grant for the purpose having been secured from the Directors of the Society, the school was reopened. From that time till his death, on January 20th, 1891, Rev. S. J. Hill (the son of the founder of the Mission) gave up the greater part of his life and energy to evangelistic and teaching work in this school. This is not the place to speak of Mr. Hill's work; it will be enough to say that the present superintendent of the school, Babu Kaliprasanna Mukerjea, M.A., is himself a convert from the school. It is impossible to say how many more have gone forth from its class-rooms impressed and touched by the truth of Christ which Mr. Hill set forth both in his life and teaching.

8. *Side-work.*—In 1854 Mr. Hill established a Hindustani service in the military lines. This service has continued to this day, being now conducted weekly in the Gora Bazaar School. In 1875 work in zenanas was begun, a zenana teacher visiting houses in the neighbourhood, "though no direct teaching of the Scriptures was permitted." In the same year a new school was opened at Gora Bazaar for the benefit of the Mohammedan and other children in that neighbourhood. Under Mr. Phillips' care this school has

* See for an account of his conversion Bengal Auxiliary Ninth Report, page 15; and for the History of the Native Church here, Thirty-seventh Report, page 27.

Digitized by Google

developed, and its headmaster being now himself a convert from Mohammedanism, the school has become an interesting and important part of our work. In 1825, the very first year of the Mission, we find mention of a service for beggars. The blind, lame, crippled, and leprous used to meet every Sunday, when a Gospel address was given to them and alms were distributed. Since 1856 the alms have been distributed monthly, the necessary funds being provided by the subscribers to the Berhampur Poor Fund.

9. *Extension.*—Though from 1870 to 1875 Mr. Hill was the only European missionary in Berhampur, yet the work was constantly growing, and since 1875 it has developed much more. In 1876, Rev. W. B. Phillips took up once more the work of itineration and of preaching the Gospel throughout the district, which had almost ceased since Mr. Bradbury's leaving for England in 1870. In 1879, by Mr. Phillips' efforts, the mission boat was built, and a regular system of itineration up and down the river introduced. In 1876, Mr. Phillips started a Total Abstinence Society in connection with the Khagra School. In 1883 the arrival of Miss Blomfield enabled the work among women and girls, which had been begun by Mr. Hill and Mrs. Phillips, to be put on a more permanent basis. Under Miss Blomfield and her successors there have been developed three departments of work among women—viz., Bible work, or the reading and explaining of the Bible to the women in their homes; zenana work, or Bible teaching combined with secular instruction; and schools for girls, where Scriptural and secular education go side by side. Sunday-school work has been carried on for many years; a book depôt was opened in 1886 at Gora Bazaar, but was afterward transferred to Khagra, one of the school side-rooms being devoted to that object. In 1884 the Khagra School Sunday evening evangelistic service was begun by Babu Sarat C. Ghose and Babu Ahel K. Nag.

10. *Our Present Position.*—As we stand to-day and look back upon the past history of our Mission, we cannot but thank God and take courage. We cannot but rejoice in the thought of sixty-seven years of faithful work done for Christ in this district. We know that God's Word cannot return unto Him void. Though we long and pray for greater results, we can yet see the evidence of God's work among us. On every hand the doors are opened before us. By the wayside the Gospel is heard willingly; in the schools and zenanas, though sometimes objection is made to Christian teaching, yet it is more often welcomed, and we are always able to insist upon it. The Bengali Christian community is rising, though slowly, to a higher and better Christian life. Our schools have Christian superintendents and in many cases Christian teachers. Our Bengali fellow-helpers are men and women of intelligence and power; many of them know English, and thus have access, not only to Bible Commentaries, but also to the vast store of Christian literature with its high and helpful spiritual tone.

The seed has been sown, the Word has been taught, though as yet the results seem meagre, yet we would not despise "the day of small things." Our trust is in the living God, and we believe that in His good time, He will bring about the redemption of Murshedabad. "NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."

W. G. BROCKWAY.

A SUGGESTION TO MINISTERS.

DEAR SIR,—Would you allow me through the pages of the CHRONICLE to make a suggestion with reference to prayer for missions in our churches?

It is the custom in some churches to devote one prayer-meeting in the month very largely to Christian missions; but the custom is, I believe, by no means universal, and some ministers urge the difficulty of preparing information, &c., for such a meeting.

Would it not be possible to let the programme for prayer sketched out in the Watchers' Band Manual come into direct practice in the weekly prayer-meeting of our churches? It is frequently found that in an hour's meeting there are more prayers than one bearing on the same subject, involving repetition and making the meeting "drag." If another subject were brought forward for special prayer, an additional zest would be given to the meeting, and the more general topics for prayer would in no degree suffer.

My suggestion is to have, instead of a monthly missionary prayer-meeting, a missionary corner in the meeting every week. One missionary hymn, two or three verses of Scripture bearing on the subject of missions, three or four minutes of missionary information concerning that part of the field appointed for prayer in that week, and one prayer for missions, and especially for that portion of the field.

My impression is that fifteen minutes of the hour given in this way would only add to the general interest in the weekly prayer-meeting, and could not but be helpful in many ways. Believing, as we do, in the efficacy of prayer, it would bring down upon our mission stations God's more abundant blessing, and the churches themselves would reap good in thus throwing themselves more continuously into the great interests of Christ's Kingdom, and manifesting their loyalty to our Master, who taught us to pray, "Thy Kingdom come."—I am, dear Sir, yours sincerely, E. G.

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, July 4th. From 4 to 5 p.m. of that day the Board Room of the Mission House, 14, Blomfield Street, E.C., will be open to friends of missions. Information from the mission-fields will be given.

Digitized by Google

By Rev. JOHN BROWN,
Bechuanaland.

A SUNDAY VISIT TO AN OUT-STATION.

LAST Sunday was the day appointed for my visit to Mante, in the hills. On the previous week—the first week of the New Year—a good number of the Mante people had spent Sunday and the three following days with us at Taung, in connection with the yearly meetings; but the transaction of business connected with their own church of eighty members was arranged for the following Sunday at their own home.

As I wanted to start as soon as possible after daylight, my breakfast was put ready the previous night in my little outside bed-room. I sleep outside, because I have found that the night air in this dry climate is a specific for head and chest troubles; and I can keep the door open all night all the year round. By this plan I can also humour sleeplessness, by lighting my candle when I like; and I can make my early coffee on a little paraffin stove by the bedside without disturbing anybody. I am generally awake at dawn, and yesterday morning the coffee was soon made and my egg boiled, and before the sun was over the hills I was off.

It is a long walk and a rough one. It has always needed two hours of steady plodding, but now that my fifty-first birthday is passed I have to allow myself a little more time. The walk in the cool of early morning is pleasant, especially when the Harts River is empty, and I can take the path leading along its course among the hills. I then cross the river three times, and am thus nearly opposite to Mante before I begin to climb the hills among which it is built. The walk back is never pleasant, for one then feels tired even in the coolest weather. It does not seem so easy then to keep the umbrella out of the wait-a-bit thorn bushes as it was in the morning, and the feet are sore with so much gravel-grinding and stone-tramping. At this season, and especially when the dry, hot wind is blowing, the return walk is very trying, and I always realise what it is to feel done up long before home is reached.

No doubt it will be asked, why don't you rest till the heat of the day is over, and return in the evening? Why don't you take the waggon? Why don't you go on horseback? I tried the first plan long ago, when I had another out-station in the hills, and used to visit one of them every month, and I found that it did not answer. I should be sorry to have to take my waggon through the hills, and to go round them would involve a journey of a day and a half each way; and even then the road would not be a good one. When I returned from furlough four years ago, I found that from some cause—perhaps deputation work—I was really getting old, and my first walk to Mante after my return was followed by a complete collapse. Hence I thought I must get a horse, though I had never been happy on horseback, unless it were when my mother held me on when I was a baby. I found, however, that I came back feeling as tired as I used to feel after walking, if not even more tired. A good part of the road is so bad that I could walk over it more quickly than the horse could, and up and down one hill I always had to drag it instead of being carried. Hence, when the horse died, I determined to do without one as long as I possibly could, and I hope that will be a good while yet. We have a native teacher living at Mante now, and I only try to go there about once in three months.

I had told the people to assemble early so that I might get back home by midday, and when I arrived they were all there. Three hours passed before I was ready to start for

Digitized by Google

home. A good deal of talking and hand-shaking had to be done before the service commenced. Parties of old Mante people had come from distant villages in the Transvaal, bringing their contributions and candidates. The list of names of suitable candidates, which had been made by the teacher and elders, had also to be gone through; for, while the missionary cannot get to know personally a scattered people, he can't always trust implicitly in the judgment of deacons and elders. There are two questions which are always asked about all, and any cases in which they cannot be answered satisfactorily have to be considered as exceptional cases:—Have they been in the enquirer's class two years? Have they learned to read God's Word? In the case of two or three strapping young fellows, able to work, a third question was asked that morning:—What have they done to show their zeal? Have they given anything to the cause of God? The answers not being satisfactory in two cases these names had to be omitted. As soon as they understood the difficulty, the young fellows started off to bring some money—I suspect by begging or borrowing it—but when they returned they were told that they were too late, and they would now have to wait a while longer. Altogether, eighteen were received out of a body of enquirers numbering over fifty.

I enjoyed the service, and had an attentive congregation. The sermon was short, and as simple as twenty-five years' experience of the people's capacity enabled me to make it. The text was:—"He is not here; for He is risen, even as He said." What would have been the result had it not been so? The women would have found the lifeless body of a loved friend, and a revered teacher, but they would have lacked a Saviour; and so should we. No missionary would have left his home to tell distant people about Jesus. The record of the life of Jesus would not have been translated into all languages. No church would have sat around His table, happy in remembering His love, and showing forth His death. No sinner would have found peace in believing in Jesus, or accounted it an honour to join His Church, and be called by His name. Jesus, had He not risen, would have been a deceiver, as His enemies said. *But* He is risen, even as He said. He broke the bonds of death, and made life possible even to those who are dead. He fulfilled the word He had spoken; and having fulfilled that word, we can trust all His promises—many and precious as they are. All that He has said will come to pass; in spite of the designs of His enemies, and the little faith of His friends. Believers can hope in His word, and He is able to save to the uttermost.

The chapel is small—and it was very full—with no seats except the dry mud floor, and native-made chairs. Even after the hearers had dispersed, it was no easy matter to arrange for the orderly administration of the Communion, the reception of the candidates, the baptism of most of them, and the baptism also of a lot of babies. Everything was, however, accomplished in time, and with patience; and when we separated, all seemed to have enjoyed the services.

It may be asked, why don't they build a good church, and get proper seats for it? Can I give an answer to that question without making my letter too long? The Native Reserves in British Bechuanaland are subject to laws which the makers have tried to make very good in the interests of the natives, and they have succeeded in making some of them peculiar. For instance, even the Government cannot give a bit of land as a site for a native church except with the consent of the chief and headmen. The chief at Mante is a heathen; but some time ago he tried to make himself head of the church as well as of the State. He would build a church, and all the people must help in the work, it being understood that the church when built would be used by a teacher of the chief's own choosing. To this, a large majority of the church and congregation connected with the London Missionary Society objected, and trouble and division followed. The walls of the chief's church were built, but his teacher spent the money entrusted to his care for the roof instead of keeping it. He died soon after; and the walls—at least so much of them as the rain has left standing—are now the meeting place of the chief's party. The dissentients—Dissenters shall we call them?—built a little place for themselves, native-fashion; and the chief did not see how he could hinder them, though he would fain have done so. Then they began to make bricks for a proper church; but the chief interfered, and even threatened them with violence if they persisted in the work. We had not then come to an end of a similar trouble at Taung; and I felt that one at a time was quite enough. I therefore advised the Mante people to put aside all thought of a new church for the present; and as the old one tumbles in, they build it up again as best they can. It affords, at all events, a shelter from the sun; and when God shall have shown us that the proper time to build is come, I do not doubt their willingness to do what they can to help the work forward; though the building of even a small church in English fashion is no little work to such people.

The leader of the opposition to the chief's claims was Lesetedi, a good old man who was a Christian when I came into the country. He was a thorough Nonconformist, with a black skin. When the trouble began, I was on furlough; and on my return, the trader, who lives at Mante—a justice of the peace, and of course interested in standing well with the chief—complained to me of this old man. The chief had at last limited his claims to the bringing of one load of stones; but Lesetedi would not agree to that. He said it was not the trouble he feared, but the principle involved which prevented his consenting. He then became a marked man. His garden became the grazing-place of cattle which found their way into it—of course of set purpose on the part of their owners—and when he complained to the chief, the answer he received was, "You have despised my authority. Away you go!" Last year he was called to his

Digitized by Google

rest. One of his last acts was to ask that the people might come by twos and threes to his side as he lay on the floor of his hut; and to one and all he bore testimony to the faithfulness of his Saviour, Jesus, and to his own unclouded hope for the future. He had no regret in relation to his efforts to keep the church free from the chief's influence; but he urged all of them to hold fast to the conviction that Christ's Kingdom is not of this world; and Christ's people must come out from the heathen and be separate.

Taung, January 11th, 1892.

PERSONAL ITEMS.

CHINA.—In response to a cordial invitation from the Committee of Union church, Shanghai, the Rev. F. P. Joseland agreed to take the pastorate of that church during the months of May and June.—The Rev. J. J. Halley, of Melbourne, having been summoned to China to accompany Mrs. Halley back to Australia, after the serious illness which befell her on her arrival at Shanghai with her daughter, has had an opportunity of seeing something of mission work, in which he takes such a deep interest. We trust that the visit of Mr. and Mrs. Halley to China may be the means of stirring up more interest than ever in the co'onies.—Dr. Sewell McFarlane has been cheered by a visit from the Rev. Jonathan Lees, on his way to Yen San. Mr. Lees spent nine days at Hsiao Chang, and as not a few of the native brethren were men and women whom he had himself baptized, while the preachers were old students in the class at Tientsin, familiar faces met him on every side. Roughly speaking, Mr. Lees' journey embraced a triangle, whose sides represent 150, 100, and 100 miles respectively.

INDIA.—It is a surprise to learn that our missionary, the Rev. A. Parker, is absolutely the only representative of the Free Churches now in Benares; both the Baptist and the Wesleyan Societies having withdrawn their men, the former permanently, and the latter temporarily.—In communicating to the Foreign Secretary the joy of Davidson Street Church, Madras, at the prospect of having the Rev. R. J. Ward as their pastor, the Rev. S. W. Organe says: "Madras sadly needs such an earnest ministry as you describe of our friend. Dr. Pentecost was here six weeks this year, and during his stay he preached almost daily in his tent to an audience of 1,000. Some 400 persons professed conversion. There is, however, an immense deal in this way yet to be done. Then, as to its English-speaking native population, the 'benighted' city probably stands ahead of all others in the Empire. The number of highly-educated officials is large, besides which there must be from 1,500 to 2,000 students capable of appreciating and profiting by English addresses and lectures. The population of the city is well on to half a million."—Dr. Fry, of Neyoor, Mr. A. W. Fletcher, of Adelaide, and Vethanayagam, medical student, attended the second Indian Convention of the Young Men's Christian Association held at Bombay from April 14th to 18th. The growth of this Association in India during the last year was shown to be very satisfactory.

MADAGASCAR.—Just as Mrs. Fenn was beginning to regain her strength after an attack of typhoid fever, Dr. Fenn was stricken down with the same disease. This will sadly hamper the work of the Medical Mission, and will throw a heavy load of care and responsibility on Dr. Moss.—At a recent monthly meeting of the Royal Geographical Society, the Rev. J. Sibree read a paper upon "Imerina, the Central Province of Madagascar, and Antananarivo, the Capital," illustrated by a number of photographs thrown upon the screen by a powerful lantern. It was pointed out that the remarkable material progress in the capital and other places was the direct result of missionary effort, chiefly that carried on by the London Missionary Society.—Mr. W. C. Pickersgill, British Vice-Consul in Madagascar, who was an agent of this Society for ten years, was honoured on the Queen's birthday by a Companionship of the Bath.—In taking leave of the Rev. T. and Mrs. Brockway and the Rev. H. T. and Mrs. Johnson, the Betsileo District Committee recorded its appreciation of the excellent services rendered by them in their respective spheres of labour, notwithstanding the adverse circumstances with which they have sometimes had to contend. Mr. and Mrs. Johnson have extended their term of service to eleven years, a course which relieved the Committee of considerable responsibility in carrying on the Mission. The Secretary of Committee adds: "We are very sorry to lose these friends, even for a time. They will be much missed, and you will please send them back as early as you can."—When the Rev. Fred. Brockway wrote, towards the end of March, he had almost completed a tour of inspection through the entire region under his charge, and was feeling much encouraged. "As far as I can judge, the work is going on, and the Betsileo are progressing towards the light."

AFRICA.—The Rev. D. Carnegie has been delayed at Cape Town on his homeward journey from Hope Fountain, through the ill-health of his wife. When twenty-five miles from Molepolole their youngest child became very ill, and died on the 10th April in the Rev. H. Williams' house. Of his brief visit to Lovedale, Mr. Carnegie says: "The strong, solid combination of forces at work there is having a real civilising effect on both black and white all over the Colony. It was quite a relief to me to leave my boy Shisho under the kind fostering care of the good people who have the management of that splendid Institution."—The Rev. W. A. Elliott and family have also arrived at Cape Town. On the road Mr. Elliott was called upon to perform a marriage ceremony. It was followed by a preaching service the same day (Sunday). Several white men from the gold diggings were present, and, unasked, they subscribed £3 for the Society.

SOUTH SEAS.—Under medical advice the Rev. A. E. Claxton has been compelled to bring Mrs. Claxton to England. He has obtained six months' leave of absence from his duties as natives' advocate on the Land Commission, and left Apia on April 16th, coming *viâ* New Zealand and Rio Janeiro.—After a pleasant voyage the Rev. J. Hadfield reached Lifu on February 24th, and received a very hearty welcome from the people, who have been enjoying a season of unusual plenty and prosperity.

Digitized by Google

A NORTH LONDON FAREWELL TO MISSIONARIES.

ON Wednesday evening, June 15th, a meeting of exceptional interest, which will not soon be forgotten, was held in New Court Chapel, Tollington Park, London, N. Arrangements had been made for a public farewell to a party of seven missionaries on the eve of their departure for Madagascar. Five of them—Rev. J. Sibree, F.R.G.S., and Mrs. Sibree, Rev. A. S. Huckett and Mrs. Huckett, and Miss Craven—were returning to work in which they had already been engaged; the other two—Rev. J. Sharman, B.A., B.D. and Mrs. Sharman—were going out as new recruits. Thanks to the able and enthusiastic leadership of the ministers and secretary of the groups of churches specially concerned, viz., Park Chapel, Crouch End, Stroud Green, Tollington Park, Finsbury Park, and Junction Road, Holloway, the spacious and commodious building was well filled with a strong representative audience gathered from the churches of the group; and thanks to the spirited guidance of Rev. W. Pierce, pastor of the church, who occupied the chair, to the effective singing by the united choirs of the group, led by J. Booth, Esq., who presided at the organ, to the heartiness, fervour, and enthusiastic character of the proceedings from first to last, and to the quickened missionary interest of the churches, of which the meeting was both an evidence and an expression, this valedictory service stands out conspicuously as one of unique success.

After a hymn, the Rev. A. N. Johnson, M.A., Home Secretary of this Society, read the Scriptures, and the Rev. George Cousins, Editorial Secretary, offered prayer. A second hymn followed, after which the chairman (who, with all who took part, had to go into the pulpit, so as to be seen from the back seats of the gallery) made a bright, crisp introductory speech, and then called upon the Rev. R. Wardlaw Thompson, Foreign Secretary, to introduce the missionaries. This he did in a lucid, compact, and forcible address, descriptive of the work in Madagascar, its special features, difficulties, and imperative claims. His references to the political future of that island, and to the uncertain tenure of British Protestant Missions when the French control should become established, touched a cord of sympathy in the audience, which, at the conclusion of Mr. Thompson's address, was vigorously voiced by the chairman in the exclamation: "The Lord confound the French, and defeat their mischievous designs!" Following this the Rev. A. Rowland, B.A., LL.B., minister of Park Chapel, Crouch End, delivered a valedictory address which was sympathetic in spirit and tone, and characterised throughout by mature Christian thought. Restfulness of heart—offspring of quiet trust in God—and earnestness of purpose resulting from the fire of inner consecration, were the two needs of missionary life upon which he specially dwelt. Concluding with a suggestion that they should seek to keep up connection with the group of churches, by penning an epistle, headed, *Cause this epistle to be read in all the churches, &c., &c.*, Mr. Rowland assured the departing friends that they would be affectionately remembered in prayer. To emphasise the force of this assurance, the chairman asked those present who really meant to remember these missionaries, to signify this by standing up, whereupon the bulk of the congregation instantly rose to their feet.

The united choir having sung the anthem, "How Lovely are the Messengers," the missionaries—Mr. Sibree, Miss Craven, Mr. Huckett, and Mr. Sharman, all of whom, together with their wives, had ascended the capacious pulpit, briefly responded, and their simple, touching words were listened to with breathless attention. Mr. and Mrs. Huckett, who during their furlough had been associated with New Court, and as they were affectionately reminded had won the esteem and confidence of the entire church and congregation, were regarded with especial interest; but the whole party felt that they were in the presence of loving, sympathetic friends, and were able to speak of the trials of separation from children, from parent, from brothers and sisters, and other loved ones, but yet more freely of their joy in going forth to work for Christ. A tenderly beautiful valedictory prayer, from the Rev. J. Husband Davies, minister of Junction Road, which lifted one into the very presence of the Eternal Father, and the parting hymn and chorus, "God be with You," followed by the benediction, brought this memorable meeting to a close. To see that large church, in a London suburb, filled with such a congregation on a fine evening in the middle of June, and held well together from half-past seven to a quarter to ten o'clock, is an augury of the better days that are in store for us. "It is like an old-fashioned missionary meeting," whispered one brother to another. "Yes; and we shall have the old meetings back again yet," was the reply. To this one can only add an earnest Amen!

OPIUM CULTIVATION IN WESTERN CHINA.

SOME friends have asked me to name the special hindrances that exist in this locality to the speedy growth of Christianity amongst the people. It is, unfortunately, only too easy to do so. There are two. First, the prevalence of the opium habit, and, second, a widespread immorality, which is both nameless and shameless. Slaves to the pipe are seen in our midst in large numbers every day. Only yesterday, a well-to-do man, himself a heavy smoker, told me that 70 per cent. of the population of Chung King are addicted to the habit. Of course, he did not mean that all that number smoked "to excess," but he certainly did mean that the drug is used to a frightful extent, and that its use is on the increase. And it should always be remembered that the Sz-chuenese consume purely native produce. Not a single chest of the Indian drug ever finds its way here. On the other hand, I find, by referring to the *Foreign Customs Gazette*, that, during the last quarter of 1891, duty was paid on 550 piculs of native-grown opium, which were exported from Sz-chuen to other provinces. Of the quantity exported under native *likin* conditions, I can say nothing, but it must be large. This, then, is proof that the Chinese are striving hard to supply their own market; but it also demonstrates that China, as a nation, is rushing on to inevitable ruin. With this fact in view, it need not surprise home friends that the Gospel is winning its victories but slowly in West China; for it declares loudly and uniformly that members of the Christian Church must not touch the accursed thing.

Chung King. J. W. WILSON.

Digitized by Google

I.—THE NEYOOR ORPHANAGE.

BY MRS. FRY.

FOR the past four or five years we have felt the great need in our midst of an orphanage, where destitute and orphan children might get the benefits of a Christian education and training. In a wonderful manner, step by step, the Lord has opened up the way for the establishment of such a home in Neyoor. The accompanying photo will show the present inmates, six boys and twelve girls. These children are a merry lot, and in play hours they make the compound ring with their happy laughter. Some of them don't look very happy in the photo, you will say; but, then, who *can* look happy and quite at ease while being photographed? Some of them did not know in the least what would happen to them when they were told to sit down and look at the camera. The matron is sitting at one end in the front row, with her baby in her lap. By-the-bye, that baby is in a fair way of being spoilt, for she is the pet of the home, and some of the elder girls quarrel as to who shall have the privilege of carrying her when they go out for their walks! The five children sitting in front next to the matron are supported by a kind friend in Ireland, who takes a great interest in the leper work at Neyoor. A beautiful new asylum for lepers is being built here at her expense, and she is to support as many as forty lepers should they ask for admittance. I think there are now twenty-two enjoying the benefits of the Home. These five children are the healthy children of some of our lepers, and we are keeping them separate from their parents, so that they may have every chance of escaping from the dread disease. *Sattiai*, the little girl next the matron, and *Samuel*, the third from her, are the best behaved children in the Home, and they gained the good conduct prizes last year. Sattiai got a big doll, and Samuel was made the happy possessor of a brightly coloured handkerchief. The little girl on my lap I call "my bairn," as I am giving her food and clothes till I can find some friend to support her. She and the big girl standing beside her are the daughters of the matron. All the other children are what we call "hospital children." Their parents or friends came to the hospital so ill that nothing could be done for them; they only came to die, and their poor children were left homeless and friendless, and we could not turn them adrift. They all have a sad history, and I think you will be interested to hear something about each. I must try and be as short as possible, or the Editor may bring his scissors into use. Behind the matron you will see three girls standing. The middle one is *Pakkiam*, and her little sister, *Gnanapoo*, is standing by my knee. Their mother came to the hospital very sick, but getting somewhat better, she returned home, but soon got worse, and being unable to come back to the hospital, she died, leaving her two girls without a friend in the world. They were so thin and starved-looking when they came to us, and their clothes were in rags. Mrs. Hacker gave them some nice new clothes, and a few weeks of good feeding and mixing with their companions in the Home soon made them more like other children; but they have not quite lost their solemn, frightened looks. I am hoping that some kind friend will come forward and support these sisters. The tallest girl in the group of three is *Arulaie*. She, too, wants some friend to take an interest in her. Poor girl! she has led a wild, reckless life, and was very troublesome, disobedient, and unruly; but kindness and firmness have worked wonders on her, and I think she is trying to be good and obedient now. She feels she is getting a big girl, and will have to make the best use of her opportunities while she has them. The other girl is *Amy*, who is supported by a school in Edinburgh. Her brother, *Devasagaim*, is standing next the matron's daughter. Their father, who was suffering from an incurable disease, died last year, and his last request was that his boy and girl might always stay with us and learn to love Jesus. Will some friend adopt little Devasagaim, who feels rather solitary, being the only boy unsupported? The tallest in the group of boys is *Devadaseu*, and his sister *Kirubey* is sitting close on my right. They are supported by a Sunday-school in Edinburgh. Kirubey is not very strong. She has fits sometimes, and is rather deaf, which is a trial to her. Her brother is a bright, clever lad, and they are both trying to serve Jesus. They were patients in the hospital at one time, and were heathen. When they were well enough to go home to their aunt, they said: "No! we will stay here, for we are Christians." The aunt was very angry, and after several fruitless efforts to persuade them to go home, she left them. They were both baptized some years ago, and show by their changed lives that they are indeed walking in the light. *Masillamoni*, the boy in the middle, is the son of one of our hospital servants, who died very suddenly. He had a terrible tumour on the brain, and suffered great pain. The one thing that troubled him was, what would become of his only boy after his death. The poor widow barely earns sufficient to keep herself, so we took the laddie into the Home, and he is being supported by a school in Edinburgh. This Sunday-school also supports the girl sitting in the front row at the opposite end to the matron. Her name is *Anuntham*. She used to attend one of my heathen schools, and one day I saw her covered with a dreadful eruption, which made the other girls shun her. I told her to come to the hospital, and soon after her mother brought her in, and then stayed for about three months, as the disease was very tiresome to get rid of. But they would not go home

Digitized by Google

again. Why? Because while with us they had learned about Jesus' love for them, and resolved to become Christians. When their heathen friends heard of this, they were furious, and tried all means to make them change their minds; but it was of no use, and on the first Sunday of last year they were baptized by Mr. Hacker, and since then the mother has joined the church. She is now learning to fit herself for Bible-woman's work, and accompanies Lois, our hospital Bible-woman, to the hospital and the villages, and boldly tells the people about Jesus her Saviour. Her daughter is bright and quick at her lessons, and promises to be a clever girl. The last girl is *Gnanavadivoo*. Her father is a helpless cripple, and beats and ill-treats his girl when she is at home. She was for months in the hospital with a terrible sore on her chest. She, too, is a wild, careless girl, having led a wandering beggar's life. After a good deal of hesitation we admitted her into the Home. At first she was very troublesome, and would not submit to rules; but the mere threat of sending her home to her father, if she did not behave, had the desired effect, and she is really trying to do better now, though at times I can see it is a hard struggle for her to do right. If some friend would take her up, and care and pray for her, I have no doubt they would be repaid, for she has a fine character, and with God's grace and help will, I trust, turn out to be a good woman. I must wait for another opportunity to tell you about their daily work and play; meantime I would ask you to pray that each one of these dear boys and girls may indeed learn to love the Saviour.

MRS. FRY AND THE NEYOOR ORPHANS.

II.—THE VEPERY SCHOOL.

London Mission House, Vepery,
April 28th, 1892.

DEAR MR. EDITOR,—I have not written you for a long time. Please forgive me. I will make up for it now.

Digitized by Google

The school continues to go on in the old way. On the 26th Mrs. Brander came and examined the classes; this is the second time she has visited us. Last year we had her assistant, Miss Govandirajaloo. It was gratifying to hear Mrs. Brander say that there was a decided improvement in the teaching staff and in the appearance of the girls since the first time she saw them. I am sorry to say that I am still keeping my number down. Already I have refused twenty applicants for admission since the year began, on account of scarcity of funds. I have to refuse children who cannot pay the recognised fee. It grieves me to do so, but it is much better and much wiser to keep out of debt than to get into it.

The day after the Government Examination, the Rev. M. Phillips examined the school in the Bible. This ought to have been done some months ago, but owing to my ill-health things were a little behind. We have had an exceptionally good year with regard to the health of the children. There have been no serious cases of sickness, although even now cholera is raging around. We praise and thank the Lord for His goodness to us in the past, and trust and pray that He will still be gracious to us in the future.

There is a new branch of work which I have just lately taken up. It is a Bible-class for native Christian women. It is held every Sunday morning after service, and is now very well attended. At my first meeting only seven were present, then twenty, then twenty-seven, and now thirty-two. Do pray, dear friends, that it may grow still larger, and be the means of bringing many souls to the Master. Miss Hodges and I visit these people regularly in their homes. Some of them are very dirty and untidy. I sometimes feel that a lesson in "cleanliness" would be more serviceable to them than a Bible lesson. One house we visited, in Cundipagramoney Street, where a husband and wife, three or four children, and I don't know how many more aunts and uncles, &c., were living. The house contained only two rooms, and these were exceedingly untidy. The father told us his children had small-pox. I looked at them, knowing at any rate it could not be small-pox from which they were suffering. It seemed like measles, but, whatever it was, they were in a filthy and uncared-for condition. We expostulated with the parents and told them they must attend to their children more if they wished them to grow up fine healthy men and women. This is the first time we have visited that house. The smell inside was dreadful, and just as bad outside. The large open drains in front of every house are hotbeds of fever and pestilence. The father was a schoolmaster, earning ten rupees a month, and his wife was earning four rupees, so between them they had fourteen rupees. It is not very much when there are so many mouths to fill, and when rice is so dear. Still there is no excuse for want of cleanliness, especially in Madras, where we can get plenty of water. Oh, how much the Gospel of the Lord Jesus is wanted in these native Christian homes! How much we need the beautifying and elevating influence of God's Word to keep us in the right way! Pray, therefore, dear friends, that the Lord of the harvest may send more labourers into His vineyard.—With kindest regards, Mr. Editor, believe me, yours sincerely,

E. BARCLAY.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

SIGNS OF ENCOURAGEMENT.

A NUMBER of adult baptisms took place in the To Tsaï Chapel on Sunday, May 8th, among them being those of two female patients from the Hospital. There was used for the first time a neat baptismal bowl of solid silver, plain, but for a simple band of a Greek key pattern, a gift to the church from Miss Field. An interesting and encouraging feature of the work recently has been the admission of a number of children of believers to the Lord's Table, evidences of a new generation rising in China to serve the Lord from their youth up. In the schools Miss Davies is making considerable use of a magic lantern which she brought out with her, and an exhibition she gave one night in the Hospital of a series of pictures from the life of the Lord Jesus, described, with application of their teaching, by Pastor Wong Yuk Ch'o, excited great interest among the patients, and must have gone to confirm and open a way for the daily Bible teaching in the wards. We seek that we may "by all means save some." J. C. T.

MUST WE SEND THEM AWAY?

DR. ROBERTS, of Tientsin, tells us that the workers are unspeakably rejoiced to hear of the Forward Movement and Self-Denial Week. "They have a most helpful effect on us and on the work. Never, I should think, did the prospect look brighter with us than at present. As regards the hospital work, I am almost daily reminded that there are many loving hearts pleading for us, and for these poor, burdened souls that daily crowd our dispensary and wards for healing. The patients are far more numerous than we can accommodate. Must we send them away? We can't. Many come long distances, and we rejoice to take them in, even though we can offer many of them no better accommodation than a wooden floor. Best of all, some of the inmates are daily receiving, with deep interest, Christian instruction, and are seeking admission into the church. I am eagerly awaiting the arrival of Dr. Smith. He will be an unspeakable help in the work. We are full of

Digitized by Google

hope for the future extension of Christ's Kingdom into many towns and villages of Chili, and that in the near future."

THE "PEACH BLOSSOM FESTIVAL."

THE so-called "Peach Blossom Festival" occurred in the middle of April, and its headquarters were at Lung-hwa pagoda, about six miles from Shanghai. It takes place once a year, and is an object of attraction to tens of thousands of the natives. Its chief interest is idolatrous worship, but it is taken advantage of for the sale and purchase of a great variety of articles, and constitutes a grand fair for the country people. On the first day of the festival, the Rev. W. Muirhead sent four native brethren, with a plentiful supply of books and tracts, charging them to be faithful and earnest in the work. On the last day of the feast, Mr. Muirhead went with a native student, and was deeply impressed and affected by what he saw. The great pagoda is a beautiful piece of work, and is in good condition. It has nine storeys, and is thus one of the highest kind in China. Mr. Muirhead and his helpers went from place to place, and endeavoured to point out to the people the good news of salvation through Jesus Christ. In one way and another many heard the Word and received tracts, while some bought calendars and catechisms. The idols in the various temples were of immense size, gorgeous in appearance, all ranged in regular order, while men and women were engaged in prostration before the idol shrine, and presenting their various offerings of candles, incense, and gilt paper. It seemed as if many of the worshippers really believed it to be fraught with blessing. Such sights are occurring at various times everywhere. "The anxious question often comes up, When is this people to be brought to a knowledge of the truth? We may well appeal, as I do now, to the churches at home, and specially to the young men and women whose duty it is to give themselves to Christ in this matter, that they will consecrate themselves to this high and holy work for His sake, and the salvation of these perishing multitudes."

HOW MR. GILMOUR BORE INSULT.

"A FEW days ago," writes the Rev. S. E. Meech, "one of our converts, who often assists in preaching at the street chapels, met an acquaintance, and took him to a chapel. The visitor inquired for Mr. Gilmour, and was much affected at hearing that he was dead. He was asked how he knew Mr. Gilmour. He then told how that some years ago business took him to Mongolia. One day he was in an eating-house at Ta Ch'eng tsz, when a foreigner came in, and took a seat. His appearance gave occasion to another man present to abuse him, calling him 'foreign devil,' and accusing him of stealing human hearts and eyes. Mr. Gilmour took no notice, although this was not the first time the man had thus treated him. By this time the landlord thought it time to interfere, and threatened to beat the aggressor, as he would not have a good customer driven away. He was proceeding to carry out his threat when Mr. Gilmour restrained him. 'But,' said the eating-house keeper, 'the man has abused you these three days.' 'Oh. no,' replied Gilmour, 'he has abused the devil. I am not a devil. I am Ching Ya ko (his Chinese name). He has abused those who steal hearts and eyes. But I have never done these things, so that he must be abusing some other person.' Gilmour's attitude and temper so struck the auditors, that they were greatly impressed. The visitor to our chapel said that he from that time was persuaded there must be something in a religion which could lead a man to bear insults in such a manner. Long ago," adds Mr. Meech, "Gilmour told me of the incident, and how that it was the turning point with the eating-house man, who from that time decided to become a Christian, and was afterwards baptized."

ADVANCE INTO TING-CHIN.

THE Rev. J. Sadler writes:—"A donation of some £14 has come to hand from one of our oldest members for the new work in Ting-chin prefecture. The wife of the pastor who has gone to Ting-chin lives in a somewhat gloomy house at Amoy. She is not strong in health, and, having no servant, is hard-worked. Her children are not robust, and one of them has fallen ill, and been in some peril. Yet in all these experiences, she has proved the presence and power of God wondrously. I went to give her news of her husband, whom I had left on his way, and witnessed her cheerful and godly courage. She said all had gone well with her; loneliness had been forgotten. In her gentle, spirited way, she confessed: 'My education was not good, but in the Sunday readings I found a passage that exactly suited me: "I will never leave thee for a moment."' I told her, seeing that God was so real to her, she should let others know of the comfort. We have been repeatedly working to get one or two rich men to maintain the pastor for Ting-chin. The more the new Mission is a *native* work the better." Mr. Sadler also tells us that "a movement is on foot for a *national* Prayer Union amongst Christians, that God may raise up many Chinese apostles. The old worry about support is left with God; the great plea being for men full of the Holy Ghost. We will not be startled at any great answer given. There is also a covenant of prayer amongst the scholars of the three schools, that they may all be truly converted."

INDIA.

MORE REQUESTS FOR TEACHERS.

THE Rev. W. H. Campbell, of Cuddapah, is receiving good reports of the work from almost all the evangelists and catechists "The work in Pulivendla has received a great impulse from the appointment of David Leighton, and is making very rapid advance. A

Digitized by Google

good many Sudras are coming forward for baptism, and several Mala communities have given their adherence to Christianity. In Jammalamadugu and Proddutur we have had requests for a teacher from two or three new villages since I last wrote. We shall have to attend to the request of the Pulivendla people first, as they have until now been neglected, and are consequently in special need of encouragement."

STREET PREACHING IN TREVANDRUM.

FOR more than thirty years the London Missionary Society's agents have enjoyed unmolested the privilege of street preaching; but, owing to some quarrels between Roman Catholics and Mohammedans over a procession, the Government passed an order forbidding public preaching in the streets. In conformity with this, for a month or two the usual open-air meetings were given up, and then the missionary in charge wrote to the authorities, detailing the true history of the case, and politely notifying that on such and such a date the Protestant Christians intended recommencing their quiet and orderly efforts. The Government evidently recognised the difference between such effort and noisy processions, and, on the very day mentioned, passed an order rescinding the former prohibition. A day or two afterwards, at a festival time, five thousand, at different centres in the town, quietly listened to our agents as they proclaimed "the unsearchable riches of Christ."

GROWTH OF WOMAN'S WORK.

MRS. BAYLIS THOMSON thankfully records marked progress in the work among the heathen women in the district of Neyoor. Three years ago, when she returned from furlough in England, there were only four Bible-women and two zenana teachers under her superintendence; but she found such a desire for instruction in the houses of the women, that year after year she had to increase the number of teachers. In the west of the district the Lord has greatly blessed the work of Rev. V. Yevan, so that last year many renounced heathenism, and Mrs. Thomson found it necessary to put on a zenana teacher to instruct these female converts. At present there are four Bible-women and seventeen teachers under her superintendence, working in sixty-one villages or hamlets. The number of pupils is over 600. The visits paid last year were over 42,000. Lately Mrs. Thomson spent a week in the north of the district, visiting the heathen villages with the Bible-women. They were received with the greatest cordiality everywhere, and even invited to visit houses in the very heart of a heathen town, close to the walls of the great temple. Some families, who were once nominal Christians, but for many years had relapsed into heathenism, are now attending divine service, and have been baptized. Others are following. E. S. F.

SUNDAY-SCHOOL WORK.

ONE most encouraging feature of the Berhampur Mission this year has been the growth of Sunday-school work. Including one at Jiagunge, opened by Miss Blomfield, there are now eight Sunday-schools, with nearly 300 pupils in all. In addition to this there are three Sunday Bible-classes for Christians. W. G. B.

MADAGASCAR.

CHRISTIAN ENDEAVOUR SOCIETY.

IN September last, the Rev. W. E. Cousins started a Christian Endeavour Society at Ambohipotsy. The Society now numbers about seventy members, and in the nearer churches of the district ten branch societies have been formed. This extension of the work is due almost entirely to the zeal of the Ambohipotsy young people. At a united service for the eleven societies more than 300 members were present. The whole service was one of intense interest and hopefulness.

CONGREGATIONAL UNION MEETINGS.

THE Congregational Union meetings were crowded and successful. The main business at the large meeting of delegates on the Thursday was the consideration of how to influence and gain the young. A returned native missionary, from Mr. Shaw's district, gave a very hopeful account of the work among the Taimoro; and two young volunteers (both college men) said a few words of farewell before leaving for Marovoay and Mandritsara, in the north-west of the island. A large women's meeting was held at Ambatonakanga, at which Miss Amy Brockway and the wife of a native pastor gave addresses. (W. E. C.) Referring to the same meetings, the Rev. J. Wills makes this encouraging comment:—"After three years' absence from these gatherings, I was struck with the improvement in the spiritual tone of the meeting, and in the order which prevailed, and the prayerful spirit which characterised it."

A DAY OF PRAYER AND FASTING IN A LEPER ASYLUM.

"I WANT £150."

THE following deeply interesting communication has come to hand from the Rev. G. M. Bulloch, of Almora, North India:—

"We have been observing Missionary Week from Sunday, May 8th to 15th, by a season of self-denial and prayer. It occurred to some that we might share with you in England the privilege and blessing. In all three churches, the Hindustani Church in Almora, the Church Among the Lepers at

Digitized by Google

Lachmeswar, and the English Union Church, I had missionary services on Sunday, the 8th. As a result, a spontaneous call came from the Hindustani Church for a special prayer meeting on Monday morning, the 9th, and the observance of a season of self-denial; and under the present circumstances this is a great matter, being a repetition of the story of the churches of Macedonia: 'How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.' Prices never ruled so high as they are now doing, owing to the drought we are suffering from, so that self-denial meant doing so under circumstances which have been straitened for some time past.

"But what was perhaps more cheering was the hearty and voluntary offer of the members of the Church Among the Lepers, at the close of the afternoon service on May 8th, to devote Thursday, May 12th, to prayer and fasting, the latter to be a sort of offering from the poor lepers, as far as they were able to make one, to the funds of the Asylum, and the former to plead with God for a blessing on the Mission to Lepers and the London Missionary Society. The proposal was entirely of their own making, and they insisted on carrying it out to its fullest extent, and fasting the whole day. Perhaps they had been a little stimulated by hearing that the church in Almora had decided to observe Missionary Week, beginning with a prayer-meeting, and undertaking to practise self-denial. On Thursday morning we met in the Leper Chapel, ninety-two being present. All of the inmates would have been present, but the others were unable through infirmity and sickness. Still, all the inmates of the Asylum, without exception, including the non-Christians, entered into the spirit of the thing heartily. It was a delightful meeting, lasting an hour and a half, during which some of the Christian lepers offered simple and hearty prayers, which I am sure it would have done the hearts of some of the friends good to hear, even though they might not have been able to understand. The day was spent in a genuine fast so far as physical food was concerned, but some experienced a feast of spiritual things.

"One poor wandering leper crawled into the Asylum the same day in a sad state of emaciation and suffering from fever, with hardly a rag to cover his nakedness, and a gourd of water being his sole possession. The story of his wanderings was a most piteous one to listen to, and his outward condition, fingerless and toeless and covered with sores, most distressing to look upon. It is most difficult to witness such sights and listen to piteous wails for help without giving; and yet to do so increases our burden of debt on the Asylum, which already has grown heavier than we like. Surely the Lord's people, remembering how the Lord had pity on the leper, will come to our help, and come quickly. I want £150 to relieve me of anxiety, and enable me to feel justified in admitting applicants up to the fullest capacity of the Asylum."

A NAVAL OFFICER ON MISSION WORK.*

SS. *Taiwo*, Yang-tse, April 20th, 1892.

DEAR DR. JOHN,—I received your kind note of farewell shortly before leaving Hankow, and I thank you very much for all your good wishes, which I most heartily reciprocate.

My stay in Hankow has been one of the deepest interest to me; for, apart from the many kindnesses that I have experienced, it has enabled me to see something of the great mission work that is going on in China.

I have deemed that it may interest you if I jot down a few impressions left on my mind in connection with the work that is being carried on, more particularly by the Society to which you belong, and, may I add, represent so able and true a leader of.

Of all the different points of interest that I was shown, a Sunday afternoon service, held in the chapel adjoining your hospital, will remain most engraven on my memory. I confess that I was unprepared to see such real evidence of the spread of Christianity among these people. The congregation, which I calculated at some three hundred, was a pleasure to contemplate. The earnest attention paid to the preacher (yourself on the occasion I refer to), and the hearty way in which the responses and singing were carried out, was most impressive.

I realised the boon that your new and exceedingly well-designed chapel, built close to, will be to you. With its entrance leading directly into the main thoroughfare, and the increased accommodation for some two hundred people, you should, and I feel sure *will*, derive a great blessing from the time of its opening. The present chapel, which I understand will be used entirely in connection with the hospital, will be as manifestly useful in that respect as it has become a necessity.

In connection with the hospital, I was greatly struck by the earnest, good work that is being done by Dr. Mackay; and although I had not the opportunity to visit the wards, the evidence I had of the esteem in which he is held (lately shared by Dr. Burton) was very apparent. I hope soon to hear that the proposed hospital at Wuchang is under weigh, for I feel sure that, by this means, a great amount of good is being done. The Margaret Hospital for females is also a

* The enclosed letter is from Commander L. Barnes Lawrence, of H.B.M. *Swift*. Commander Lawrence is an earnest, Christian man, who, during his short stay at Hankow, made it a point to find out all the facts connected with the missionary work as carried on at the centre. He has embodied his impressions in this letter. It is by no means an uncommon thing for men who have never taken the trouble to visit either a school, a hospital, a chapel, or a church, to write *ex cathedra* on missions, and for people to accept their deliverances as conclusive testimonies against the missionary enterprise. Commander Lawrence tells us, in this letter, what he has seen with his own eyes and felt with his own heart.

Digitized by Google

capital institution, and due to a great extent to its influence was, I expect, the not inconsiderable proportion of women in the congregation I alluded to,* which had been a great surprise to me, having heard so much of the difficulties of reaching the women in China. The work of Mrs. Foster and Mrs. Sparham in this particular department is undoubtedly having great results.

An afternoon spent with the Rev. G. C. Sparham in Hankow city was not only a revelation in the matter of what I saw, but will ever be remembered by me as one of the very deepest interest. The printing press hard at work, turning out by its thousands the tracts your Society sends afield; the schools, with their little ragged children and the black board and chalk, reminding one much of the old country; the chapels, with their native teachers expounding the Gospel to an ever-moving but attentive crowd—was all most striking. Ever uppermost in my thoughts was of what almost insurmountable difficulties must have been contended with in order to have attained the present state of things. I am afraid also that uncharitable feelings arose concerning those who "have eyes but see not," and write of missionary work in China based entirely upon what they may have gleaned from unreliable and prejudiced sources, and who never take the trouble to make any research for themselves.

A day spent in the city of Wuchang, under the kind guidance of the Revs. Owen and Sparham, was of the greatest interest and instruction, and the evidence of the good wholesome work that is being done there, very gradually may be, but surely, was unmistakable.

I feel most strongly, from an onlooker's point of view, that the system of schooling you have adopted should be productive of good results; for, in the course of time, the seed sown thus early in life must, in the case of some, bear fruit.

I could not avoid, when in Wuchang, contrasting the residences of our missionaries and the huge—almost palatial—structures of the Jesuit Mission. In Mr. Owen's unpretentious little abode I experienced an understanding of what a *Power* it is that enables men to labour in this work, living in solitude, and, not unfrequently—as during the recent riots—leading an intensely anxious life.

I cannot close this letter without reference to the stimulating help that the Christian community derives from the services held at the "Rest." It must be well-nigh a necessity that those who spend their lives in labouring for the heathen should have some place where they can meet together for fellowship and prayer, and in the "Rest" such recreation is fully found. Built in memory of the late Mrs. John, no more befitting monument could be found to one whose name is treasured by everyone I came in contact with. More especially so amongst the sailors; and I can testify to the appreciation by the men of my ship of the reading room which forms part of the building; and also of the good influence that is making itself felt in connection with this building on board of our ships.

In conclusion, dear Dr. John, let me again say how much I have enjoyed the fellowship of yourself and Mr. and Mrs. Sparham. I shall remember you where best to be remembered; and with my kindest and most sincere good wishes, ever remain, yours most sincerely,

L. BARNES LAWRENCE.

P.S.—If you ever find time to write, I shall be found care of my father's address:—Rev. Canon Barnes Lawrence, Birkin Rectory, Ferrybridge, Yorkshire, England.

* Not exactly so. The Margaret Hospital is quite a young institution, which will in the days to come prove a great blessing in many ways. The large congregation of women is due to many influences, among which the hospital influence is only one.—G. J.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. J. PEILL, from AMBOHIMANGA, Madagascar, per Messageries steamer *Pei Ho*, to Marseilles, thence overland, May 24th.

MRS. STEPHENSON and two children, from GOOTY, South India, per steamer *Rome*, May 29th.

MISS ASHBURNER, from CHIANG CHIU, China, per steamer *Laertes*, June 4th.

The REV. MARK H. WILSON, from CANTON, China, per steamer *Sui'ej*, June 9th.

BIRTHS.

ASHWELL.—April 1st, at Antananarivo, Madagascar, the wife of Mr. Stowell Ashwell, of a son.

ROBERTS.—April 5th, at Fianarantsoa, Betsileo Country, Madagascar, the wife of the Rev. R. Roberts, of Ambohinamboarina, of a daughter.

ORDINATION.

MR. JAMES SHARMAN, B.A., B.D., of Hackney College, was ordained on Monday, May 30th, in Nether Chapel, Sheffield, for missionary work in Madagascar. The Rev. W. A. Guttridge, M.A., presided. The Rev. Jas. Sibree, F.R.G.S., whose colleague Mr. Sharman is to be in the London Missionary Society's College, Antananarivo, described the field of labour. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, asked the usual questions, to which the candidate gave suitable replies. The Rev. Edward H. Jones offered the ordination prayer, and the charge was delivered by the Rev. Principal Cave, D.D. The Revs. J. Baxter, formerly U.M.F.C. missionary in East Africa, R. Chew, U.M.F.C., W. K. Burford, and James Haigh also took part in the service. In the evening a farewell meeting was held, presided over by Mr. J. Wycliffe Wilson, J.P. The following ministers with other friends took part:—Revs. Giles Hester, Baptist; W. Lenwood, B.A., LL.B.; V. W. Pearson, B.A., Wesley College; James Ross; George Turner (Missionary Secretary of U.M.F.C.), and Silas Walmsley (formerly U.M.F.C. missionary in Sierra Leone).

MARRIAGES.

SHARMAN—READ.—June 1st, at Hanover Chapel, Sheffield, by the Rev. W. A. Guttridge, M.A., uncle of the bridegroom, assisted by the Revs. Edward H. Jones and Jas. Sibree, the Rev. James Sharman, B.A., B.D., to Annie, daughter of Mr. Quintin Read, of Sheffield.

BOYD—JOHNSON.—June 1st, at College Chapel, Bradford, by the Rev. W. J. Wilkins, assisted by the father of the bride, John Crichton Dick, eldest son of R. J. Boyd, to Kate, eldest daughter of the Rev. W. Johnson, B.A. (late of Calcutta), all of Bradford.

Digitized by Google

THE PARENT BAND.

ANOTHER session was brought to a close by a meeting, preceded by tea, at the Mission House, Blomfield Street, on Friday evening, June 17th; A. J. Shepheard, Esq., presiding. The Rev. E. V. Cooper, of Huahine, offered an opening prayer.

The Rev. A. N. Johnson, M.A., was elected a Vice-President; and the Band bade farewell to Mr. Bartram, who has been an active supporter of the movement from its commencement, and is now leaving London for Scotland.

The Rev. F. E. Lawes, of Niué, South Pacific, described the introduction and early days of Christianity in that island. Savage as were the people at one time, they had not been cannibals, because, as Mr. Lawes facetiously observed, "they had no taste for that particular kind of food—not as a matter of conscience, but just a question of taste." The earlier native teachers sought to rule the people in matters temporal as well as spiritual, and very naturally made some mistakes. For instance, those of their flock who failed to attend the Sunday service were given some roadmaking to do. At the present time there were eleven churches on the island cared for by Niuean pastors.

The Rev. Bernard Snell, M.A., B.Sc., of Brixton, claimed that missionary work was "a national function." If a nation received a blessing and a truth, on that nation rested the inalienable behest to bestow it to others. Therefore it was a civic duty, and not alone a duty attaching to church members. Love to God and to His children was at the foundation of the extension of Christian missions, and not the fear that God will do something terrible to those who do not hear of Him.

J. E. Liddiard, Esq., gave an interesting account of his long round of "calls" at mission stations in Alasca, Japan, China, and the South Seas.

The meeting was shortly afterwards brought to a close.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN the course of correspondence one or two questions have arisen which it may be well to answer here.

First. The Month of Prayer planned out in the Manual is reckoned to begin with the *first Sunday* in each month.

Second. There seems to have been an impression among some friends that prayer was only asked for once a week; but the hope of the founders of the Watchers' Band is, that all through each week that portion of the mission-field allotted to it will be the subject of prayer; probably one or more missionaries and their stations each day. No special hour was set apart, on account of the impossibility of fixing upon a time which would suit all.

The third question raised was in reference to a fifth week when one occurs, and the first few days of the month before the first Sunday. At these times the Watchers are requested to pray for all home workers for Foreign Missions—the Directors, secretaries, and all those connected with the many auxiliaries of the Society—that great faith, wisdom, and perseverance may be given to them, and that they may give of their very best to their high service. It has also been suggested that we should not be selfish in our prayers, but remember the other great Evangelical societies when pleading for our own, just as the Gleaners of the Church Missionary Society have for years been praying for us.

From the secretary of one of our branches I have just received a suggestive account of the way in which interest is kept up, and as it may be helpful to other branches I will quote a sentence: "Each member who is willing to take part has a special field of work allotted to him, and it is his or her duty to look out for news from that field, and give it at our Monthly Intelligence Meeting." Thus the members of that branch are made to share the responsibility of providing material for a good meeting, instead of just coming to find everything done for them by others.

One practical request I have to make—that in consequence of the new postal regulations all postal orders sent to me be made payable to H. L. Hebditch, at Throgmorton Avenue Post Office.

Since my last report new branches have been started at:—

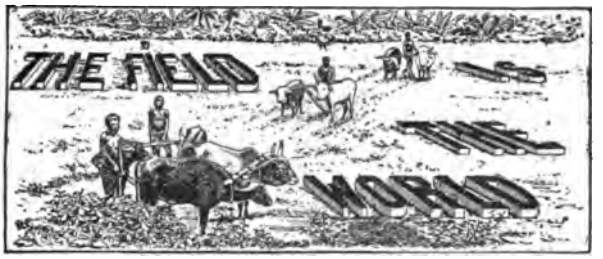
	Secretary.
Acton	Miss Emily Budden.
Blandford	Miss Hamer.
Bristol, Redland Park	Mr. Isaacs.
" General	Miss Thornton.
Calne	
Clapton Park	Mrs. Lovegrove.
Haverstock Hill	Miss Thorn.
Edinburgh, Morningside	Mr. E. Herbert Lewis.
Highbury Quadrant (London)	Miss Mary Hunt.
Hoole, Chester	Miss Edith Clarke.
Lancaster (Centenary Church)	Mrs. Miller.
Leytonstone	Miss Allen.
Maidenhead	Mrs. Kettle.
Market Harborough	Miss Kirby.
Norwich	Miss Monement.
Reading	Mrs. Helton Baynes.
Rochdale	Mr. J. Towle.
St. Helens	Mrs. F. Marsh.
Southampton	Miss Hawkins.
Stalybridge	Miss Knott.
Sutton Coldfield	Mrs. Phillips.
Upper Norwood	Miss A. K. Blomfield.
Wakefield	Miss Briggs.
Wandsworth	Miss Palmer.
Wem	Mrs. Walton.
Whetstone	Miss Emily Milnes.
Woodford	Mr. Charles Hardy.
Woolwich, Rectory Place	Mr. R. S. Hearn.

Miss Thornton has been appointed General Secretary in the Bristol Branch.

It is hoped that shortly branches will be formed at Clapton Park, London, and at Sheffield. The total number already formed is twenty-eight. Sixteen hundred Manuals and Cards have been sent to the various secretaries, and three hundred names have been enrolled in the Central Union.

H. L. HEBDITCH.

Digitized by Google



IN common with all friends of missions, doubtless our readers are following, with keen interest, the meetings of the Baptist Missionary Society in celebration of their Centenary, and, in this connection, will welcome the subjoined list of contributions, the famous first missionary contribution list made at Kettering. We extract it from the *Missionary Review of the World*:—

	£	s.	d.
John Ryland, Northampton	2	2	0
Reynold Hogg, Thrapstone	2	2	0
John Sutcliff, Olney	1	1	0
Andrew Fuller, Kettering	1	1	0
Abraham Greenwood, Oakham...	1	1	0
Edward Sharman, Cottesbrook...	1	1	0
Joshua Burton, Foxton	0	10	6
Samuel Pearce, Birmingham	1	1	0
Thomas Blundell, Arnsby	0	10	6
William Heighton, Road	0	10	6
John Eyres, Braybrook	0	10	6
Joseph Timms, Kettering	1	1	0
A Contributor, name not recorded (Carey?)...	0	10	6
	£13	2	6

NEW methods alike for awakening and for expressing interest in missions are in the air, the latest being what is called the Extra-Cent-a-Day-Band movement, which is in operation among the friends of the American Board. In the June issue of the *Missionary Herald*, Mr. S. F. Wilkins, the originator of this movement, earnestly pleads for volunteers in each church to undertake the direction of these Bands.

SPEAKING at the annual missionary meeting of the United Presbyterian Church, Dr. Laws, of Livingstonia, gave a most encouraging report of that Mission. Contrasting the past and the present (we quote from the *Missionary Record*), he said:—"The Mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyassa they found villages or towns with from fifty to 5,000 or 10,000 inhabitants. On October 12th, 1875, they sailed into the harbour at Cape Maclear, which became their first station. It had now developed to six centres occupied by Europeans, the Cape itself being occupied by the native who first made profession of his faith in Christ, and who had since been doing good service for the Master. In 1875 they were strangers to most of the languages, of which there were eight in the district round the Lake, besides the dialects of these languages. Now, several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also school-books in most of the towns. Instead of there being no schools, as was the case in 1875, during 1891 they had thirty-two schools in operation connected with the Mission. In 1875 they had not a single scholar; during the past year they had about 7,000. Instead of having no teachers in 1875, they had now about 150 native teachers, male and female. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the Mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans doing so. In 1875 there was on the Lake only one man professing Christianity. In 1886 there were nine men and women who had been baptized. When he left, towards the close of last year, 165 men, women, and children had been baptized in connection with the Mission. The native Christians were seeking to take a part in spreading the Gospel. They laid this work upon them as a duty; if they had joined the Church of Christ they were not to be drones. It was their duty to tell those in their households, and those in their villages, and those in other villages, of the way of salvation, which they themselves had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the Gospel—some of these men walking eight, ten, and twelve miles for the purpose in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had had from twenty-five to thirty services conducted every Lord's-day by these Christians themselves, in connection with the one station referred to."

THE curate of a north-country parish, writing to his parishioners a description of the Church Missionary Society's anniversary, said that quite an outburst of applause greeted the announcement of what had been realised from the collections. "But, where are the men?" asked the Rev. F. E. Wigram. "Young clergymen of between twenty-five and thirty, where are you, what are you doing?" "One at least replied in his heart, 'Here am I, Lord, send me,' and that one your unworthy friend and minister who now writes to you. So clearly has this call come to me, that on Wednesday I went to the C.M.S. House and gave in my name, as one ready to go, at the earliest opportunity, to preach Christ in whatever part of the world God should send me. There are difficulties in the way of my going, but I long to go, if it be God's will to send me. You, my dear fellow-gleaners, may not be able to follow my example; then help to send me as your representative. I am willing to go as the first representative of 500 communicants. I leave it with you, therefore, that you will pray every day that God may open up the way for me to go, that A—— may soon have its own missionary in the foreign field. Pray also, if God send me, that He will give me the needful strength, faith, zeal, and

Digitized by Google

courage. I feel utterly unfit, utterly unworthy, for so great a work, but the commands of Christ and the need alike are imperative."

Slave Coast, Africa.—The North German Missionary Society's field of labour in this region adjoins the Bâle missionary's field on the Gold Coast. On December 31st last the number of converts was 891, as against 800 twelve months before. They are divided into thirteen communities, which, from their smallness, and from the lack of strong, energetic characters amongst them, have thus far not exercised much influence on surrounding heathenism. One fact is specially cheering—viz., the desire for instruction both on the part of the Christians and the heathen. In spite of Roman Catholic competition there are 501 children in the schools. The missionaries return home every three years on an average, and the mortality amongst them has thus become somewhat less. The Mission has also established a hill station, which, it is hoped, will prove serviceable for invalids. It is in Avatineeland, which belongs to the German territory of Togo. Mission work has been carried on for many years among the Avatinees, but the people are still distrustful. Thirty years ago they were ready to sell their children, many of whom were bought, instructed, and baptized by the early missionaries. Most of them have since returned to their beautiful hill-country; but not one, says the Rev. M. Seeger, a missionary in that region, now professes to be a Christian.

The Rhenish Missionary Society's annual meeting was held at Barmen on April 20th. The income, larger than ever before, amounted to £21,129, but even this was less than the expenditure by £2,181. Consequently the supporters of the Society are urged to raise an additional £2,500 per annum, and thus establish an equilibrium between receipts and expenditure. The number of converts from heathenism and Mohammedanism is also greater than in any previous year—viz., 3,546. This large increase is due to the marvellous progress (3,000) in Sumatra, especially around Lake Toba. The most trying sphere of labour has been New Guinea, where, in the past year, two missionaries were murdered, a third died, while two others were compelled by sickness to leave the country.—N.B.—In the account given of the work in Sumatra, in the May number of the Chronicle, by some inadvertence, 1,800 instead of 18,000 was given as the number of converts.

China.—The Bâle Missionary Society is at work in the province of Canton—over against the island of Hong Kong, and partly on that island. There are at present 24 missionaries, with 90 native helpers. The head stations number 18, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts has reached 3,600, without including many who have emigrated to Borneo, Australia, Honolulu, &c. Fifteen pupils are being trained at the preachers' seminary at Lilong for the pastoral or teacher's office. The missionaries remark that the liberality of the converts is defective. Thus, 2,141 communicants contributed last year only 2,533 francs (about £114) for church objects. There were some extra contributions for the poor, &c.; these are not included. The people are very poor, but it is said that they do not contribute as Christians as they did when heathens. Indeed, their present subscriptions amount to only one-tenth or one-fifth of what they used to give for idol worship. One explanation of this is, that the idea of thankfulness as a moral obligation was crushed out of them by heathenism, and has to be regained, and this takes time.

China.—A death-bed. Late in the summer of 1891, says missionary J. Flad, a heathen Chinese lay a-dying. When his friends observed that soon there would be "no more breath in his nostrils," they carried him into the court-yard, there to await death (in accordance with the universal custom). The relatives had already come in full force, and had begun to raise the sad and yet childish cry of lamentation, when suddenly the half-dead man rose upon his couch and exclaimed, as he looked round on all present: "Devils many, even to the moment of death." The son, terribly frightened, tried to pacify the dying man, but in vain. The father begged earnestly that they would fetch the Christian who lived next door, that he might come and pray with him and drive the devils away. And presently this man, a worthy peasant, came, and the crowd of onlookers wondered what comfort his presence and prayers would procure for the departing soul. All their life long the Chinese are in fear of spirits and devils.

West Africa, Hereroland.—The Rhenish Missionary Society complains of the want of a stronger military force to maintain order on this portion of German territory. Nevertheless, they are able to report that the mission work is again making progress after the troubles and disasters of recent times. A new station has been begun in the north of the country, and two former ones have again been supplied with European missionaries. Missionary Schaar, who has gone to one of these Okombahe (place of giraffes), speaks of the pleasure of the people in seeing him. He found both mission-house and chapel falling into ruin, but the natives were most willing to help in the repairs, and worked without asking for wages. His chief difficulty is to keep the peace between the Hereros and the Damaras. Each party tells Mr. S. that he must regard himself as theirs, and must learn only their language. Each party has a chief, and there is much enmity between them. Hitherto he has been able to pursue his work without hindrance from this source.

Uganda.—The *Revue Française d'Exploration* of May 15th contains an article by the editor, M. E. Marbeau. From this we are led to infer that the hostilities which have occurred in Uganda largely arise from the political designs of the Roman Catholics. M. Marbeau says it is clear that the Catholics preponderate in the region of Karagwe, and that among the lesser chiefs their Protestantism means simply hatred of Catholicism. Captain Williams said to Father Achte: "Our ministers are

Digitized by Google

somewhat fanatical." The hostility shown by the Protestants to the proposed law allowing a chief to pass from Protestantism to Catholicism, or *vice versâ*, without being expelled from his district, is a sign of this intolerance—and this is the cause of all the troubles that have befallen Uganda. "Again, in Uganda, the *French* missionaries had gathered around them a number of Catholic adherents, who some day might help the *French in their efforts at commercial expansion*. The English took occasion by the antagonism between the Protestants and Catholics to crush the latter as adherents of France." As in China, the political action of the Roman Catholics was probably the cause of recent troubles, so this is the probable explanation of this African difficulty.

THE RHENISH MISSIONARY SOCIETY'S TRAINING COLLEGE AT BARMEN—COURSE OF STUDY.—Length of course, six years. Age on entering, twenty to twenty-five years. Most of the forty students come from humble spheres of life. First Year.—Bible Instruction, Introduction to Old Testament, Latin, Geography, History, Arithmetic, Natural Science. Second Year.—Introduction to New Testament, German Grammar and Composition. The rest as in first year, but more advanced, with the addition of English lessons (two hours per week) and harmonium learning and class singing. From Third to the Sixth Year (in common).—Exegesis of Greek and Hebrew Testament. From Third to Fifth Year.—Church History, Natural Science, Class Singing. From Third to Fourth Year.—Violin Practice in common. Third Year.—Latin, Greek, English, and Dutch, Delivery of Bible Addresses. From Fourth to Sixth Year.—Theology of Old and New Testament. Fourth Year.—Hebrew, as well as the other four languages. From Fifth to Sixth Year.—Homiletics and Missionary Methods, Sermons in Class. Fifth Year.—The Fathers of the Church, Latin and Greek, Hebrew, English, and Dutch, Lessons in Anatomy and Surgery. Sixth Year.—Church and Missionary History, Greek, Hebrew (Prophets), Lessons on Internal Diseases and Ophthalmics, and Hospital Visiting.

WOMAN'S INFLUENCE IN THE EAST: As shown in the Noble Lives of past Queens and Princesses of India. By John J. Pool, late of Calcutta; with an Introduction by Sir Lepel Griffin, K.C.S.I. London: Elliot Stock, 62, Paternoster Row, E.C. 1892. Price 6s.

THIS book will come as a delightful surprise to the great majority of English readers. It introduces them to altogether unfamiliar sides and aspects of Hindu life and character. Even the readers of missionary literature will find themselves in new surroundings. The miseries and degradation of India's daughters we are well acquainted with, and even this chivalrous testimony to their social and political influence cannot blind our eyes to those darker features of their lot; but Mr. Pool (to quote the distinguished Anglo-Indian who penned the Introduction to the book) has made "a sincere and worthy attempt to assign their fair share of historical interest to the women of India, who, in spite of all popular belief to the contrary, have held in the past, and do hold to-day, a great and often a dominating influence in the domestic and political life of the country." The stories are marked by Oriental exuberance of imagery and poetic draping. The princesses are marvellously beautiful, the heroes either of matchless bravery and prowess, or superlatively wicked. Yet making all allowances, the lives recorded, four of which, we are told, are more or less mythological, the rest authentic history, furnish interesting, not to say fascinating, reading. War, love, intrigue, jealousy, abductions, imprisonments, and murders figure largely in the narratives; but throughout, and in all of them, woman's influence is manifest—her beauty, her fortitude, her endurance, her fidelity, her political insight and administrative skill are alike prominent. The idealised myth of Sita, Consort of Rama, is exceedingly beautiful. The "Festival of the Bracelet," in the story of Queen Kurnarath, the horrors of death by the *Johur*, or wholesale immolation of women in subterranean chambers, the valiant deeds of Pithowra's hundred knights, the highly romantic career of the Begum Sombre and other stories and incidents, cannot fail to attract and please Mr. Pool's work as narrator is all that could be wished. Like a true knight-errant, he has wielded the power of a facile pen in honour of India's women with great success, and we hope that he will fulfil his half-promise, and render like service to Hindu women of low degree, as that he has in this book rendered to high-caste ladies and princesses.

THE INFLUENCE OF THE CHRISTIAN RELIGION IN HISTORY. By Rev. T. E. Slater, London Missionary Society. Present Day Tracts.—No. 66. London: The Religious Tract Society Price 4d.

THE thoughtful and deliberate utterance of a man to whom the philosophy and social bearing of Christianity have been a constant study for many years, and whose familiarity with Hindu thought and life has thrown light upon the special problems here dealt with. The influence of the Christian religion, first as a preserving and progressive power, and secondly as a social and reforming power, are ably handled.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 8.—New Series.] AUGUST, 1892. [Price One Penny.

HOW TO INTEREST YOUNG PEOPLE IN MISSIONS.

A SOCIETY CALLED "THE MISSIONARY HUNDRED."

By Rev. E. J. Dukes, Bridgwater.

THE "Missionary Hundred" in connection with Bridgwater Church arose out of the request of a missionary friend that we would support one of his preachers. The success of the plan adopted with that end in view has fully come up to our expectations, and seems likely to become even greater.

We resolved on limiting the number of young people joining our new Society to one hundred, for the sake of the sentiment and the facility of management. The "Captain of the Band," or Centurion, presides over the meetings; the "Captains of Fifty" look after their own companies, numbered A and B respectively, and transact all the business of the "Hundred"; and the "Captains of Ten" (who are really captains of nine, except as they command themselves as well as others) collect the subscriptions of their small company weekly, pay them in once a month to the Captains of Fifty, sit with their company at the monthly meeting, look up absentees, and find another member when a vacancy occurs.

The monthly meeting takes place on the fourth Sunday of the month, at the close of afternoon school, and lasts less than half-an-hour. When a missionary hymn has been sung, a short prayer, printed upon the card of membership, is repeated aloud by all, after which the reports of the A and B companies are presented, each being stirred up to emulation to report the larger amount for the month. Then follows a short missionary talk, or a letter from the Rev. R. M. Ross, of Amoy, China, who is the superintendent of our preachers in the district of Hui-an, 120 miles north-east of Amoy. A month or two back we were gratified by receiving a message from the Congregational Union of Amoy, assembled in Chiang Chiu, there being 100 pastors, preachers, and deacons in session. The portrait of one of our preachers, which has been framed, and hangs in the lobby of the church, has much interested our young friends; while the circulation of Mr. Ross' letters in the congregation has won the sympathies of many parents.

In addition to the Hundred we have also "Reserves," friends who wish to unite with us, but for whom no room can be found in the ranks. At present there are twenty-four of these, and their subscriptions are received by Captains of Ten upon a second card.

It was foretold by some that the Hundred would injure the other sources of income for our Society, such as collections, subscriptions, working party, boxes in the Sunday-school and in families. So far from this being the case the revival of interest in missionary work in the congregation has been general, and on an average the amount per quarter in the school boxes has been one pound more than it was before. To a large extent the Hundred includes those who would remain non-contributors to the ordinary sources of income. Many members of it are not in the Sunday-school, nor are they the persons who would be asked by collectors for a special subscription, nor have they collecting boxes in their homes.

It should be understood that the amount of work to be done by the officers is exceedingly small. Beyond

Digitized by Google

the filling in once a quarter of the names by the captains of fifty, and the collecting of nine penny subscriptions once a week by each captain of ten, there is nothing to do. Even this is reduced to a minimum by the desire of some to pay their quarter's money in advance. The expense in our case is nothing, for a friend pays privately for the new cards as they are needed. Nor is there any friction, or difficulty, or failure. The work proceeds smoothly, and we have never yet had any subscriptions in arrears.

A very important point is the quality and spirit of giving. We do not stir up our young people to beg subscriptions, but encourage them to self-denial. We are happy to find among them a sincere interest in missions, which, we have reason to hope, may be cherished and developed by this means. Some habitually go without tea, receiving from their parents an allowance for their abstinence. Some give the money that would have bought sweetmeats. One little fellow is paid for certain duties inside the house, and another for work done out of doors. The money has been earned in woodcutting, weeding, running errands, needlework, garden watering, &c., &c. Our young people, therefore, get a double benefit, learning habits of self-denial for Christ's sake, while also cultivating habits of industry.

Our June monthly meeting was held on the lawn behind the pastor's house. We had forms brought down from the chapel school-room, and spent an evening hour very pleasantly in listening to short speeches and in singing missionary hymns, greatly to the surprise of our neighbours.

I have much faith in this form of effort for two reasons, which are not mentioned above. One is, that it presents an opening for Christian work for those who are diffident or have a dumb spirit, and whom we are seeking to lead by elementary stages to more open church work. The devout sentiment of the whole congregation is also touched by the fact of directly supporting some preachers among the heathen. We have our mission chapels here close at hand; but we have also our own preachers in the great far-off land. The work is one, and is all part of the agency of one congregation. There is an inspiration in being able to pray and speak about "our preachers in Hui-an."

To anyone desiring to start such an organisation, I would say: "First catch your captain." Don't begin by trying to get your Hundred. Find somebody who will throw himself or herself heartily into the work, and then do you two choose your two subordinate officers. Next, let the four select the ten Captains of Tens. And carry the principle of natural and spiritual selection further by letting the Captains of Tens select their own company of nine. This is not democratic, but it is the way to ensure success. At any rate, at the start it will be found safest to go upon the principle of autocratic selection rather than democratic election. Once at work with suitable officers and members, there need be no fear of friction or failure.

I shall be happy to send specimen cards of membership to any friend who will write for them.

PROCEEDINGS OF THE BOARD.

Board Meeting, June 23th. 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 66. Items of special interest:—

On the recommendation of a Special Committee, the Board resolved to urge the Queensland Government not to resume the Kanaka Labour Traffic, but to adopt some other means by which colonial necessities may be met. It was also decided to send copies of the memorial to the ministers and churches of all Protestant communions in Australia.

Miss Foxall and Miss Coombs were appointed to labour in connection with the Antsihanaka and Vonizongo districts of Madagascar respectively. The Rev. E. V. Cooper, late of Huahine, was appointed to Tutuila, Samoa, and the destination of Mr. W. J. Edmonds, of Hackney College, was changed from Tutuila to the Tsiafahy district of Madagascar.

The return to England of the Rev. W. A. and Mrs. Elliott, of Inyati, Matebeleland, the Rev. J. Good, of Kanye, Bechuanaland, South Africa, and the Rev. A. E. and Mrs. Claxton, of Samoa, was sanctioned.

The Foreign Secretary was asked to proceed to South Africa, as a Special Commissioner on behalf of the Society, to make such arrangements as, after careful inquiry on the spot, he might consider to be the best for carrying on mission work among the Bamangwato; and also to make inquiries and give a report and recommendation to the Board with reference to education in Bechuanaland, and on other matters relating to the South African Missions of the Society.

With a view to increasing the interest of children in the Society, the Board approved of the establishment of a Children's Missionary League, and asked the Revs. Stanley Rogers and E. J. Dukes to confer with the Home Secretary as to details for working out the scheme.

Board Meeting, July 12th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 67. Items of special interest:—

The following appointments were made:—

Rev. E. W. Watson, B.A. (of Wollerton), to Madras; Rev. Evan Bryant, for temporary service at Peking; Rev. H. H. Theobald (of Kirkham), to Benares; Mr. J. W. Gillies (student at the E.U. Theological Hall, Glasgow), to Quilon; Mr. Harold T. Wills, B.A., B.Sc., F.G.S., to Trevandrum; Mr. G. Peake (son of Rev. P. G. Peake, of Madagascar), as a medical missionary to Fianarantsoa; and Miss S. Slater, to Bellary.

Offers of service from the following were also accepted:—

Rev. W. Thomas, of Waterhead, Oldham; Mr. J. B. Freshwater (of Leicester), as an artizan missionary; and Miss L. Nicholas, of Walthamstow, as a medical missionary.

The Directors expressed their gratification at the Christian enthusiasm and consecration of the churches connected with the Amoy Mission, as manifested in their desire to open up fresh work in the region of Ting Chiu, and will be prepared to respond to the appeal as soon as suitable men present themselves.

The Board sanctioned the return to England on furlough, in 1893, of Miss Miller, of Amoy, and the Rev. T. Bryson, of Tientsin.

The resignation of Mrs. Morrison, of Tientsin, was accepted.

The Mark Clark Prizes were presented to the following scholars in the School for the Sons of Missionaries, at Blackheath;—Arthur E. Hewlett, 5th Form, 1st place; Balfour A. M. Helm, 5th Form, 2nd place; Edward R. Gammon, 4th Form, 1st place; Edward H. Williams, 4th Form, 2nd place; Henry H. Stephenson, 3rd Form, 1st place; Robert F. McKenna, 3rd Form, 2nd place.

Digitized by Google

NOTES BY THE FOREIGN SECRETARY.

FOR the third time this year, our Monthly Prayer-meeting has to be suspended on account of a public holiday. This is not because those who are daily at work in the Mission House are glad of a day's rest like their neighbours, but because the city is empty, and those in the suburbs who usually attend the meetings are otherwise engaged. Yet it is always with great regret that we intermit these gatherings for prayer. They are frequently alluded to in the letters of missionaries, especially in the letters which tell of disappointment and discouragement. At such times it comes as a great refreshment to our workers to remember that we meet to pray for them. I have sometimes wondered if friends at a distance who are unable to be present at these meetings would be disposed to join us in spirit at God's throne of grace by setting apart a portion at least of the hour from 4 to 5 p.m. on the first Monday in each month. If this were done, the apparent break of continuity, when Bank holidays release the city toilers and close the Mission House, would not be a real break. Such a special effort to unite in prayer would not in any way conflict with the Watchers' Band; on the contrary, it might be expected to have its best support from those who were most earnest as members of the larger circle.

THERE seems still to be misunderstanding as to the special qualifications required in missionaries. The artizan missionary is not, in the Society's use of the term, a Christian artizan who is sent out to preach to the heathen, but one who is prepared to serve Christ in the mission-field by using his handicraft. In some fields there is need of men skilled in carpentering, brick-making, building, and blacksmith's work, to erect the various buildings required for mission purposes, and to teach the natives these useful trades. Such men, if earnest Christians, will find abundant opportunity for exerting a spiritual influence; but the Society seeks for those who recognise that their calling of God is to glorify Him by means of their handicraft, and who are prepared for His sake to put their technical skill at the disposal of the Mission. The Lay Evangelist scheme is not a device for enabling men to escape from the necessity for college training, but a means of introducing to mission work men of tried character and experience of the world who are too old to go to college. A raw youth, who has neither had a thorough education nor the discipline of business life and Christian work for a considerable time, is as unfit to be entrusted with responsibility in the mission-field as he would be at home. We do not say there is no work that such can do, but for this Society to send them out would require a reversal of its settled policy and a return to methods which have been already tried and deliberately given up.

AMONG the large number of untrained youths who are anxious to go out to the mission-field, a fair proportion are men of evident natural ability, who would well repay a college training, but who have not the means to go to college. £100 would, in most cases, suffice to enable a man to pass through the first half of his college course, and thus to qualify him for being accepted as a student under the Society. Surely there are friends to whom it would be a pleasure thus to provide for the education of some promising candidate for missionary service.

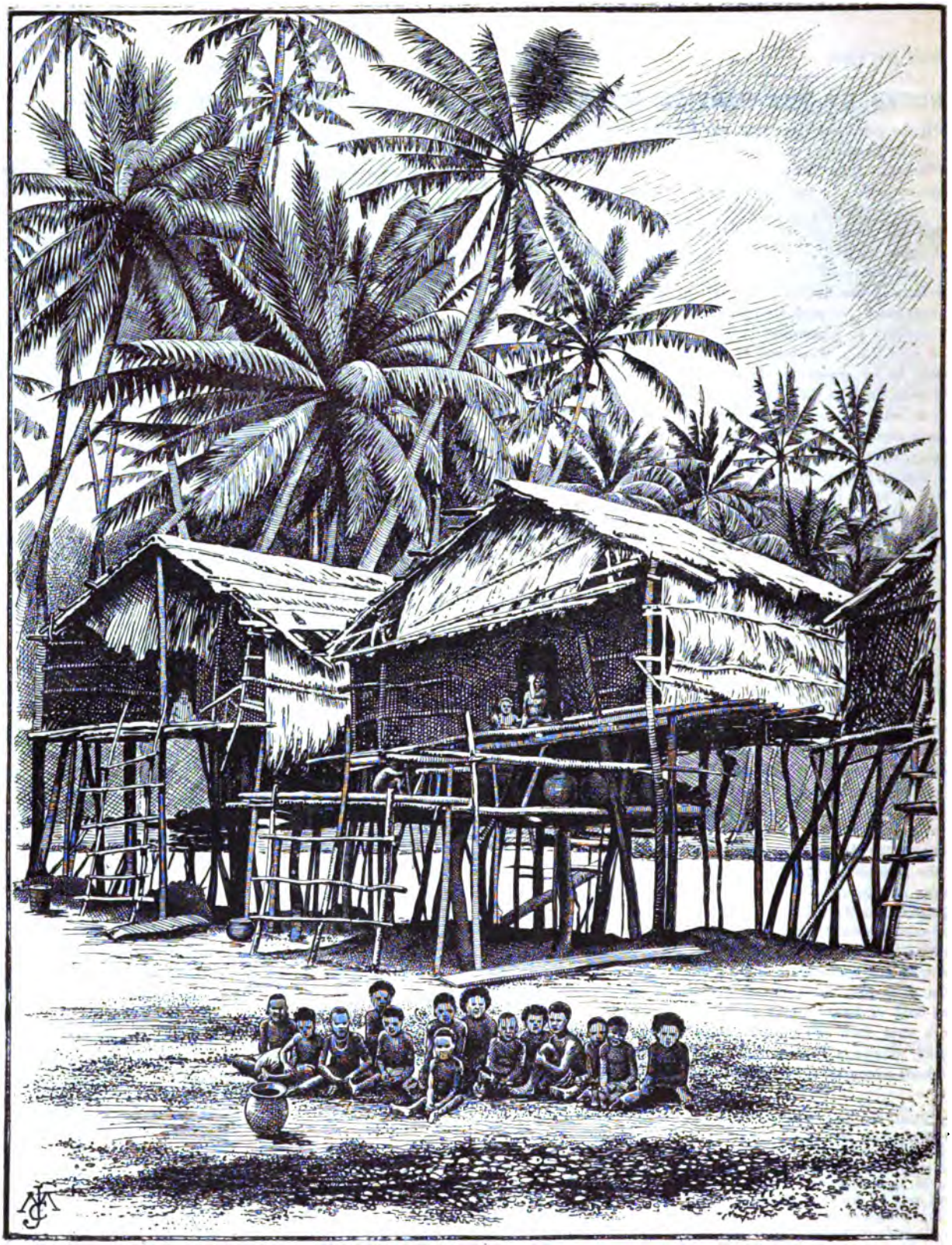
R. WARDLAW THOMPSON.

AT HOME IN NEW GUINEA.

FROM A PRIVATE LETTER.

IT is now a quarter to six. I have tea at six. The boys are scuttling about in the bustle of the business of preparing this great meal for me. It amounts to little more than a matter of form, for I seldom touch food after midday when I am alone. Little thing as it may seem, it amounts to one of my greatest difficulties to eat a meal in solitude. I have frequently told the boys not to trouble to get anything at all, for it often means sitting before my food for five minutes, and then ringing the bell and telling them to clear it away. I remember once doing this, and about five minutes after the *Niué* was sighted coming in, with Walker on board. I sent at once for Josia, and told him to have dinner ready for Walker by the time the *Niué* came to anchor. I sat down with him an hour after, and we both ate a hearty meal. It did not strike me until after that I had previously told the boys to get me nothing, as I had no appetite. This is the only inconvenience worth mentioning that I suffer from—solitude. No one likes his own company if he can get better, which, of course, he always can; but it is tolerable when the nature of your work, in which you've your whole heart, demands it. After tea, we have evening prayers in the large room of Ono's house—the old house in which I camped for nearly six months. When I'm ready, I call one of the boys and just say "*Pate*," and the bell rings—it's an ordinary cow bell—and we all assemble for worship. Then I come back and take my seat in my study, and receive two or three calls. Somebody has a bad pain just where his hand is, and a few drops of chlorodyne sends him out a new man. Somebody else wants a pen, and I fix him up. Another comes in to say my turkeys have scratched up *all* his young beans, will I give him some more seeds? I give him six, and tell him to watch when they come up, and then put long sticks in the ground beside them, to give them something to aspire to. If I'd spent half the time getting some practical knowledge of draining, and farming, and carpentering that I spent on Hebrew and theology I could have put it to good use out here. At present I don't see how I shall ever expend the capital I laid up at Cheshunt. I still strongly urge the necessity of a college course as a preparation for missionary work, but I would alter the course from what it is at present, and let the men learn a good many things which they would be bound to make use of every day of their lives in a country like this. Personally, I had two educations. The life I lived in New Zealand was a splendid preparation for the work I am now engaged in. As for Cheshunt, I would not have missed that, despite the little use I feel I am likely to make of what I was taught there, on any account. After my callers are satisfied, I send for a young man named Dagoela. From eight till nearly twelve we are generally together. I wish I could describe Dagoela, so as to give you the faintest idea of his sterling character. If I told you all

Digitized by Google



A VILLAGE SCENE IN NEW GUINEA.

Digitized by Google

I could about him, I am afraid you would be bound to remember he is a New Guinean, and come to the conclusion I was exaggerating. It is generally the language we are at, but we do not always spend our time grubbing into words. Sometimes he tells me the curious traditions of his countrymen. Sometimes I tell him scraps of English history, or a fairy tale. "Jack and the Beanstalk" took his fancy at once. When I had finished it, he stroked his stomach, and, looking so happy, said: "Oh, master! that is good." He is very anxious I should put a lot of old English stories into a book for the New Guinea boys. He was greatly struck with the "Pilgrim's Progress." He could follow Bunyan's idea as intelligently as an Englishman would. Sometimes his old father steals into the room, and sits and listens to us. He is the old chief of Suau, and comes here in a large canoe very frequently. He really seems proud that his boy should be so much in advance of the rest of his countrymen.

As a rule, once a week I spend the whole of the evening with the boys and girls, in Ono's house. After prayers, their games are brought out, and, squatting about the large room in little groups, some play at marbles, some grind tunes out of an organette I bought some time ago, some play bagatelle on a table I purchased soon after I came to New Guinea, and in other ways all find plenty with which to amuse themselves. Or I teach them a hymn, or perform a clumsy conjuring trick, much to their delight and still more to their astonishment. I have a very nice girl here, living with Pari, named Sepu. She belongs to an island forty or fifty miles from here. Whenever a canoe comes in from Ware someone usually brings a message from Sepu's mother, saying she is to go home. On one occasion we made up our minds to send poor Sepu away, since her mother was so anxious to have her back, but when she informed us her mother was a rather wild woman, and spent a good deal of her spare time dancing, we thought we would keep Sepu from such influences, and told her she might stay. However, a week ago a Ware canoe came in to an island close by, and, meeting the chief when I was there on a visit, he told me Sepu's mother was a passenger, and that she was going to take Sepu back to Ware. Late the same afternoon, after I had got back to Kwato, we saw some natives over on the beach at Logia signalling to us, and evidently anxious to get across. We sent a canoe, and with the party was the old lady in question. She was in mourning for someone, which did not improve her appearance. The custom here is for a person in mourning to paint his body black. We don't allow this kind of thing amongst our own people. They give that up as being a heathen practice. But we do not tell them that the majority of British people parade their grief in very much the same way. I sent a message into the teacher's house, saying the visitors were to come in and see me. They came in, expressing their bewilderment at seeing so many wonderful things in my house by some very peculiar inflections of the voice. I gave them some tobacco, motioned them to be seated on the floor, told them to make themselves at home, and then told Josia to fetch some of the Christmas toys in for them to see. Amongst these was a doll which has always caused a great sensation whenever it has been exhibited. In its normal condition it stands with its arms outstretched. By pinching it in the chest the hands are brought together in front and the head is dropped to the usual squeaking accompaniment from within. I got this doll and stuck it up on the table. They must have thought there was something uncanny about it, for they got as far away from the table as the wall would allow, and one said: "Master, we are very much afraid." "Oh," I said, "don't be afraid, I'm going to ask this gentleman what's to be done with Sepu." Then I turned to the model. "Is Sepu to go to Ware?" Here I vigorously shook it, and explained to my visitors that meant "No, certainly not." They looked at each other in great astonishment and held a short conference. Then, as gravely as I could, I proceeded: "Is Sepu to stay at Kwato?" I pinched the doll's stomach, with the usual result, so far as the doll was concerned, but it was too much for my audience. They were off to their canoes, evidently of opinion they had no right whatever to doubt such an authority, and Sepu was left behind.

C. W. Abel.

TWO NEW CHAPELS IN THE HANKOW DISTRICT.

Hankow, May 15th, 1892.

DEAR MR. COUSINS,—I am sending you a few details connected with the opening of our two new chapels—one at the Chén Village in Hiau Kan, and one in the city of Hankow. The chapel at the Chén Village is beautifully situated, and can be seen a long way off. The building is in every way well adapted to our present wants; and, whilst there is much about it to attract the notice of the surrounding population, there is nothing in its style of architecture that can possibly give offence to any one. The opening day was one not to be forgotten by those who were present. The weather was forbidding in the extreme; but the congregations were good, and the services inspiring. Seventeen (eleven adults and six non-adults) were baptized, and the Lord's Supper was administered to several tens of disciples. Not a few of the brothers were present as spectators. They listened well to the preaching, and seemed interested in the event of the day. In spite of the inclemency of the weather, our hearts were warm with gratitude to God and love to one another.

It was our intention to open our new chapel at Hankow on May 1st, whilst our friends Mr. and Mrs. Halley, of Melbourne, were present with us. But the weather was so bad that we were compelled to put it off to the following Sunday. This was a great disappointment to them and to ourselves. On the following Sunday, May 8th, the weather was charming, and

Digitized by Google

we had a day of real refreshing from the presence of the Lord. The morning service was well attended; the prayers were heart-felt; and the words spoken by the missionaries and the native Christians were such as to lift the thoughts of all to Him to whose glory this new place of worship has been erected. In the afternoon the chapel was crowded with devout worshippers. We would have gladly invited the converts of other churches to join us on the occasion, but we had no room for them. The spacious building was filled with the members of our own church, residing in and around Hankow, Wuchang, and Hanyang. It was a glorious sight, and I felt it a great privilege to be permitted to preach to such a congregation in such a sanctuary. A spirit of true devotion and great thankfulness pervaded the assembly. At the close of the service the mutual congratulations were hearty and numerous.

The Christians themselves have contributed well towards both chapels, and they are rightly proud of both. Of the chapel at Hankow they are very much so, on account of its size, its beauty, and its special dedication to the sacred use of worship. Our other chapels are used mainly as preaching halls, in which the Gospel is proclaimed daily to the heathen. This chapel is set apart for the use of the Christians, in which the Gospel will be preached to them, and from which prayer and praise will ascend from them. They like to call it their Temple, and our hope is that it will prove to be to them for many years a meeting place with God as well as with each other. It has been my desire for many years to see such a building in connection with our Mission in Central China, and now I bless God that my desire has been gratified.

I may state that these two chapels have cost the Society nothing. Both are free of debt, and the entire cost has been defrayed by the converts, the missionaries, and personal friends of the missionaries. It would surprise the Directors to see the amount of property the Society holds in Central China as a donee. It is to be hoped that the day is not far distant when some of the more wealthy Chinese will join us, and help us to carry the work on into the inland cities and towns without our having to draw on the Society's funds. That day will come, and it may not be far distant.

The work of conversion is going on among us, and every month we are permitted to rejoice over some additions to our number. On May 1st seven adults were baptized, of whom two are Hunan men. One of the two was at one time Chou Han's cook. Chou Han, as you are aware, is our arch-enemy in that province. He was at the head of the anti-foreign and anti-Christian party, which gave us so much trouble last year. Some of the vilest of the Hunan publications have been written by him. It was on our last New Year's Day that I saw his cook for the first time. Ever since he has been attending our services regularly, and now he is one of our number. Let us hope that Chou Han himself may turn up as an inquirer some day. I am ever praying for this. The other Hunan man, who was baptized on the same day with Chou Han's cook, has been trying to influence his fellow provincials residing at Hankow to follow in his own footsteps. The other day a lady of fifty sent me two beautifully gilded images (one of the god of riches and the other of the goddess of mercy), with the message that she required them no more. I afterwards found out that she is a native of Hunan, and had been preached out of her idolatry by this man.

Many Hunanese attend the daily preaching at our chapels these days, and among them there are not a few from Chang-sha, the capital of the province. Chang-sha has become notorious of late as the headquarters of Chou Han and his clique. All the vile literature with which this valley was deluged last year and the year before came from Chang-sha. On account of the pressure brought to bear on Peking by the Foreign Powers, Chou Han's clique has been broken up. The publishers have been punished, the literature has been suppressed, and Chou Han himself has disappeared. This time last year the walls of Chang-sha were covered with anti-foreign placards of the most foul and inflammatory kind; to-day we are rejoicing over the fact that the whole thing has been suppressed, and that the walls of Chang-sha are now as clean as the walls of Hankow. In a letter from a convert in Chang-sha, just received, I am told that a wonderful change has come over the city. For all this we feel very thankful; but I regret to add that Hunan is not yet open. It is for this I am constantly praying, and I want you to join me in this petition.

I am about to start for the Tien-men district, where I hope to meet with a number of inquirers. I am told that from twenty to thirty are seeking baptism, and that some nine or ten are very satisfactory. I shall be away about fifteen days. Mr. Terrell is going with me. I wish you could send us half a dozen more men of Mr. Terrell's stamp.

Yours sincerely,

GRIFFITH JOHN.

[I have just received a letter from Mr. Gladstone, thanking me for the copy of the "Picture Gallery" which I sent him. I wrote him on the occasion, but I did not expect to hear from him in reply. I need not say that I am more than pleased.—G. J.]

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE following branches have been formed since the last list was published. In several other places the arrangements are nearly completed for making a start:—

BRANCH.	SECRETARY.
Ashton-under-Lyne	Miss Howorth.
Dedham	Miss Emma Purkiss.
Dulwich	Miss Ramsey.
East End	Miss Scrutton.
Finsbury Park	Mrs. Thomson.
Highworth	Mrs. F. B. Smith.
Manchester	Miss F. A. Williams.
Peckham	Mr. Thomson.
Sheffield	
Stamford Hill	Mrs. R. S. Ashton.
South Australia	Miss Goode.

It was erroneously stated in last month's CHRONICLE that a branch had been formed at Stalybridge.

H. L. HEBDITCH.

Digitized by Google

SAMOAN WARRIORS. (*From a photograph.*)

Digitized by Google

HOW TO INCREASE INTEREST IN RELIGIOUS SERVICES.*

THERE is no missionary or other wise man in the world who can create soul-interest in the things of God. Only the Spirit of God can do that. But, notwithstanding this, there are things which we may do to help to increase interest in things which are good.

What about the work of God in Samoa at the present time? Do the people rejoice in religious things as they once did? No. There is lifelessness. There are few, relatively, in our villages whose hearts are in the things of God. If we compare the present with the past, the present falls short. From the year 1858 to 1868 was the time of greatest spiritual interest. If one thoughtfully considers matters, he will be filled with grief at the condition of the work of Jesus in Samoa to-day.

Let us examine into the reasons for this. Are not the pastors and church members the root-cause of what is wrong? Look at those who in the early days of Christianity did God's work. They spoke, being filled with the Holy Ghost. We are told that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." And, as a consequence, "The Lord wrought with them." Through the faithfulness of the workers, many people were turned to the Lord. We are called at these meetings to consider what will be useful to cause a revival of the work of the Lord in Samoa. Let us speak faithfully.

1. People will become interested in the things of God if we pastors are men of prayer. Prayer is the root-cause of prosperity in what we do, for by prayer we obtain the highest help—that which comes from above. Through our prayers, blessing will rest upon our work, and we shall reach the hearts of the people, so that they will rejoice in Jesus and in the things of Jesus. It was thus formerly: "These all continued with one accord in prayer and supplication." Let us thus continue in prayer and supplication. The pastor whose work is thus done will find his people—both old and young—rejoicing in all that pertains to the work of the Lord.

2. Another thing that will create interest is faithful preparation. Don't be careless. Let it be not only Sunday, but other days also that are well prepared for. Don't preach anyhow, but work for your people. Whether sermon, or exposition, or conversation, let all be with the aim of leading people to Christ, that in Him they may live. The pastor who does not rest, but who wishes to enlighten those who are dark, to put right those who are in error, to strengthen those who are weak, will certainly succeed in leading men to Jesus for salvation.

3. Then men will rejoice in the things of God if they see in their pastor that which is good. The right-living pastor, who himself looks to God for guidance and help, will be successful. He will begin in his own family. There will be no breach between himself and his wife. He will train his children according to the teaching of the Lord. He will care for his people. He will be mild-tempered towards those who are difficult. In love he will seek the erring ones; he will try in love to bind all together, and to bring them all to Jesus. He will endeavour to be what Paul urges Timothy to be when he says: "Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity."

Verily, the work of a pastor so faithful to Jesus will not fail. He will interest people. Many do not care to go to services now because they dislike the conduct of the pastor, his lack of good temper, his self-seeking, his thought for things of the body rather than for things pertaining to the spirit. When people see such things in a pastor they are led to despise the things of God. That pastor preaches in vain. Few will go to hear him. His conduct is the great hindrance to good being done. And this is the root-cause of much that is to be deplored in connection with the work of the Lord in Samoa. Let us as pastors imitate the Lord Jesus when He lived upon the earth. He said: "My meat is to do the will of Him that sent Me, and to finish His work."

Let us all be faithful and wise in doing the Lord's work. Let us study to show ourselves approved unto God, workmen not needing to be ashamed, rightly dividing the word of God, and let us be "filled with the Spirit"; then the people will be interested in the things of God, and we shall experience a revival in the work of the Lord in Samoa.

The above is a free, but faithful, translation of Ala a's paper.—*S. J. Whitmee.*

* A paper read at the half-yearly meeting of missionaries, native pastors, and delegates at Malua, Samoa, on May 11th, 1892, by Alama, native pastor.

MR. WANG, A NOBLE CHINESE CHRISTIAN.

London Mission, Chung-King, West China,
March 30th, 1892.

DEAR MR. COUSINS,—We in Chung-King commenced the year's work under a heavy discouraging cloud. Most of the people who had attended our services as professed inquirers for about a year fell off, and the majority of our senior day-scholars likewise did not return after the New Year holidays. But most trying of all was the illness of our native preacher, Mr. Wang, whose death it is my sad duty to report to-day. Never very strong, Wang had of late become exceedingly feeble. When Dr. Davenport went to Hankow last year, we judged it wise to let Mr. Wang go with him, in the hope that a short change to his native place might help forward a recovery for which we most anxiously hoped and prayed. He returned to Chung-King with Dr. D. in January, but he had not been long back before we saw that his disease was striking its roots deeper, and that the end could not be

Digitized by Google

far off. He died on Friday last, the 25th inst., and I cannot refrain from saying that the main earthly pillar of our little church, in this distant region, has been removed. Let me tell you a little about this native brother, whom we all loved in life, and whose too early death, for he was only thirty-six, has cast a profound shadow upon our mission station.

Nature had not endowed Mr. Wang with an attractive face even for a Chinaman, but I have often and often seen it transfused with a glow of light sufficient to change the whole appearance of the man. Wang was no ordinary believer. He embraced Christianity with all his heart seventeen years ago, having heard the Gospel for the first time in our Kia Kai Chapel, Hankow. Dr. John baptized him, and is able to bear me out when I say that no more satisfactory or whole-hearted convert has ever been received into the Church. For many years after his conversion he was in the employ of the American Bible Society as a colporteur; but when in 1888 it was finally decided that I should come here and commence the Sz-Ch'uen Mission, Mr. Wang was induced to join me as native evangelist. We travelled together from Hankow on the same steamer and on the same native boat, and indeed, with the exception of the short time which he spent down river last year, we had never been separated. At first I confess that I felt a little disappointed in him; for not only was he no scholar, but he was apt, too apt I thought at times, to declare his belief to strangers without regard to time or place or anything else. But I soon understood the value of the helper God had given me, and speedily learned to appreciate his worth. One idea possessed him, and that was to serve God with all his heart and mind and strength. Everything was made subservient to his work for Christ. "Work while it is day," he would often say, and this advice to others was backed by a splendid example of unceasing earnestness and devotion. It mattered nothing to Mr. Wang who the person might be with whom he was having intercourse; he always took care to lead the conversation to Jesus Christ, and His power to save men. On a board in his room he had written: "Visitors must be prepared to talk of the doctrine: if they have no wish to converse they must read a book." The grand point in his character was that he was able to show the reality of the Gospel he preached so fervently in his own life. After his death a non-member speaking of him to me said: "There was no difference between him and the Book," and this testimony was not spoken in response to any prompting on my part, but came spontaneously. Another individual, a literary man, has developed the same idea in a very graceful couplet, a free translation of which is: "He behaved with correctness; his goodness was higher than the common forms. With an even mind he kept himself under restraint, and in nothing did his conduct differ from the precepts of the Holy Book." You will agree with me that so grand a testimony concerning one of our native brethren is beautiful, and it is all the more beautiful because it is as true of my late friend as it can be true of any man. Latterly, in some respects, Mr. Wang's character developed rapidly. During the last year of his life, he seemed to live constantly in conscious communion with the Saviour. Sweetness and gentleness of disposition were always present; but of late his whole being seemed to be steeped in spirituality. About three weeks ago there was a slight improvement in his physical condition, and we thought that there was a chance of recovery. But this transient hope of life did not in any sense change the tendency of his thoughts. Said he to me: "If I go now it will be an earlier realisation of my hopes than I at one time anticipated; if permitted to live, it is that I, an earthen vessel, may get grace to glorify my Master more and more." Self-abasement was ever to the fore in his speech. "An earthen vessel"—that was the oft-expressed estimate of himself. A favourite text of his—one which he asked a good penman to write in large character, so that he might nail it in a prominent place in his room—was: "Sinners, of whom I am chief." And when reminded, as I often did remind him, of the words following, "I obtained mercy," he would remark, with striking emphasis: "Yes, yes! Thank God! Thank God!" The end was brought on suddenly by physical collapse. It was after having conducted our usual Wednesday evening prayer-meeting that I, with Dr. Davenport, visited him, only to find, alas! that *rigor mortis* had set in. He was able to speak only a very few words in his usual voice, and then the muscles of his face contracted so much as to prevent clear articulation. But in spite of this, and in full knowledge of the fact that his end was fast approaching, he addressed us individually—foreigners and natives—in the most earnest and yet pathetic manner. Never shall I forget that scene. We felt we were in the very presence of God. The kind of man our brother was will be all the more clearly seen by my quoting some of his last words. No wonder a native said to me afterwards: "We were listening to the voice of God." Friends were supporting him on a chair, when he said:

"My time has come. Listen attentively to what I say. I am going home first. You will follow, but see that you bring many with you to glory. You have different dispositions, but remember the Holy Spirit is *one*. Be filled with the Spirit."

To Mr. Hwang, one of our members for whom Mr. Wang had laboured much and prayed often, he said: "Trust the Lord always. God gave His Son for you; will he not also with Him give you all things? Remember how He cares for the birds of the air. Be faithful to Christ yourself, and plead with your wife to trust in Jesus with all her heart."

To Mr. Wang, another of our members, and one for whom our late brother entertained a growing affection, he said: "Be quick about leading your mother, wife, and child to Christ. Don't be satisfied until they trust in Him, and you, yourself, serve Him with constancy."

Digitized by Google

To Mr. Li, a Hankow man, and his greatest friend in Chung-King, he said: "My beloved brother, never forget that it is easy to reprove a man; and to expel a man from the church isn't difficult; but to help a weak brother and to save him is far better."

To our day-school teacher, who is not a full member, he remarked: "Make haste and confess yourself a sinner, and trust Jesus the Saviour of sinners."

To Mr. Chang, an old friend and a member of another Mission, he said: "Bring many souls to heaven with you when you come."

To all standing round him: "Never forget that the goodness of a Christian should not only come up to, but surpass the goodness of other people. Ordinary virtue doesn't count."

To Mrs. Wilson: "May the blessing of Abraham be yours."

To Mrs. Davenport: "You will get a reward for loving the Chinese."

A message for Dr. John, his old pastor: "Tell him that his crown of glory awaits him."

After a little time he quoted the last verses of Matthew xi., and Romans viii, and added: "I have a Saviour who is all sufficient."

To Dr. Davenport: "I am a sinner, doctor, but I trust in loving kindness."

When I said to him, "You will soon be with Jesus," he replied at once: "Oh, I am always with Him." After that he expressed a wish to be laid upon his bed, and was only able to speak at intervals, although quite conscious. He lingered in great and ever-increasing weakness for about twenty-four hours, and then the end came, shortly after midnight on the 25th inst. So passed away one of China's humblest, yet purest and best sons. "Know ye not that there is a prince and a great man fallen in Israel this day?" We laid him to rest on the following Saturday in our mission cemetery, and were not surprised at the large concourse of friends – natives and foreigners—who followed the coffin to the grave. Even those who did not believe as he did were forced to respect him, and to admire his sterling qualities. For myself, I cannot but say that the character of this Christian Chinaman was beautiful. It was certainly the most perfect I have ever seen during my fourteen years' residence in the country. I had a reverence for him that I never felt for any other convert. His was really an exalted piety. All he had, his life, his strength, his possessions, everything, was daily dedicated to his Lord. He was a bright and intelligent Christian, a man full of genuine interest in and warm sympathy for others. I shall ever regard it as a high privilege to have been associated with him in work for Christ. If, from the bitter, orthodox Confucianist's standpoint, Mr. Wang King-foo was "a moral outcast," surely, in God's estimation, he was a chosen vessel filled with grace. For me, always, he was a brother greatly beloved. May the gracious influence of his consecrated life be long felt! The Church in China can ill afford to lose so conspicuous an example of whole-hearted devotedness, of firm consistency, of spiritual vigour, and yet of genuine tenderness and child-like simplicity, such as were combined in the character of this noble Chinese Christian. I see not now how his place is to be filled among ourselves. For the present, we must be content to wait until God sends us another helper. And he will be welcome, indeed, should he prove to be in possession of the choice qualities which adorned the brother whose loss we in Chung-King sincerely mourn to-day.—I am, yours very truly,

J. WALLACE WILSON.

LINKS BETWEEN HOME AND FOREIGN WORKERS.

MY DEAR MR. COUSINS,—You may, perhaps, like to have some account of a missionary prayer-meeting at which I was lately present. We need not say where it was held, further than that it was in connection with a church in the West of England. There were not a very large number present; but those who were there knew for what purpose they had come, and entered into the spirit of the meeting. During the meeting it was announced that Miss Craven and Mr. A. S. Huckett, who had both visited the church as deputations, were to sail for Madagascar in a few days, and the following resolution was put to the meeting:—"That this meeting gratefully remembers the kind services rendered by Miss Craven and Mr. Huckett as missionary deputations, and now that they are returning to their work in Madagascar commends them to the constant care of their Father and ours." It is needless to say that this resolution was unanimously agreed to, and that the chairman was requested to convey it to those interested.

Another special feature of this meeting was the reading of a message from Mr. F. P. Joseland, who, before going abroad, had more than once occupied the pulpit of this church. In this case also the chairman was requested to reply in the name of the church. After singing a hymn, the meeting was closed with earnest prayer for all our sisters and brothers who have gone out from us to preach the Gospel of Jesus Christ, and especially for those whose faces we know and whose voices we have heard: for McFarlane, in Mongolia; for Owen and Sadler and Joseland and Miss Smith, of China; for Chalmers and Lawes, of New Guinea; for Huckett and Miss Craven, of Madagascar; for Wookey, of South Africa; as as well as for Ward and Hart and others who shall join them. Slowly and reverently these names were spoken. They were names that in every case, with one exception, recalled to memory a voice, a face, and a special sphere of work.

Is not deputation work a very blessed thing when it means the forging of these permanent links between home and foreign workers? Besides being an honourable work, is it not a service that any man might covet for the sake of the after-consciousness, when he has returned to his oftentimes lonely work, that there are churches who remember him, and talk to God about him?

I was at this same church two Sundays later, and in the morning service the preacher paused in the usual order, and announced to the "great congregation" that two whom they would remember were then on their way back to missionary work in Madagascar. "It seemed to him a fitting thing," he said, "that those who not only in the wider sense had gone out as Christ's representatives and theirs, but that especially those who had rehearsed in the ears of that congregation the great things that God had done for them and by them, should be thus publicly commended to the constant protection and comfort of God." And in the prayer that immediately followed, the minister and congregation asked that God would give Himself to these His servants ever according to their need.

Again I say that no one can afford to think lightly of deputation work if these are the results that flow from it.

Yours, &c.,

A. H. C.

Digitized by Google

Another Visit to Outstations

THIS time the places visited were two towns, one about ten miles away from Taung, and the other about eighteen. In this case, a wagon was necessary; but as the much preparation incident to a family outing did not seem worth while, I went alone, leaving home before breakfast on Saturday morning. In one respect the journey was one of surprises, and illustrated the anomalous state of things sometimes to be met with in Bechuanaland at this season of the year. During the week, we had had good rains at Taung; and, judging from the clouds, I had concluded that this welcome rain had been general. One part of the road lay across a valley, which after heavy rain is a veritable Slough of Despond; and almost my last words at starting were, that we should very likely stick in the mud. Rain fell again while we were having breakfast, about an hour and a half from home; and had I not been pressed for time, I should most likely have delayed inspanning for a while. We went on, however, splashing through rain-pools in the road; but when we reached the dreaded valley, we found that its mud was quite hard, and even almost dry. Beyond that, the road was quite dry; and during the afternoon trek the oxen kicked up the dust. We slept about half-an-hour's walk from Phokwane, at a place where water is almost always plentiful and close at hand;

MEDICINE MEN AND RAIN DOCTORS.

but to our surprise we found that the large hole, which is generally full of drinking water, contained nothing but a little mud, and the place where the oxen usually drink was quite dry. Can anyone in England fancy how trying it must be to people whose gardens are drying up and becoming hopeless, while the clouds show that plentiful showers are falling again and again only a short distance away? Who can wonder that such a people, in the darkness of their ignorance, hope and trust in rain-makers? How easy it must be for them to believe that the doctor employed by a neighbouring chief is a cleverer man than their own.

Phokwane is a town whose people have a history that has not yet been written. They are the remnant of that section of the Batlaping tribe which bore the brunt of that last Boer war of the old-fashioned sort. It was their chief whose head the Boers cut off, put into a little leathern sack, and sent by a woman captive to the paramount chief, Mahurah, with the message: "Do you want peace or war?" It was this chief's son and successor who made a much-talked-of speech when one of the last of the Boer envoys visited Taung just after my settlement there. The envoy had been sent to demand payment of the war indemnity, and to threaten that if it were not soon paid another command would be sent. Then Gasibonwe's son stood up in the meeting and said; "You have killed my father, you have taken our children, you have stolen our cattle. If you want my answer, it is this: Go back and tell Paul Kruger I *want* war." Another of Gasibonwe's sons was the leader in some of the deeds of blood which marked the beginning of the Griqualand West war. A friend sent me a recent number of the *Christian World*, containing an article by the ever-young and always interesting Christopher Crayon, giving an account of the experience of a Mr. Thompson in South Africa. It was the Phokwane people who shot and mutilated Mr. Thompson's father, and some of them spent years as convicts at the Cape because of the deed. A solitary missionary belonging to the S. P. G. has his home among them now; but in visiting the place occasionally I do not feel that I am intruding upon another man's district, inasmuch as our congregation was in existence there before this brother came, and his coming has made no difference to it. There are two young fellows in the church there who are preparing as candidates for the Moffat Institution Seminary. Both of them have suffered in troubles arising from the opposition of heathenism, and have done much to help on the work in a dark place.

A pleasant early morning walk over the hills took me to the church, where the people were assembling earlier than usual, according to my request. The little church was more than full for the service, and at its close there was a baptism, and the Communion service with about thirty communicants. The walk back to the wagon was also pleasant, inasmuch as heavy rain had evidently fallen in the south, and the wind coming from it was cool. I had to have a hasty dinner, but as regards food I was in clover. Two real chickens—supposed to be equal in bulk to one of our moderately sized

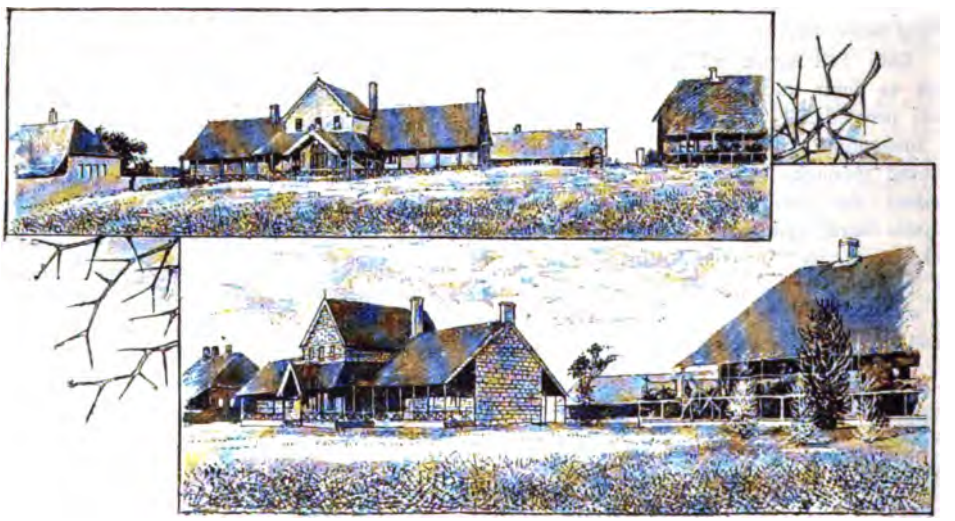
Digitized by Google

fowls, and the fowl half the weight of a real barn-door bird —had been cooked for my two days' provisions. My daughter makes bread nice enough for a king, though perhaps lacking a little in the matter of whiteness. With cold fowl and good bread there was no fear of missionary privations. And, in fact, luxuries even were expected, as a present of milk in the morning had enabled me to look forward to a second course —a favourite rice pudding boiled in a saucepan. But, alas! my usually careful driver cook, knowing that my time was limited, was too liberal with the sticks, and the consequence was that when the pudding was served it needed more milk in order to make it soft enough to be enjoyable to toothless gums.

After dinner we trekked two hours and a half towards home, and reached Magogong just as the bell—or rather the wagon-wheel tire hung up in a tree — was being rung for the afternoon service. It is not often that I preach twice on such a day; but the cool wind had kept my head unusually comfortable, and I was able to enjoy the full service. The people of Magogong were new comers. Their chief is the eldest son of Tantje, who was chief of Lebatlong, and they have removed from Griqualand West, because they say they were not comfortable there. As a matter of fact, their removal is more the result of an effort on the part of a little chief to make himself bigger; and I fancy most of the people are less comfortable now than they were in their old homes. They are now in a good neighbourhood for gardens; but the native reserve was already crowded, and water is very scarce where they have settled down. The cattle and flocks have to go a long way to drink; and last year the people had to send to the Hartz River for barrels of water—a distance of about five miles, if not more. Coming from a district which has long been evangelised, a much larger proportion of them than usual are church-goers; and I finished the engagements of the day by administering the Lord's Supper to about eighty of them.

At sundown we started for home, and, as usual in the evening, I walked on ahead. The evening being cool, I went farther than usual before waiting for the wagon to come up. I then found that the smacking of the whip and the rumbling of the wheels were no longer to be heard, even after long waiting and listening carefully. Had I not been a man of experience, I might have thought that the driver had taken a wrong road; but I have learned not to compare the wisdom of an Englishman with that of a Mocwana in regard to such a matter, and I soon found that I was the wandering party. I was on one road to Taungs, but it led to the outside villages, and not to the centre of the town, and was so roundabout that my mistake involved a walk of more than three hours. Fortunately, I just escaped having to wade across the Hartz River in the dark. As I neared the drift I heard the welcome sound of wheels approaching it by the road I ought to have taken, and by making a spurt, heedless of the effects of wait-a-bit thorn bushes, I caught the wagon just as it was going down the bank. We were then near home, and I felt that I had accomplished more than a Sabbath day's journey. After three hours' sleep, however, I awoke, feeling refreshed, and knowing that I should sleep no more that night. Part of a rough copy of this paper was written before daylight, and I was ready to officiate at a marriage service early on Monday morning. Of course, my head protested afterwards; for no reasonable head approves of its owner being so foolish as not to be able to sleep when he ought, even though this may be partly its own fault.

JOHN BROWN.



MOFFAT INSTITUTION.

Digitized by Google

MOVING THE FENCE FURTHER OUT

"WELL, I'll just tell you all about it," said Mrs. Brookes. "You see we'd been poking along in the same way for a good many years. When we started our Foreign Missionary Society, we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact, every annual meeting some of us were sure to remark how faithful we'd been in holding meetings and always raising the fifty dollars, and it never occurred to any of us we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance. Like other societies, we had a good many contributing members who never came near the meetings. We'd sit there and say they ought to come, but didn't do anything to bring them. They'd give their money willingly enough when we went for it; but I declare there were some who, in all those years, never seemed to get it through their heads what the Society was, or what the dollar was for. They'd say: 'Foreign Missionary Society? Let me see—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh, yes, to be sure. Well, how much do I give?' and that's just all they knew or cared about it. 'Bands?' No, we didn't do much in that way. We had a sort of a band; one not very much alive, and not dead enough to bury—that kind, you know. It needed looking after. That's the way we dawdled along.

"Well, after a while, Miss Winsted—you know who she is, a real downright smart woman—she began to get restless, and tried to stir us up. She'd keep telling us we might do so and so; but you know how hard it is to get people out of ruts, when they once get in.

"One winter she went on east to visit her father's folks in New York and Philadelphia. While she was there she went

to some big missionary meetings, and talked with the ladies who engineered them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was she got wonderfully stirred up, and when she came home just talked right and left.

"Pretty soon it came time for our annual meeting; and when the treasurer's report was read there were some of the usual remarks about how well we'd done, and so on; and Mrs. Corey, the treasurer, says she: 'Yes, for eleven years

Digitized by Google

we've never failed to come up to our pledge.' Then it just seemed as if Miss Winsted couldn't keep in any longer. Says she: 'That's all very well; but don't you think, friends, that eleven years is long enough to be faithful over a very few things? We've cultivated our little plot of ground perseveringly; but isn't it time to move the fence further out?'

"We were all taken aback by that speech, and sat staring without saying a word, till Mrs. Corey managed to gasp out: 'I don't know what you mean.' 'I mean,' says Miss Winsted, 'we ought to do more in this work.' 'What more is there to do?' says Mrs. Corey.

"'Why,' says Miss Winsted, and her dark eyes just flashed, 'what's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why, *I* think a society that's contented merely to give some money annually, and holding meetings once a month in the corner of the lecture-room, doesn't live up to its privileges.'

"'Privileges?' says Mrs. Corey. 'Yes,' says Miss Winsted. 'It's our privilege to do everything in our power to interest all the women of the church, and the children too. Who's going to look after them if we don't? Instead of that poor little dead-and-alive Band, we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings; and here we sit, not doing much, if anything; we don't even help along at monthly concerts.'

"'How are we going to help that way?' Miss Aldrich asked. 'Women are not allowed to speak in meeting in our church.'

"'Nobody wants you to speak,' says Miss Winsted. 'There are other ways of helping. Just you go regularly, and sit up in front, and look awfully interested, and sing out loud, and see if that don't help.'

"Miss Aldrich, she's a great laugher, and that appeared to tickle her, so she burst out laughing, and the rest of us joined in. That put us all into better humour, for some were beginning to be real vexed with Miss Winsted for taking the wind out of our sails at such a rate. Then, before any one could say anything more, Mrs. Benton said, 'Miss Winstead, you're right; we needed just that said to us—we've not been doing our duty. Dear friends,' says she, 'let us kneel down and pray over it.'

"Such a heart-searching prayer *I* never heard in all *my* life. After it, we were ready to take hold of and do any amount of work.

"Then we had a great discussion about what to do and how to do it. Suggestions were as thick as blackberries; it made one wonder where they'd been hiding all this time. One wanted to begin with the Band; another wanted to have the congregation canvassed; another thought that a big meeting would be a good send-off. Miss Winsted thought where we ought to begin was right in our own Society.

"'Let's aim to get our contributing members all interested says she. 'Let's get them all together, just once, to see each other, and realise they belong to the Society.'

"'How are you going to do it?' asks Mrs. Corey. 'They won't *come* together. We've invited them many a time to the meetings.' 'Let us try it socially,' says Miss Winsted. 'How would it do to have a missionary tea-party—just the twenty-eight women who contribute this fifty dollars?'

"That idea took, and there was such a buzz about whether we ten who were present should club together and give the

party to the rest, or whether we'd go round and talk them into having a kind of picnic. While the rest of us were talking as fast as our tongues could rattle, I saw Mrs. Hirst getting red in the face and fidgeting in her chair as if she wanted to say something. She's a first-rate woman, but not so bright as some, and no talker at all. She never opens her mouth in the meetings; but as she is always there, and the only one who gives as high as ten dollars, we elected her vice-president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea-party herself.

"'Oh, Mrs. Hirst,' says Mrs. Benton, 'it wouldn't be fair to let you have the whole burden of it.' 'Oh, yes it would,' says she. 'I can't talk and pray like the rest of you, but if

Digitized by Google

a tea-party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I think He means me to serve Him with property instead of brains.'

"Now wasn't it humble-minded in her to talk that way, and wasn't it good of her to offer to have the tea-party?

"Well, the long and short of it is, in two weeks from that time we went to her house to tea, and she and Mrs. Benton had managed so well that all the members of the Society, old and young, rich and poor, were there.

"Mrs. Hirst had just the nicest kind of tea, but it beat me to know how they were going to make a missionary tea of it; but half a dozen of the leading spirits were all primed, and before the tea-cups had got half-way round, they began talking about how pleasant it was to see all the members together at once, and Mrs. Benton got Miss Winsted to tell about a meeting in New York with one of the teachers from the school in India, where our money had been going so long. This interested them mightily, and some asked questions; and Miss Winsted, she just started in and talked, and Mrs. Benton and two or three others backed her up, so, among them, the tea was missionary all the way through.

"In the parlour we found the tables covered with Oriental views and curiosities that some of the ladies had contrived to collect, and the whole evening, except when we were singing some missionary hymns, was spent in looking at them, and, as they led on, talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folks to help themselves, so everybody took something home to read.

"They were all just as pleased as they could be with the party; and when we were upstairs, getting on our things, I heard Milly Harmon say: 'Just to think how much I've missed all these years! Here you've been learning and feeling so much, and I might have had a share in it all if I'd only realised that I belonged! I feel like a long-lost sister.'

"You can't imagine what a start that social meeting gave us. We set right to work after it, and now, as far as the missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner."—*From "Woman's Work for Woman."*

MONTHLY PRAYER MEETING.

THE first Monday in August being a Bank Holiday, the usual prayer-meeting will be omitted this month.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

NEEDS OF THE CHUNG KING MISSION.

THE Rev. J. W. Wilson writes from Chung King:—"Dr. John baptized two Sz-Chuen men last year, and these men have returned to their homes in Pa Cheo, a city distant from Chung King perhaps twelve days' tramp. One of them, a bright-looking fellow, has just turned up in my study, bringing with him a letter from thirty others in that neighbourhood, asking me to go up and prepare them for baptism. But I am tied to Chung King until help comes."—Mr. Wilson has been much cheered by the receipt of £5 from sympathisers at Lewisham, and has decided to spend it in feeding two boys for one year, or one boy for two years, so that they may continue in the day-school for a definite time. Mr. Wilson has himself undertaken to keep two boys for two years, and wishes that other friends at home would help in the same way. He also needs a good magic lantern, with a supply of miscellaneous slides.—Dr. Davenport's dispensary is in full swing, and doing a splendid work. It is open five days in the week, and patients average about thirty per day. But a hospital and chapel are greatly needed.

INDIA.

LED TO CHRIST BY NATIVES.

MR. J. N. FARQUHAR, B.A., states that "since December last there have been eleven baptisms from Hinduism and Mohammedanism in connection with our two Bengali churches in the centre of Calcutta. The stories of some of these converts are very touching. Among them are a man, his wife, and their son, who were devil-worshippers, and were brought to Christ through the serious illness the son had; two Hindu widows; and a medical student, won by the services at our preaching station in Bow Bazaar. Our Hindi preacher has also had the joy of leading his brother to Christ. Nearly all the above eleven were led to Christ by natives of this country. Thanks to our God for their splendid work! But we want ever so many more native workers: the labourers are so few. We are all rejoicing at present, because Babu Gopal Chundra Dutt, who has been sup-

Digitized by Google

ported by the Oxford Auxiliary, has now finished his course, and will be able to do efficient service as an evangelist. He has done an immense amount of such work during his student course, so we now expect great things from him. Our need of native helpers has led us to look about earnestly for young men suitable for being students and then evangelists. For a long time it seemed as if we could find none. Now we have four applicants; but we have no money to support them if we accept them, beyond what the Oxford Auxiliary sends."—In connection with Union Chapel Bengali congregation, the Rev. W. B. Phillips reports the baptism of a Hindu from up country, a relative of his servant, and mainly led to Christ through his efforts. This servant, Chadee, was baptized by Mr. Phillips last year, and entered his service on the same day. He is proving a disciple, indeed, and will probably bring many others into the fold. We learn also from Mr. Phillips that a Christian head-master has been appointed to the High School at Baduria in place of a Hindu. "It is very difficult to get good Christian men to go to such out-stations, as they can usually command large salaries in big towns. We have every reason to believe that God Himself has brought this Christian brother to the service in answer to our earnest prayers."

MADAGASCAR.

ANOTHER HARVEST OF SPIRITUAL BLESSING.

AT the end of May, a week of special services of a most successful and delightful character took place at the capital. They were held in three churches every day. "We had," says the Rev. R. Baron, "for the most part, crowded congregations, averaging probably in all from 2,500 to 3,000 people daily. Quite free from any form of excitement, and conducted with the greatest possible decorum, the meetings were nevertheless of an exceptionally high-toned and soul-stirring character, and all felt the manifest presence of the Spirit of God. The singing was of the very heartiest kind, many of the prayers of the natives were most earnest and inspiring. It may, I think be truly said that, with the exception of the special services of last year, there never were in Madagascar such helpful, genuine, touching meetings as these, and those of last year certainly did not exceed them. The people were deeply moved, the Christians were strengthened and stirred up to greater fervour, and very many gave themselves to the Lord Jesus Christ. At the Friday afternoon meetings we asked those who had become Christians during the week, as well as anxious enquirers, to meet together in the schoolroom at Ambohijatovo, on Saturday morning, at nine o'clock. To our great delight there were one hundred and twenty-eight present at the meeting, though many more would doubtless have come had they been able."

NOTABLE CONVERSIONS.

"THERE have been many notable instances of conversion, but of these I can only relate one or two that have come under my own notice. After a very telling sermon by Mr. Thorne from 'Behold I stand at the door and knock,' a man from Ambohimanga came up to me and said among other things: 'I have kept the door of my heart shut for about thirty years, and I think it's now about time to open it. Henceforward I am Christ's.' A woman who for years had been trying to find salvation in this way, that, and the other, found it while I was preaching on Monday, at Amparibe. She said she was so full of joy at the time that she could scarcely restrain herself from getting up there and then and telling it to the whole congregation, and that on the way home she certainly would have danced on the road for very joy, if the people would not have thought her mad. On the Sunday morning I went to the church at Amparibe, and preached. Some of the seed fell into good ground. After the sermon I asked those who had become Christians during the week to meet me in the schoolroom at the close of the service. I thought there would probably be six or eight, but, to my great delight, there were thirty-four! We had a most delightful time. A few told their experiences. Poor folks, what lives some of them had been leading! Their new experience was almost too much for them, and all eyes were suffused with tears of joy. One of them, a woman of about thirty years of age, in a little speech, brimful of happiness, said: 'Well, now, what say you; we are all so happy, let us have a good clap!' And immediately they set to and clapped their hands for very happiness. So did I. It was all so spontaneous, so simple, so genuine, so touching! Our meeting lasted about an hour, and I can truly say that it was one of the most delightful days I ever spent. Yesterday (Monday) a young man came to see me, as he wished to sign the temperance pledge. His heart had been touched at the meetings, and he had given himself to Christ. Drink, he said, was his snare. He told me that about a couple of months ago he was one evening drinking with a boon companion near the Zoma market, creating a disturbance, and fighting to such a degree that the police were called. They ran away, the policeman after them. The young man's companion was caught and is now in prison, but he himself escaped by hiding in an old rice-pit. In the middle of the night he began to feel his position so keenly, and was so overcome by a sense of shame, that he knelt in prayer to God, and vowed never to touch drink again. The meetings of last week completed the work begun in the rice-pit, and he had now given himself to God. The youth, I may say, comes from the village of Betsizaraina, in the Andohalo district. I might give other instances of a more or less interesting character, as showing the good results of last week's services. The meetings have also had a good effect in the way of strengthening the spiritual life of the native Christians and churches. Andrianaivoravelona, one

Digitized by Google

of our most esteemed native pastors, preaching in the Palace Church on Sunday, and referring to the meetings of the week, is reported to have said something to this effect: "I have been a Christian for many years, but, in future, I have determined that the words of Paul shall be mine more than ever before: 'To me to live is Christ.'" R. B.

REVIVAL MEETINGS AT AMBOHIMANDROSO.

ON the 17th and 18th of March, a series of special meetings were held at Ambohimandroso for the deepening of spiritual life among the Christians of the district. All the church members from every part of the district were invited to attend, and a large number responded, so that the large chapel was filled to overflowing. The number present was not less than 700. For about six weeks previous to the meetings, the Christians assembled at different centres for counsel and prayer, and the learning of a new consecration hymn, with a view to prepare their minds and hearts to receive a blessing, and which probably contributed not a little to the success of the meetings. The first meeting was for prayer, which proved a "time of refreshing" to all present. In the afternoon of the same day, the Rev. H. T. Johnson, of Fianarantsoa, preached with much power on the words, "Ye are the salt of the earth," and it was evident that many in the crowded audience were deeply touched. On the second day, a very clear, concise, and earnest address was given by one of the native evangelists on "What it is to be a Christian," which was freely discussed by the audience, even some of the most intelligent women taking part. At the last meeting, the multitude surrounded the Lord's Table, to commemorate the crucified and risen Saviour. A good address was given by a native pastor on "Preparation for the Feast," followed up by Mr. Johnson on "Seeing Christ." A truly impressive sight it was: some seven hundred of the dusky sons and daughters of heathen Madagascar—who, with very few exceptions, had been born and brought up in heathenism—there, with bowed heads, visibly confessing their faith in Christ. A quiet influence pervaded all the meetings such as is seldom felt in Madagascar, and it is hoped that many returned to their homes greatly refreshed and strengthened for the Master's work in their several spheres. In that large audience there were many who have but a slight grasp of Christianity, and yet the feeblest seemed far removed from the raw heathen, while a large number are apparently good, earnest, and intelligent Christians, and doing faithful work in the villages around. May the influence still continue! O. O. C.

DEATH OF A BETSILEO KING.

THE province of Betsileo is divided into three territories, each ruled by a petty king of its own. The chief of these, Rajoakarivony, died on April 3rd, and, though he personally does not deserve mention, the circumstances connected with his death and burial will perhaps show, better than anything else, how little advance the Betsileo have made towards Christianity. Though in every sense a heathen, a polygamist, and besotted by drink, he was more or less feared by rulers and people, holding sway, as he did, over the southern tribes. The body of Rajoakarivony is now lying at his house at Nasandratrony, and people are coming up from all the district round, bringing presents for the "sick," as he is not yet to be declared dead. It appears that his corpse is to undergo the horrible ceremony of being fastened tightly to the central part of the house with thongs cut from the hides of the oxen killed for the funeral ceremonies; a large incision will be made in each heel, and the body allowed to decompose till the putrid liquid produces the "fanany," or snake, which is supposed to contain the spirit of the dead, and which will be held in awe and reverence, and duly worshipped by the people. It is probable that the body will not be interred for a year. O. O. C.

NEW GUINEA.

NATIVE TEACHERS LEAVING HOME.

THE *John Williams* left Apia on May 23rd for New Guinea. On the day before (Sunday) an interesting farewell service was held, at which the four Samoans and four Niueans who have gone in the vessel with their wives, were present. A few words of prayer were offered on the beach on the afternoon of departure, as the teachers were going off to the ship. "The scene," adds the Rev. S. J. Whitmee, "was very touching, for there were many weeping friends saying good-bye to those they may not see again upon earth."

WONDERFUL TRANSFORMATIO .

IN Mr. Walker's absence, the Rev. C. W. Abel recently visited the three Samoan teachers, Maanaima, Filimona, and Toma, at their new stations in Milne Bay. "I found the in the best of health. It is hard to believe that it is less than three months since these men were first settled at their stations. They have completely won the affections of the people, and I have seen nothing before to equal the success which they have attained in so short a time. At Mita, Filimona has twenty boys and girls who can read. He has also a class for men and women, all of whom could read their letters, while some could spell out small words. At Mita, Bou, and Waralaia I found the people on the most friendly terms with the missionaries, and, from the reception I got, I might have been a bishop. The presence of these three excellent men has already wrought a great change in the people. Right opposite Maanaima's house, the cocoa-nut trees are simply tatooed with the records of the men who have been killed and eaten at this village. A man who is now in hearty sympathy with our work there, and who regularly attends a class Maanaima holds to prepare candidates for church membership, said to me: 'Oh, master, the number of men I have killed and eaten!' and he opened and closed his fingers two or three times, as if he were counting them off. 'But,' he said, 'we were ignorant then; now we know it is wrong, and all that is past.' I found, too, at Bou and Waralaia, the children were fast learning to read, some few of them being able to manage simple texts from the Suau Testament."

Digitized by Google

HOW THE SOCIETY'S FUNDS ARE EXPENDED.

Two years ago we published a similar table to the following. It has now been brought up to date. The two principal items of interest and importance are those of expenditure on the general work of the Society and the cost of administration and collection of funds; the latter being, when averaged, a fraction under 9 per cent. Every sovereign that has been spent during the past five years, has been expended in the following directions:—

	Year ending 30th April, 1888.	Year ending 30th April, 1889.	Eleven Months ending 31st March, 1890.	Year ending 31st March, 1891.	Year ending 31st March, 1892.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
China	0 2 4¼	0 2 10	0 2 9	0 2 9¾	0 2 8
North India	0 1 7¼	0 1 7½	0 1 7	0 1 8¼	0 1 8
South India	0 3 4	0 3 5	0 3 9½	0 3 11¼	0 3 10¼
Madagascar	0 3 2¾	0 2 9	0 3 0¼	0 2 10½	0 3 1½
South Africa...	0 1 1½	0 1 5¼	0 0 8½	0 1 1	0 0 10½
Central Africa	0 0 7¼	0 0 9½	0 0 6¼	0 0 7	0 0 8½
West Indies	0 0 2	0 0 2¼	0 0 2¼	0 0 1¾	0 0 2
Polynesia	0 2 8	0 2 7¼	0 2 2	0 1 11	0 1 10¼
Ships	0 0 9¼	0 1 1¾	0 0 11¾	0 0 10½	0 0 11¼
Female Missions	0 1 3½	0 1 4	0 1 5½	0 1 5¾	0 1 6¼
Total in the direct service of Missions ...	0 17 2	0 17 1¾	0 17 2	0 17 5¼	0 17 4¾
Preparation of Missionaries	0 0 0¾	0 0 0¾	0 0 0¾	0 0 0¾	0 0 0¼
Retired Missionaries, Widows, &c. ...	0 0 11	0 0 11½	0 1 0¾	0 0 10¼	0 0 9¼
Total Mission Expenditure	0 18 1¾	0 18 2	0 18 3½	0 18 4¼	0 18 2¼
Collection of Funds and Administration...	0 1 10¼	0 1 10	0 1 8½	0 1 7¾	0 1 9¼
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

LAMBETH AUXILIARY OF THE YOUNG MEN'S MISSIONARY BAND.

THE annual election of officers took place on June 3rd, at Camberwell Green Congregational Church, Rev. Thomas Hooper presiding. Mr. Hooper was re-elected president. It was decided to further the cause of Foreign Missions and the work of the Band, by inviting the various pastors to a general exchange of pulpits at the week evening services in the autumn. It was also determined to heartily support the "Watchers' Band," and the representatives were charged to join and to press the matter in their churches. Since this meeting a number of the pastors have very kindly responded to the invitation, and promised to take part in the exchange of pulpits.

SPECIAL OFFER TO SUNDAY-SCHOOL AND OTHER LIBRARIES.

IN the hope of thereby deepening interest in mission work, the Directors decided at their last Board meeting to make a special offer to Sunday-school and similar libraries of a copy, at half-price, of "Among the Cannibals of New Guinea," a beautifully illustrated and handsomely bound crown octavo book, in bevelled boards, by the Rev. S. McFarlane, LL.D., F.R.G.S. The illustrations are from original drawings by Hume Nisbet, Esq. The book is published at five shillings, but Sunday-school libraries will, on application, be supplied with a copy for half-a-crown.

Digitized by Google

A TRIP FROM SOUTH INDIA TO BOMBAY.

THE second National Convention of Indian Y.M.C. Associations took place in Bombay, from April 14—18th inclusive. Y.M.C.A. work in India is yet in its infancy, but it is a very promising infant all the same. Having the honour to be one of the Indian National Committee, who stand as sponsors for the said infant, I was very glad to find the way open up to visit Bombay for the Convention, and, on going and returning, was able to see something of

SOUTH INDIA CATECHIST AND FAMILY.

missionary work outside Travancore. Mr. A. W. Fletcher, B.Sc., accompanied me as a delegate from Adelaide, and one of my medical students as a delegate from Neyoor. Major-General A. H. E. Campbell, of Hyderabad, was chairman of the Convention, and though the distance to Bombay admitted of only twelve Associations being personally represented, yet, out of forty-five Associations known to exist in India, forty-two sent in reports, which were read at one of the sittings. Numerous papers, bearing on different phases of the work, were read and discussed, and a most pleasant and profitable period was spent. One very encouraging feature of the work is the interest which the more favoured Associations in England, America, and Australia are beginning to take in the younger and feebler brother born to them in India. The British Associations, for example, have already secured an experienced Y.M.C.A. secretary, and guaranteed his support for the organisation and development of the work in the Bombay Presidency. The American Associations are already supporting the local secretary in Madras, and are about to provide a second man for any part of India the Indian National Committee may consider best. The Australian Associations have taken under serious consideration their duty in the matter, and it is most likely that they will definitely undertake the support of a competent native of India to work especially in the extreme south. The Bombay friends certainly carried out the entertainment of the delegates very handsomely, boarding them with different friends in the city, and arranging a special holiday trip to the Elephanta caves for their benefit.

Amongst the L.M.S. stations visited on the journey to and

Digitized by Google

from Bombay were Bellary, Gooty, Belgaum, Bangalore, and Coimbatore.

At Bellary, the veteran Rev. E. Lewis was my host, and a great pleasure it was to meet him. After nearly thirty years work in India, he has lately had the joy of seeing a more abundant ingathering than ever before, and the Directors have wisely seen their way to coin out two new stations and districts out of some of the outlying parts of what was once the huge Bellary field. ere, too, the "Wardlaw College" was visited, and acquaintance made with Mr. J. P. Cotelingam, M.A., a native Christian graduate, the present Principal of the college. It was most satisfactory to see the order and discipline of the 350 lads and young men under the Principal's able management, and it was a great pleasure also to have Mr. Cotelingam with us at the Bombay Convention. Mr. Fletcher gave an address to the higher classes in the college on "The Secret of Christianity," which was listened to with marked attention. Mrs. Lewis is also doing a good work with Bible-women, an Orphan Girls' School, and schools in the town for Telugu and Canarese heathen girls. With regard to the latter, the work is sadly cramped for want of a suitable schoolroom, and, ground being difficult to buy, it might possibly require £100 to get a suitable site and building. But some of the Lord's stewards would not reckon this an insuperable difficulty, and should this meet the eye of such, I can heartily recommend this investment for Him.

At Gooty, I found sickness, in the form of the ubiquitous influenza, had visited two of the missionary families, and both Mr. and Mrs. Bacon, who have lately removed here from Cuddapah, and Mr. Stephenson, had all been laid up with it. Mrs. Stephenson, also, was then on the point of taking her two boys home, leaving her youngest under the kind, motherly care of Mrs. Lewis, of Bellary.

At Belgaum, I was in the heart of the famous Mahratta country, and the guest of the Rev. J. G. Hawker, who has charge of the immense district, while Rev. J. Smith—an old college companion of Mr. Hawker—has charge of the High School, which is about to remove into the fine new blocks of class-rooms forming the new High School building. The immensity of the Belgaum district may be inferred, when it is stated that it comprises a territory 100 miles long and fifty broad, with over 1,000 towns, villages, and hamlets in it, to visit each of which in succession, some years ago, took five years for the missionary to accomplish. Can it be wondered at that India is slow in waking up from its lethargy of ages, when many a hamlet sees only one Christian messenger once in five years?

At Bangalore, I stayed with an old Travancore missionary, Rev. G. O. Newport, and, at Coimbatore, I was kindly entertained by Rev. S. Long. The peeps at these places will long remain pleasant and helpful memories, as will the hurried run up to Yercaud, where the Salem and Cuddapah missionaries were then staying. One of the latter, Dr. T. V. Campbell, has very kindly lent his assistance in examining the Neyoor medical class, one of whom, I hope, will become Dr. Campbell's assistant in the medical missionary work he is about to open up in the Cuddapah district.

Altogether, the tour was one which was full of encouragement, for, though by it a more expanded idea of the immensity of the Indian field could not but be gained, at every place there were signs that the Gospel of God's grace is winning its way into the hearts and homes of India's millions.

E. SARGOOD FRY.

A DAY'S EXCURSION TO KAURAPUKUR.

KAURAPUKUR is the headquarters of the South Village churches connected with the London Missionary Society about six miles south of Calcutta. On the 24th of May last, availing myself of the holiday allowed to Government offices in honour of the birth of our Empress, I, in company with the Rev. T. K. Chatterji, the beloved pastor of our Bhowanipur Church, Babu Gopal Chandra Dutt, who has just finished his theological course and been raised to the status of an evangelist, and another friend, Babu Jadu Nath Shome, B.A., connected with our church, went to the above-named place to spend the day there. We have been wishing to go there for two reasons—firstly, reports having reached our ears that the Roman Catholics and the Methodists had been working among the Christian people there and trying to win them over, and that some of the people had actually gone over to their side, we wanted to acquaint ourselves with the real state of affairs by an actual visit to the place; and secondly, to be sincere, we wanted to enjoy a holiday there. Our visit to the place may, therefore, be called a quasi-missionary one.

We left for the place at about eight a.m., and arrived there about nine a.m., it being only about an hour's journey from Bhowanipur by a hired gharry. It was a pleasant drive, the atmosphere having been much cooled by the rain on the previous day, otherwise it would have been rather warm. We first called on the Rev. S. C. Ghosh, the native missionary in charge. In his house we had a very hearty breakfast, the fish from the tank, and the mangoes from the trees in the Mission compound, proving very enjoyable. After breakfast we visited as many houses as possible. I was quite pleased to see the people and their neat mud-walled and straw-thatched houses. I had been to Kaurapukur before, but had never visited so many houses as I did this time. To one accustomed to see villages inhabited by Hindus and Mohammedans only, it was a treat to see a village the people of which, with habits and occupations similar to those of the heathen, were nevertheless Christians. I hope the day is not far distant when we shall be privileged to see such villages scattered all over the country. In every house we had a cordial welcome, and were invariably asked to take something. I think we did full justice to the cocoa-nuts and the mangoes, which are to be found in almost every house, and which were invariably offered to us, not to mention the pipe (hookka), which is the first item of reception after the greeting (namashkar) and the shaking of hands; the latter, though an English importation, is by no means a bad one. By the bye, cocoa-nut water is a good substitute for the foul tank water in such villages, especially at this dry season. The people were all very pleased to see us, and especially to see their former missionary, the Rev. T. K. Chatterji, who was stationed there before his transfer to Bhowanipur.

I must not omit to give a few particulars of our visit to a

Digitized by Google

house situated at a little distance from Kaurapukur. To reach it we had to cross a small iron bridge over the Khal, one of those streamlets with which the south villages abound. The occupant of this house, who works in connection with the boarding school at the place, has lately become lame by a nasty fall while attempting to step out of his house with a new pair of shoes on. He burst into tears as soon as he saw Tinkari Babu, and considered it a great honour that he had taken the trouble to go and see him. Poor man! I think he could have got over his lameness if he had placed himself under good medical treatment. Evidently he had been treated by a quack, for, being poor, he could not come to Calcutta, but availed himself of the poor attendance he could get near at hand. I believe there is yet hope of his getting quite well again under proper medical skill, and Tinkari Babu has kindly undertaken to see to it. When we were about to leave his house, he sent for his Bible, called his wife and all his kith and kin, and asked for prayer, which Tinkari Babu offered. He seemed to be deeply impressed with a sense of his sinfulness, and was much humbled under his affliction.

We were much pleased to see the two Bible-women working here—one rather young and sharp-looking, and the other a venerable old lady with grey-headed experience, full of Christian grace. As a material portion of our visit, I must gratefully acknowledge that we ate the best of mangoes at her house. She and her husband appeared very happy, notwithstanding a family calamity which has lately befallen them.

We returned home in the evening, walking half the way, after spending a very pleasant day. Matters did not look so bad as we expected they would. It is a pity, while there are vast fields in India still untouched, missionary agencies should encroach upon ground already worked by others. I was also much impressed with the thought which is always foremost in my mind, that missionary work in this country at the present time should have a two-fold object in view—the converting of the heathen, and the building up of the Church already gathered. And lastly, may I here give another bit of my own mind? While there I thought to myself that, if I should ever see my way clear, I would not mind—nay, I should consider it an honour and privilege—to live there, and work for the Lord among those dear simple people, towards whom I felt my heart so much drawn.

May 31st, 1892. Atul K. Nag.

BIBLE TEACHING ON MISSIONS.—VII.

By Rev. J. F. B. Tinling, B.A.

"Then said I, here am I, send me."—Isaiah vi. 8.

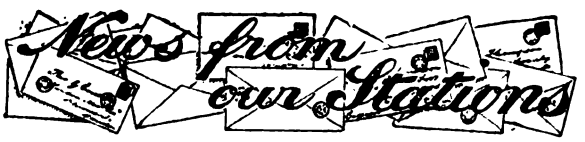
THE appeal in connection with our Forward Movement has been answered by gifts amounting to £35,000, and by a few noble offers of personal service. As usual, the enthusiasm and self-sacrifice involved in the latter are found with women more largely than with men; and, although the male volunteers include men of prominent position and distinguished abilities, whose example ought to cause great searchings of heart, the need of strong men, ready to give all to Christ for the salvation of the heathen, is as urgent as ever, and the general silence should be more impressive and suggestive than many voices to all who know this service to be within their power.

But deliberately to say, "Here am I, send me," without knowing, or caring to know, the particular service required, is possible only to men of utter consecration and simple faith, and behind these is a preparation corresponding with that which fitted Isaiah for his great and difficult work.

A sight of God, an experience of grace, and a hearing of a general call for service made up the initial experience of the prophet. All servants of God have undergone a similar training, but with very different degrees of revelation and of spiritual intelligence. The mark of this training on great lives is deep and constant. "The God of glory appeared unto our Father Abraham while he was in Mesopotamia," and, by revelation, call, and promise, made possible his splendid life of faith; and to transform the bitterest persecutor into the chief of apostles it was necessary and sufficient that he "should see that Just One (identified by the beloved disciple with Jehovah, whom Isaiah saw), and should hear the words of His mouth." The glory that poured from the exalted throne of the prophet's vision was emphatically the glory of holiness. Wisdom, power, benevolence, on which the natural mind prefers to dwell, all give place in revelation to this; and when the real vision breaks upon the soul it draws out the cry of Job: "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes." In this view grace becomes an immediate, imperative, and vast necessity, which only the altar in the Divine presence, and the fire divinely kindled, can supply. But when "mercy and truth are met together, and righteousness and peace have kissed each other," the voice of the Holy One is law upon the lips of love, and conscience and heart hasten together to obey. What then is the great utterance heard by the enlightened, pardoned, and purified soul? It is only, "Whom shall I send, and who will go for us?" Not even by the memory of grace will the Holy One make a demand for service. Only love, born of grace, can acceptably serve God, and to love opportunity, discovered by the Word of God, is enough. The Lord, who might treat all as slaves, shows His great work waiting for volunteers, by whom alone He can be fitly interpreted. And so it has waited through the centuries, done loyally and lovingly by the few, neglected by the many who profess to have experienced saving grace. The need and the opportunity to-day are greater than ever. The heathen world, peopled by a thousand millions, of which 50,000 are dying daily, lies open before us, and God, who "would have all men to be saved," but who consistently works by moral means and by free agency, still asks, "Whom

Digitized by Google

shall I send, and who will go for us?" Many seem never to hear the voice; others only hear a general call, and have no idea how particular and personal it is intended to be, and actually is, to loving souls; others, again, are a little stirred in conscience by it, but, looking to the prospects of home and business—of comfort and of wealth—they turn quietly away with "I pray Thee have me excused"! Stay, brethren, who are thus turning from the rough way of missionary heroism to an easy path of conventional Christianity, and at least give this Divine alternative some serious, prayerful thought. Would your sacrifice ever equal that of Moses or of Paul, who alike found in the reproach of Christ greater riches than the treasures of the world; or can wealth and worldly honours, with the Christian service of scanty leisure and remnants of power, provide against life's eventide or the resurrection morning such satisfaction and reward as belong to those who have sought fully "to share the travail that makes God's Kingdom come"? Certainly all are not called to this work or fitted for it, but, as certainly, the will of God is resisted by many who should find in it their duty and their honour. Let us, at least, stand in the Divine presence with perfect honesty and obedience of spirit, and, grateful for the mercy which has come to us, remember the world which is still waiting in darkness for the messengers of light, and ask "Lord, what wilt Thou have me to do?" Some of us would gladly share this great service if we might; will those who may refuse it?



PERSONAL ITEMS.

CHINA.—The Rev. G. H. Bondfield, as pastor of Union Church, Hong Kong, has been greatly encouraged by the measure of prosperity which God has granted his church during the past year. For the first time in its history, the expenses in connection with the work have been met by the ordinary income, and, whereas five years ago there was no church and scarcely a congregation, now the congregation begins to be an important factor in the life of the colony. The report states that the graceful manner in which the Argyll and Sutherland Highlanders, on the eve of their departure, showed their high appreciation of Mr. Bondfield's ministry was very gratifying. Acknowledgment is also made of the efficient services of Miss Field, as hon. organist, and of Dr. Thomson as superintendent of the Sunday-school.—The Rev. W. E. McFarlane has joined the Rev. J. Parker in Mongolia. Their postal address will in future be, "Mongolian Mission, care of Dr. Brander, Chin Chou, New Chuang, North China." By this route they hope to receive a mail once every ten days, or even oftener. Another outcome of the rebellion is that the telegraph is to be extended to Chao Yang, from Tientsin, and thus be brought into toucch with London.

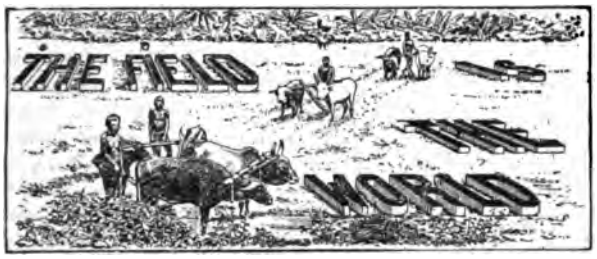
INDIA.—Babu Ram Chandra Bose, M.A., of Benares, who had been ailing for some time, fell asleep in Jesus, in full faith and hope, on May 30th. "In him," writes one of his native brethren, "our Christian community has lost a most venerated and worthy member. His life was most useful to us all in exhibiting to us what a Christlike Christian is, and how one should serve and glorify his blessed Redeemer, not only by zealous work for the extension of His Kingdom and for the salvation of sinful souls, but by thorough, consistent character and dealing."—After working for three years and a half at Calcutta, Miss L. J. Robinson tells us that "they have been amongst the happiest years of my life, for God has given me great joy in His service here. Were the friends at home to realise the blessings and privilege of working in the foreign mission-field, surely they would not be so slow to obey our Lord's command, 'Go ye.'"—Mrs. Hewlett purposes re-entering the service of the Indian Normal School and Female Education Society, under whose auspices she first went out to India.—The *Evangelical Magazine*, which becomes growingly interesting under the able editorship of the Rev. D. Burford Hooke, contains a good portrait of the Rev. R. J. Ward, who, by the way, has been entertained at a complimentary breakfast by the clergy of St. Helen's, on the invitation of the vicar. It is interesting to note, in view of Mr. Ward's resolve to undertake missionary work in India, that one of his predecessors at St. Helen's (the Rev. John Edwards) was for a short time an agent of this Society in the foreign field.—The people of Travancore have felt most acutely the death of their old friend and missionary, the Rev. Dr. Lowe, and have expressed their sympathy with the bereaved family, both by word and letter, in the most touching manner. Many deputations have come purposely to Neyoor (where Dr. Lowe's daughter, Mrs. Fry, lives) with this end in view.

MADAGASCAR.—Miss Mary Matthews (daughter of the Rev. T. T. Matthews), who gained the highest place upon the Honours list for pianoforte playing, at the recent local examinations of Trinity College, London, receives the gold medal.

AFRICA.—At the close of the meetings of the Bechuanaland District Committee, held at Taung in May, a special gathering of the missionaries and their families took place for the purpose of congratulating the Rev. W. Ashton upon his approaching Jubilee, and to inform him that it was their intention to present him in June with an illuminated address and study-chair as a tangible expression of their deep love and sincere affection. The new Mission Church at Barkly West is to be called the "Ashton Jubilee Church."—It was announced at the close of the last annual meeting of the Lake Tanganyika District Committee that a "Ladies' Committee" had been formed to assume control of women's work. The Secretary (Rev. D. P. Jones) adds:—"The lines on which they proposed to work were entirely in accord with our ideas, and we cordially wished them every success in this important undertaking."

SOUTH SEAS.—The Rev. C. W. Abel wrote from Kwato, in May, that the schooner chartered by the Wesleyan Missionary Society had arrived with three ladies, one to become the wife of a missionary, and the other two to work as sisters amongst girls and women at Dobu. This is certainly a bo'd step.

Digitized by Google



MISSIONS BETWEEN THE YEARS 1845 AND 1890 (*Der Stand der Evangelischen Heidenmission in der Jahren 1845 und 1890. Von J. Vahl*).—This pamphlet is a translation into German from the Danish. Provost Vahl read a paper on this subject at the Florence gathering of the Evangelical Alliance in 1891. To this paper he has here added most elaborate tables. The translator, G. Kurze, Pfarrer in Bornshain, has given a few observations of his own. The tables are perhaps as full and complete as any that were ever prepared. (The work is published by Bertelsmann, Gütersloh, 1892). The general summary given states that from 1845 to 1890 the number of

Missionaries increased from	Three to four fold	
Female missionaries	Twenty-six	,,
Native pastors	Nineteen	,,
Native assistant preachers	Ten	,,
Christians.....	Six	,,
Communicants	Four	,,
Schools	Five	,,
Scholars	Six	,,

The chief increase is in Asia and Africa. In Polynesia and America the native races are decaying. Not including the negroes in the United States, it appears that the number of heathen won over to Christianity is two and three-quarter millions: but this figure is probably below rather than above the reality.

AFRICA (*The Cameroons*). — This district, formerly evangelised by the Baptist Missionary Society, has, for the last five years, been worked by the Bâle Missionary Society, as it is now a part of German territory. The Society has already lost many of its missionaries there by death. Last year only one died, but five had to return home on the sick list. One of the cheering features of the work here, says the July number of the *Evang. Missions-Magazin*, is the readiness of the people far and near to receive the Gospel message. Last year, in the district of Bonaberi alone, along the rivers Mongo and Wuri, thirteen chapels and two teachers' houses were erected. Great zeal was shown by the people in this building work. Village rivalled village in the desire to have the best house of God. Collections were made, and considerable sums were raised, but best of all in this district, eighty souls (four of them children) were baptized. Of these baptisms, fifty-six took place at the opening of the chapels, thus making the ceremony one of much gladness. The old station of Bakundu, in the Upper Mongo territory, is no longer the farthest post of the Cameroons Mission. The work has been pushed on a day's journey to Bakake or Bombe. In both places new chapels have been built, and Missionary Scholten was able to testify at the opening that the Gospel is here also in open conflict with heathenism, and is obtaining the victory. At the dedication of the pretty chapel at Bakundu, at which a large number of people were present, and among them the first chief of the town, a most crafty and hostile man, eleven young men were baptized. A great commotion was caused among the crowd by the declaration of the second chief that he intended to abandon fetish worship and become a Christian. The idols and fetish objects were to be removed from his house on that very day. At this declaration, which he sincerely meant, the people were horrified, especially when he handed over his fetish wares to the missionary and begged that they might be taken away. They consisted of a number of carved figures, and all kinds of plaited work, used at dances, a number of sticks, and of a sackful of animal and human skulls. When the Christians and candidates for baptism were carrying them away, with the intention of burning them, the elders of the town rushed forward, seized all the figures and fetishes, and bore them off with loud cries to another place. "Never," says Missionary Scholten, "was I so moved by the blindness of the heathen as by this scene. The chief bravely tore himself away from his idols and condemned them to the fire, but his people took them in their arms and bore them away as their most sacred possession." The chief then locked up his house, and joined the Christians at the station with a view to being prepared for baptism. Bakake (Bombe), the new out-station, where also a chapel has been dedicated, and four heathen were at the same time baptized, is five hours to the north-east of Bakundu, and also on the Mongo River. The chapel stands on a height above the village, and is visible up and down the stream. At the opening the chiefs were present and brought gifts.

AFRICA (*East African Missionary Society, or Berlin III.*)—The First Baptism.—A delightful service was held on *Quasimodogeniti* Sunday, at the mission station of Tanga. Brother Krämer baptized the boy Koba. This lad was at the station last year, but had been sent for by his master, and would have been sold into slavery, had he not been ransomed. The money our friends raised for this purpose was not in vain. From the very first he has displayed great diligence, and when the other boys were asleep, he asked for a light, and could be heard reading aloud. There was some intention of baptizing him at Christmas, but it was thought better to wait and see if he were really converted. At last there appeared no reason for further delay. On the day before the ceremony the missionary said to him: "What have you done to make yourself fit and worthy of baptism?" "I prayed God to give me His Holy Spirit to prepare me for it."

SPAIN (*Granada*).—Pastor Joseph Alhama died on the 4th of April at an advanced age and after a long illness. Many of our readers will remember his name in connection with the persecution under Queen Isabella. He was a native of Malaga, and was brought into connection with the little Protestant company in that city through the instrumentality of Matamoros. After he had settled in Granada as a hat-maker, he was accused of helping a young man, guilty of heresy (*sic*), to escape. His house was searched and many Protestant writings were found there, also letters from various Protestants. At the end of the summer of 1860 he and his aged mother were put in prison in Granada,

Digitized by Google

where they found themselves in company with Matamoros, Trigo, Carrasco and others. In December, 1861, he was condemned to seven years at the galleys, and in the following year, having appealed against the sentence, the seven was changed to nine. The King of Prussia and the Evangelical Alliance having appealed to Queen Isabella, the nine years of galley work were commuted for nine years' banishment. He settled in Gibraltar and earned his livelihood, and when the revolution came in 1868 he returned to Granada and became pastor of the little church there. He was not a man of many gifts, but his simplicity and earnestness of faith did much to recommend the Gospel.

Transvaal.—A little missionary society has existed for several years past in French-speaking Switzerland—*La Mission Romande*. Its chosen sphere at present is the Transvaal, where it has six stations, two in the district of Spelonken, one in the Bokaha country, and three in the Delagoa coast region. The hopes excited at first in the Spelonken district have been somewhat frustrated. A spirit of discontent exists among the people, and one evangelist has been dismissed. An attempt was made to establish an evangelists' training school there. At length eight pupils were obtained, but soon withdrew. Nothing discouraged, the missionary at Valdezia has begun again, and by the last advices has four pupils. The most flourishing station is at Lourenço-Marquós, near the coast. Here there is a large chapel, with 700 persons usually attending, and a mission-house. It is hoped that 135 persons were converted last year. Four young men belonging to the church have gone, three to Valdezia, and one to Morija (the Paris Missionary Society's station in Basutoland), to be trained as evangelists. With a view to a further extension of the work, Missionary H. Berthoud went to Mandlakazi, the capital of the empire of Gaza, and the residence of the great chief, Gungunyane. This man is the head of the Tonga race, which comprises several tribes. The chief seemed well disposed to receive a missionary, and especially evangelists, whom he called his children. After a journey of three months, the missionary returned to Spelonken, and in conference with his brethren it was determined to advise the Society to commence a mission at once at Mandlakazi. Alas! the state of the finances prevents.

Dutch East Indies (*Nias Island*).—On January 14th, Missionary Lett, accompanied by the Governor of the West Coast of Sumatra and the Controller of Nias, undertook a voyage to the southern part of Nias. There he was able, in company with these officials, to visit all the more important chiefs, and to enter into friendly relations with them. It is hoped that, as the result of these interviews, the western part of the island, where the brethren Lett and Reisse are now settled, will in future be free from raids from the southern district. This would naturally be a great blessing to the country and to this new work. The site of the first station, situate between Fadoro and Tugalla, is already chosen, and ground has been given by the people. The two missionaries, Reisse and Kramer, who went there overland, approved of the choice, and probably this first station on the West Coast was entered upon at the end of April last.

What a pathetic incident was that of a blind man, who walked all the way from Lhassa, at least a thousand miles, in the hope that the Doctor Sahib at Leh could remove the cataract and give him sight! Alas, when he arrived within a day or two of Leh, he heard that our medical missionary was dead. Sorrowfully he turned and travelled home again, all those thousand miles, over mountain passes and plateaux, averaging 15,000 feet above the sea. If he returns this year he will find a missionary doctor at Leh, and we trust no such interval will occur again. But, to ensure a continuous supply of efficient medical missionaries in this and in other fields which are crying out for them, we must have students in training for this important branch of the service. We are gathering a "Medical Missionary Training Fund," to provide for the training of, at any rate, one candidate, preferably from the ranks of our membership in England, Ireland, or Scotland. So far, we have received about £120 for the fund, but we have not yet found the man. Meanwhile, we push on, setting before us, as our first goal, the £300 required for the fees and maintenance of one student.—*Moravian Missionary Magazine.*

ANNOUNCEMENTS.

DEPARTURES.

The Rev. James Fisher, F.R.G.S., Mrs. and Miss Sibree, and Miss Craven, returning to Antananarivo; Rev. Arthur S. Huckett, Mrs. Huckett, and child, returning to Iarindrano; and Rev. James Sharman, B.A., B.D., and Mrs. Sharman, appointed to Antananarivo, embarked for Madagascar, per steamer *Garth Castle*, June 21th.

ARRIVALS IN ENGLAND.

The Rev. A. E. Claxton, Mrs. Claxton, and family, from Upolu, Samoan Islands, South Seas, per steamer *Aorangi*, June 27th.

The Rev. D. Carnegie, Mrs. Carnegie, and family, with Miss Helm, from Hope Fountain, Matebeleland, and Miss Harper, from King William's Town, South Africa, per steamer *German*, July 2nd.

The Rev. Thos. Brockway and Mrs. Brockway, from Ambositra, and Rev. H. T. Johnson, Mrs. Johnson, and family, from Fianarantsoa, Betsileo Country, Madagascar, per steamer *Methven Castle*, July 10th.

The Rev. W. A. Elliott, Mrs. Elliott, and family, from Inyati, Matebeleland, South Africa, per steamer *Tartar*, July 10th.

BIRTH.

Bondfield.—February 26th, at Hong Kong, China, the wife of the Rev. G. H. Bondfield, of a son (Henry Dale).

MARRIAGE.

Marshall—Phillips.—March 9th, at Madras, South India, by the Rev G. O. Newport, of Bangalore, the Rev. C. G. Marshall, of Tripatore, to Minnie daughter of the Rev. Maurice Phillips, of Madras.

DEATH.

Murray.—July 8th, at Sydney, the Rev. A. W. Murray, formerly missionary in Samoa, South Pacific, aged 80 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. Johnson, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the Rev. George Cousins, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 9.—New Series.] SEPTEMBER, 1892. [Price One Penny.

FIFTY YEARS' WORK.

FROM Saturday, July 9th, to Wednesday, July 13th, the picturesque Norwegian port of Stavanger was *en fête*. Flags were flying, the streets were crowded with strangers, and there was general stir and excitement. The Norwegian Missionary Society, or, to give the Society its proper name, *Det Norske Missionsselskabs*, a voluntary organisation nurtured and developed in a Lutheran State Church, was celebrating its fiftieth birthday, and, in honour of the event, had invited "deputies"—900 in number—from all parts of Norway, and special visitors from Finland, Sweden, Denmark, Germany, England, and the United States of America. From beginning to end the Jubilee was a great success, thanks partly to the beautiful weather, thanks yet more to the admirable arrangements made by the Secretary (the Rev. L. Dahle) and the Central Committee, but thanks most of all to a widespread interest in the Society's work.

For missionary purposes Norway has been divided into eight "circles," each containing many associations. Each circle elects its own board of management and treasurer, and is responsible both for the collection of funds and for the maintenance and development of interest in the Society's missions. Once a year there is a united gathering of all the associations affiliated with the "circle," and once in three years a general assembly of the eight circles combined. This latter is, as it were, the Missionary Parliament, to which questions of policy and constitution, and all matters other than routine, have to be submitted. In connection with most of the local associations there is in addition a women's auxiliary, and to the women's auxiliaries much of the interest in the work is confessedly due. Simple as this organisation is, its success is most marked, better evidence of which could not be desired than that furnished by the presence and character of the "deputies" assembled at the Jubilee. They came from all parts of Norway, and they belonged to all sections of the community. About two hundred of them were ministers. There were university professors, shipowners, merchants, and representatives of the commercial classes. But the great majority were farmers, crofters, fishermen, and plain country folk.

Stavanger was the Society's birthplace, and is still its headquarters. Prior to its formation numerous missionary associations had sprung into existence in Norway as the result of a religious awakening, brought about by the earnest ministry of a famous lay preacher, Hans Nilsen Hauge by name. But these associations had no missionary of their own: they contented themselves with sending

Digitized by Google

contributions to Lutheran societies in Germany. In 1842, at a meeting held in Stavanger, the representatives of sixty-five of these local associations determined to join hands, and as a distinct organisation begin to train, equip, and send out missionaries.

The new Society commenced operations in Zululand, to which, in 1843, it despatched a young man of great strength and energy of character, afterwards known as Bishop Schreuder. Zululand proved a hard and trying field, but by patient, plodding toil a few hundred converts have been gathered together. The Society still maintains eleven missionaries in Natal. But in 1866 it entered upon a much more fruitful field. After first securing the concurrence of the London Missionary Society, it began work in Madagascar, and it is in that large island that most of its missionaries are stationed. They already number thirty, and will shortly be reinforced by eight or ten others. They are scattered over an extensive area in twenty-three chief stations, and have 32,000 church members under their care, besides many thousand adherents and a corresponding number of children under Christian instruction in schools. The Society's income for 1891 was £25,295, and during the fifty years of its history it has raised £341,477, which, when we reflect that the population of Norway is less than two millions, and that most of its people find the struggle for existence severe and constant, seems to be a very creditable amount.

The share which the Norwegian Society takes in the evangelisation and Christianisation of Madagascar is already large, and promises to be yet larger. Its first field of labour was in the district called North Betsileo, which, starting from about fifty miles to the south of Antananarivo, stretches away southwards. To this were subsequently added South Betsileo (in which our own Society also has missions), the Sakalava Coast, the North Bara country, and, subsequently, the extreme south-east and south-west coasts of the island. In the South Betsileo country there has been an unfortunate overlapping of work as the result of a former misunderstanding; but, in all the other fields referred to, the Norwegians are alone. Great credit is due to the earnestness with which they have taken up the work. As regards the southern part of Madagascar, indeed, we are much indebted to the Rev. Nilsen-Lund for our knowledge. His journeys have taken him over ground almost unknown to the civilised world, and have issued in a project for stationing missionaries among the wild, lawless tribes which people the southern end of the island. By an amicable arrangement made with the American delegates present at the Jubilee celebration, this region is to be placed under the care of the American-Norwegians, among whom some of the warmest friends of the parent Society are to be found. Two of their number are already in the field as missionaries of the Norwegian Society, but they are henceforth to be supported by the American-Norwegians, and are to be reinforced direct from Minnesota, where Norwegian emigrants to the great republic mostly settle.

Personal acquaintance with Norwegian missionaries, familiarity with their Madagascar work, and the additional insight into the Society's methods which attending the Jubilee afforded, alike constrain one to bid the Society God-speed, and to express the fervent hope that the second fifty years of its career may furnish as worthy a record as the first fifty have done.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 26th, 1892.—A. J. SHEPHEARD, Esq., in the Chair. Number of Directors present, 67. Items of special interest:—

The Rev. W. Thomas, of Waterhead, Oldham, was appointed to labour in connection with the Tanganyika Mission, Central Africa.

The Funds and Agency Committee reported that the Ladies' Committee-room at the Mission House had been furnished at the expense of Lady Directors, so that there would be no charge on the Society's funds.

A. Marshall, Esq., and the Rev. G. Cousins reported on their visit to Norway, as the deputation from the Society to the Jubilee meetings of the Norwegian Missionary Society, and gave a detailed account of what they had learned of the Norwegian Missionary Society, and especially of their movements and work in Madagascar.

The Chairman called the attention of the Board to the visit which the Foreign Secretary was about to make to South Africa. After a brief statement as to his plans from Mr. Thompson, special prayer was offered on his behalf by the Rev. J. Farren.

The Rev. G. H. Lea, of Brixton Hill, Jamaica, was introduced by the Foreign Secretary, and gave an account of his work and its special needs. The following missionaries were then introduced to the Board on returning to England from their fields of labour, and were welcomed by the Chairman in the name of the Board, viz.:—Revs. T. Brockway, C. Jukes, and H. T. Johnson, of Madagascar; W. A. Elliott, D. Carnegie, of Matebeleland; A. E. Claxton, from Samoa; and Dr. Wolfendale, from Urambo, Central Africa.

Miss Smith, returning to Peking, took leave of the Board, and the Foreign Secretary explained that Miss Macey would also have been present as, she, too, was on the point of leaving, but had been prevented from coming by family arrangements.

The missionaries having spoken of their work and hopes, were specially commended to God in prayer by the Rev. J. Ellis.

No meetings are held in August.

Digitized by Google

THE Foreign Secretary is absent from his post, having been requested by the Board, as already announced, to visit South Africa as a Special Commissioner. He sailed from Southampton, in the s.s. *Roslin Castle*, on Saturday, July 30th. Writing on August 2nd, when within a few hours of Madeira, Mr. Thompson reports that he had been favoured with such delightful weather that he could find no excuse for sea-sickness, and that the *Roslin* was bowling along in fine style. Before this CHRONICLE is published, we trust that he will have safely reached Cape Town, and be on his way up country to visit the Bamangwato chief. In view of the delicate negotiations with that chief, and the many difficult problems of policy and missionary operation in the Society's South African Missions with which Mr. Thompson will have to deal, we bespeak the sympathy and earnest prayers of all our readers on his behalf. In taking leave of the Board he was most pointed in his request for such prayers, and what he asked from the Directors he now asks from the friends of the Society everywhere.

FROM THE HOME SECRETARY.

THE holiday season affects even the Mission House and makes things quiet, especially in the Home Department. We have very little money coming in, though some friends have kindly sent on contributions earlier than usual. Our borrowing creeps on apace, and we are now £17,000 in debt, with the prospect of getting still worse. We have also very few meetings just now, which is, perhaps, a wise arrangement, for even missionaries at home need a holiday, but we are all, I hope, getting up steam for the coming winter.

MANY friends call atttention to the need of spreading information about our work. There *is* great need, but how is it to be met? Some of my correspondents say the ministers should take the matter in hand, and that an annual meeting is not enough considering the importance and urgency of our labour. May I venture to express my concurrence in this opinion, and to appeal earnestly to my ministerial brethren for their hearty efforts in making known among our churches the demands, difficulties, and success of our undertakings?

WHILE writing these notes, a copy of the Report for 1892 is brought to me. May I ask our ministers to read it and to make their people acquainted with the contents? If they will do so I predict that the present Forward Movement will not long be adequate to the enthusiasm that will be manifested. It is because people are ignorant about missions that they are apathetic. The ministers have the opportunity of reaching all the people our deputations only touch at present a small proportion of our churches.

I WOULD like to make further requests. Will our ministers endeavour to increase the circulation of our periodicals? Cannot they wipe away the reproach of some churches of having no copies circulating among them? And will our ministers all join the Watchers' Band or Prayer Union? The helpfulness of this Union is manifest on many hands, and all who have seen the Manual express great admiration for it.

I ADD a few particulars of contributions:—

The children of Tower Street Mission School, *Seven Dials* send a guinea.

A correspondent, signing himself "One of the Hundred," sends £2 as a contribution, being part of a college exhibition that he has won.

£2 5s. 1d. comes for the Forward Movement, the freewill offerings at a little missionary meeting held at the Sailors' Bethel Mission in connection with the Congregational church at Whitehaven.

£1 2s. 11d. from members of the "Missionary Pence Association." This Association has learnt the power of littles, and is designed to gather in the pence. Its members pledge themselves to undertake to collect contributions for any Protestant mission of one penny and upwards per week. We admire the principle, and have long had it in exercise, and wish our friends would apply for and use our cards for collecting pennies and halfpennies weekly. A Sunday-school in Nottingham has immensely increased its contribution through the weekly collection of halfpennies.

Three little girls in Laisterdyke by making and selling a few articles are able to send 6s. 4½d.

From the Hamond Square Sunday-school, Hoxton, comes 8s. 6d. the proceeds of a collection made when Mr. Walford Hart, who is soon going to China, gave an address.

THESE are specimens of the various ways in which the Spirit moves among our friends. The following story from Edinburgh exhibits heroic giving:—"A poor woman, living in a close off the Cowgate, was brought to Christ last May. She no sooner found how enriched her life had become than she was anxious to do her utmost to tell others of these inexhaustible riches of Christ. Consequently, she bought a missionary-box, and began to put her spare coins into it. Her children helped with the coppers earned by running messages after school. As her husband was taking out the money for drink faster than she was putting it in, she brought it (5s.) to me to help Dr. Ashton in Mirzapur. She intends to open a special mission account in the Savings Bank in the future. Her selection of the Mirzapur Medical Mission is due to the grateful recollection of many kindnesses from Dr. Ashton, when he was connected with the Cowgate Dispensary."

ARTHUR N. JOHNSON.

Digitized by Google

FROM THE EDITORIAL SECRETARY.

A LARGE and noble scheme has been set on foot by the Divinity School of Yale University—viz., the establishment of a Library of Modern Missions—the scope and extent of which takes a broad sweep. It will embrace books giving the history of modern missions in various countries, works of missionary biography, the history and annual reports of missionary societies at home and abroad, missionary periodicals of different denominations and in different countries, and books prepared and issued by missionaries for the use of natives.

IN response to an appeal for aid in promoting this deserving scheme, I have forwarded to Professor Day, who has the matter in hand, copies of all the old reports of the Society that we had in stock. Unfortunately, the list was incomplete, the following years being missing :—

1815	1824	1833	1872
1816	1825	1834	1878
1819	1826	1835	1879
1820	1827	1837	1880
1821	1831	1859	1881
1822	1832	1870	1886
1823			

ARE there not, among the readers of the CHRONICLE, some who possess copies they could spare, for such a purpose, of these missing reports? If there are, and they will entrust them to me, I shall be happy to forward them to Professor Day.

ALL honour to the American Divinity School for undertaking such a task. But why should we not have a similar library on this side of the Atlantic? Missionary enthusiasm in the old country ought to be equal to the enterprise. What does Cheshunt?—what does Mansfield say?

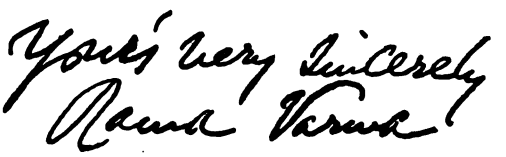
AFTER an altogether unexpected, but unavoidable, delay the Annual Report is at length out. Copies will be issued to the auxiliaries with as much expedition as possible.

AMONG the "monthlies" from mission stations which find their way to my table is *O le Sulu Samoa*, an eight-page quarto, which is doing excellent service in Samoa. It is now edited by Rev. S. J. Whitmee, F.R.G.S., and is much appreciated by the native pastors and by the more enlightened Samoan people. To illustrate its character, I cannot do better than give the contents of a number, using for this purpose, however, not the Samoan titles, but their English equivalents which the editor has considerately written against them. The first article, which is expository and theological, is headed, "Bought with a Price." Then follow three columns on "New Guinea," short papers on "Japan," "African Slavery," "A Jewish Rabbi," "The Maories," and the "English Language," and longer ones on "Spurgeon," on the "Conversion of a Roman Catholic Priest," and on "Saaga's Visit to England" (Saaga being a young Samoan now in England with the Rev. J. E. Newell), and "Notes on the Sunday School Union Lessons" for the month.

GEORGE COUSINS.

THE MAHARAJA OF TRAVANCORE.

HIS HIGHNESS SIR RAMA VARMA, Maharaja of Travancore, whose portrait we have the pleasure of presenting to our readers, was born on September 25th, 1857, and, according to Malabar custom, succeeded his uncle on August 19th, 1885. Under his rule, aided by able ministers and the counsels of the British Resident, the country continues to make fair progress in all departments. His Highness is well educated in English,



THE MAHARAJA'S SIGNATURE.

courteous and refined in conversation, pleased to receive English visitors, and to meet them in social intercourse, as far as that is permitted by Hindu law, which forbids, above all things, distinct classes eating or drinking together. Like several of his predecessors, the present Maharaja has befriended the education and medical work of the Mission among his people. As he has no brothers living, the next heirs to the throne are his nephews, not his son. The palace and personal expenditure is about £50,000 per annum, the gross revenue of the country now being about £780,000.

The native Government being entirely Hindu, Hinduism is the established religion of the State, on which about £90,000 per annum is expended, besides great special ceremonies, one of which has recently been celebrated. This is called Tulá-purusha-dánam, literally, Man's Weight Donation, and consists of a gift to the Brahmans of the king's full weight in pure gold. In India, everything can be done by gifts to Brahmans, and every step in life calls for such expenditure. Even in English history we read of Thomas Becket's mother weighing her boy each year on his birthday against money, clothes, and provisions, which she gave to the poor. The weight of one's body probably symbolises the consecration of one's whole self; but in India the gift is made not to the poor as such, but to the Brahmans, which is considered to secure to the donor great religious merit. Last year the Rajah of Benares performed a similar ceremony at Mattra. In Travancore it has been celebrated for the last 130 years in unbroken succession.

Each Maharaja has twice during his reign to be weighed against his weight in gold, the first time being a mere

Digitized by Google

THE MAHARAJA OF TRAVANCORE.

Digitized by Google

donation, the second time called Hiranya-garbha (golden womb), as a regeneration ceremony, the gold being manufactured into a large tub, in which he bathes in a mixture of "the five products of the cow," while the officiating priest repeats the prayers for a safe delivery. The Maharaja thenceforth advances a step in caste rank and privileges, being permitted to witness Brahmans at their meals, and unable any longer to allow the members of his family to eat along with himself. These rites are regarded as part of the coronation ceremonies.

On April 29th last this curious and costly ceremony was performed in Trevandrum. Fifteen thousand Brahmans had flocked into the city and been sumptuously fed for a week, during which most elaborate preliminary rites were celebrated by the Maharaja and the priests. Early morning the princes, the Brahman officers of State, and the officiating priests awaited His Highness in the great Temple, whither he repaired in plain "religious" dress, and was bathed and anointed. Afterwards, donning the royal apparel and ornaments, he mounts the scale, holding a couple of images in his hands and carrying the State sword and the shield of black leopard's skin.

The gold is previously made into coins or, rather, tokens ready for distribution, of four sizes, worth respectively from something like thirteen to about two shillings, an engraving of the largest of which will be found below.

THE COIN.

On one side are the words, "Sri Patmanabhan," the name of the national deity; on the other, the conch shell, emblem of the State. The gold is placed in the other scale in bags till it sinks to the ground, while the Maharaja repeats the appointed prayers. He then offers the gold to the Brahmans in general, and receives the benediction of the priests who conduct the ceremony. About a fourth of the precious metal is distributed amongst them, the ornaments worn while in the scale being also the perquisite of the high priest. The Dewan and Chief Justice and others received valuable presents, and the remainder of the gold was distributed to the Brahmans present, by the great officials, as the people left by the Fort gates, to the great gratification of that privileged caste. The gold used costs about Rs.150,000.

The remaining gold-weighing ceremony will, probably, be celebrated in a year or two, according to custom.

God bless and save the Maharaja, the princes and nobles of Travancore, as well as the common people.

S. M.

CHINESE CONVERTS.

ON May 1st, seven candidates were admitted into the church connected with the London Mission at Hankow. Of these, two are Hunan men—one a native of Chang-sha, but residing at Hankow, and the other Chou Han's quondam cook. The former left us about four weeks since for Chang sha. The news of his having become a Christian went before him, and created a perfect storm of passion among his people. On his arrival at his native place, the clan met. Mr. ——— was seized, and dragged into the ancestral temple, where he was reviled and beaten. He was not allowed to say one word in his own defence, but simply told that in becoming a Christian he had renounced his ancestors, and must be dealt with according to the clan law. Fortunately, one of his clansmen, being possessed of a little more intelligence than the rest, interceded on his behalf, and proposed that Mr. ——— should write a document expressing his willingness to be expelled from his clan, and promising never to enter the ancestral temple again. This he did, and thereupon renounced all claims to any and every privilege to which he is entitled as a member of the clan. My informant, who is a Christian of many years' standing, writes in glowing terms of the patience, firmness, and forgiving spirit displayed by Mr. ——— on this trying occasion. "By the grace of God," he adds, "man united to Christ, as a branch to the vine, can rejoice and be glad even when cut off from clan and home."

The young convert was troubled no more by his clansmen. So indifferent did they become to him and his doings that he found it perfectly safe to go about the streets of Chang-sha, in company with the elder convert, preaching the Gospel and distributing Christian books. They also went to Siangtan, the greater mart of Hunan, and carried on the same kind of work there. These two men are not employed by any mission, so what they did in this way they did of their own free will, and in obedience to a higher impulse.

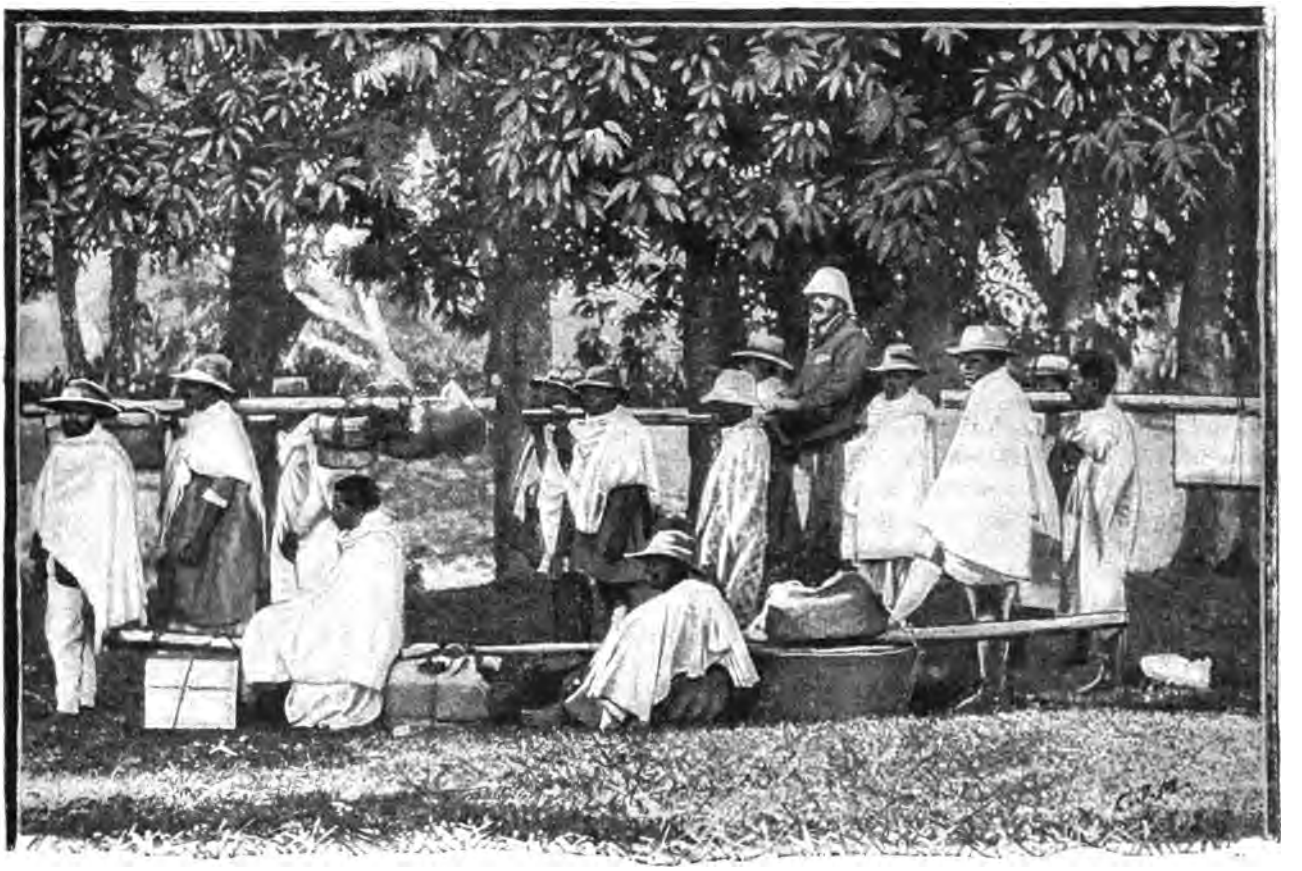
We are sometimes told that there are no true Christians among the Chinese converts, and that if the foreign missionary were withdrawn, the work would come to a speedy end. I would call the attention of all who think and speak in this way to the above story of self-sacrifice and patient endurance. The elder of these two Christians has been in Chang-sha during all these troublesome times. At one time he was reported to Chou Han, and a search was made for him. He, however, clung to the place, and never denied the faith. The younger has only just entered on the Christian course, and it remains to be seen how he will wear. But he has made a good start, and has proved himself to be possessed of the martyr spirit. There are many like-minded men among the converts in China who, I feel sure, would stand the severest test should the day of trial come.—Dr. GRIFFITH JOHN, in *N. China Daily News*.

Digitized by Google

TRAVELLING UNDER DIFFICULTIES.

By Rev. G. A. Shaw.*

WE left Ambohimandroso on May 18th, and each day after entering the forest encountered numberless indications of the ravages of the cyclone that swept over this part of the island on February 28th and 29th. In many places, the forest road, bad as it always is, was completely obliterated. Hundreds of large forest giants lay piled one on the other, rendering locomotion extremely difficult and occasionally dangerous. We and our men had to carefully pick our way, sometimes over the trunks and upstanding roots rendered slippery by the luxuriant growth of moss and lichens, at other times under those too high to surmount, while the creepers, many armed with sharp spines, made a web threatening to entangle us, lacerated our hands and faces, and tore our clothes, while the men's half-naked bodies suffered even more. We took our mid-day meal by the side of a beautifully clear mountain stream; for, as we had anticipated, the usual half-day's journey through the forest at this point was extended perforce into a long, tedious day's journey, and it was getting dark when we emerged at Ankitsika on the south-east.



ORDINARY TRAVELLING IN MADAGASCAR.

This is the first town of the Tanala, consisting of about thirty houses, perched on the shoulder of a most precipitous mountain some 1,500 feet above the plain, reached by a zig-zag path full of rocks, and closely overhung with branches. It takes a good hour and a half to climb up to this village, and then before entering it all the baggage has to be arranged, so that no man carries a load at each end of his pole. This is *fady* in Ankitsika; and many a fine has been extorted from unthinking or uninformed travellers who have entered with their loads arranged in the usual manner.

From Ankitsika to Mahamanina the road lies for a consider-

* In consequence of the serious illness of Mrs. Shaw, the senior missionary at Farafangana has been absent from his station for a few months. He has now returned to his work, his wife's health being somewhat improved. She is, however, still far from well, and Mr. Shaw also is suffering from the effects of a serious illness he had when away. The journey described was their return from Betsileo to the coast.—Ed.

Digitized by Google

able distance along the bank of the Rianánana, a tributary of the Matitanana, with large villages or towns at short intervals indicating a good population; the rice fields and plantations proving the richness and fertility of the soil; the pasturage rich and abundant, supporting large herds of cattle that form the chief source of wealth to a people innocent of the value of money in any form.

"Unfortunately, nothing is, as yet, being done for these people. They live in the purest heathenism, although I found, on Sunday, that they were not unfamiliar with the name of the '*praying*.' We are trying to push out from Mahamanina to get a footing among them, but, up to the present time, nothing permanent has been established, either in the way of preaching stations, itinerant evangelists, or school teachers, all of which have been talked of.

"Travelling never runs smooth in Madagascar, and so, notwithstanding the pleasant weather, good and willing men, we met our check on Saturday. We had planned to be at a large village close to Mahamanina for Saturday night, and all the men were in good spirits at the prospect of soon being among a more civilised race, and so were ready early in the morning, loads adjusted, bedding tied up, and all on the road soon after sunrise. But we had not calculated for the sharp-spiked grass with which we soon found the plains to be covered. The men's legs were lacerated and bleeding, and scarcely a dozen yards were travelled in which one or another was not compelled to stop to extract the sharp, hard points from his feet. The men carrying the baggage were not troubled in this way quite so much, as, the loads being single, the bearers could keep in the narrow path, but the palanquin carriers, walking abreast, were obliged to tread in the grass. The consequence was that, when the sun had gone down, we were some hours' journey from our sleeping-place, and all our baggage gone on. To go on in the dark, stumbling through marshes and bogs, crossing streams full of rocks, and feeling for the path in doubtful spots, meant a tedious, anxious journey of two hours for every hour's journey by daylight, and an arrival in the village when all the folk had retired, and no food could be obtained. In this dilemma, we put it to the men which they preferred—to go on, or to send some of their number to bring back the baggage necessary for the night, in which case we would sleep in the little hamlet near to which we had stopped to consult. They chose the latter, and, in half an hour, we were trying to make ourselves happy in a small, dirty house, innocent of mats, and hoping that soon our beds and food and cooking utensils would be brought back. But, alas for all agreements entered into with the Malagasy bearer! Having secured *their* side of the contract from the *vazaha* by his agreeing to stay in the little dirty hamlet, it became a matter of small moment when *his* side of the contract was completed by the return of the luggage. We waited and waited. The villagers came and made us a fire. We bought wood to keep a light in the house, and at last, towards ten o'clock, we had some rice cooked. The rice was served to us in leaves, and with leaves we made spoons. You can imagine us sitting on the floor with some rice on a leaf struggling to feed ourselves with a leaf that bends in all directions, and washing down the sumptuous repast with cold water of doubtful quality. Towards morning our things arrived. The men had first eaten and had a sleep, and then began to think of fulfilling their agreement.

"Next morning (Sunday) we collected all the people of the place, not many certainly, but, with our own men, forming a nice little congregation. Some of the men could sing hymns they had learnt in Ambohimandroso, and these were sung after I had slowly read the words, so that the people of the place might understand what it was all about; and then, sitting there under the shade of a mango tree at the gate of the village, I explained the meaning of '*the praying*,' and something of the character of Him to whom we pray. An hour's quiet service where the sound of prayer had never been heard before. May it not have been in vain!

"We were met at Tongainony by our evangelist from Farafangana, and the *efa-polo-lahy* (pupil teachers) living in our compound, who had brought up the boat, *Fiadanana*, to take us down the river. Soon after starting on this last stage of our journey, we were joined by about a dozen canoes filled with children and teachers from the various schools on the banks of the rivers, who had come to accompany us on our way, and in this manner express their welcome to their 'father and mother.' At Farafangana we were met by Mr. Collins, and some hundreds who were waiting to welcome us.

"At many points along the journey we had noted the cruel effect of the hurricane, and the nearer we approached the coast the plainer the marks of its ravages became. Arrived at Farafangana, there was plenty to cause regret; the beauty of the place is gone; but in the almost general destruction the mission-house has stood, losing only a part of the roof, though standing in the most exposed position on the highest spot in the town. For this we are extremely thankful, especially when the irons stripped from the roof show, by the way they have been torn from their fastenings and doubled up, how fierce a pressure of wind the house has resisted.

"I think we have cause for thankfulness that the house, unlike the other 1,000 in the immediate neighbourhood, was not blown down."

MONTHLY PRAYER MEETING,

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, September 5th, from 4 to 5 p.m. The Rev. A. N. Johnson, M.A., will preside, and give information recently received from the foreign field. All friends of missions will be heartily welcomed.

Digitized by Google

THE SPIRITUAL AWAKENING IN ANTANANARIVO.

TESTIMONY OF A NATIVE PASTOR.*

Antananarivo, 9th June, 1892.

REV. G. COUSINS. SIR,—It is with pleasure that I write to tell you of a most delightful change which is taking place in the condition of Christianity in Madagascar. The change is very marked, and the state of things quite different from what you were familiar with in days gone by.

A little more than three years ago I had an interview with Mr. and Mrs. Peill in Ambohimanga, and we were all greatly concerned as we talked about the condition of the young men and young women formerly scholars in our schools, but who, instead of becoming Christians, were given to cursing and swearing, drunkenness, and licentiousness. We came to the conclusion that it would be a wise thing to arrange for some great special gathering in Antananarivo, at which we might unitedly pray to God by the power of the Holy Spirit to change many hearts, so that they might become truly Christian. We agreed to do this, but the right time did not seem to have come, so we still delayed the movement for a couple of years. But last year, in the month of May, the right time seemed to have come for carrying out our purpose, and steps were taken for accomplishing it. The places in which we met were Ambonin-Ampamarinana and Amparibe, where we assembled alternately every day for a week. Children were specially invited, while no obstacle was placed in the way of adults who wished to be present. There was nothing sensational in the arrangements; on the contrary, everything was of the simplest character, but the character of the meetings was most astonishing. Interest and enthusiasm were manifest, and many acknowledged that it was a distinct work of the Holy Spirit. Moreover, from that day downwards there has been astonishing progress.

As regards the number of attendants at our places of worship on Sundays there is very little change; but as regards the number of those who have become true Christians, the progress has been marvellous. There are evening meetings of children held in private houses, at which those present sing and read the Scriptures together, and have short addresses or sermons or Scripture lessons. As I happen to be one of those who speak or teach at some of these, I have no hesitation in saying, because I see and know their condition thoroughly, that a large proportion of the children meeting in these evening gatherings are Christians in deed and in truth. During the last year a number of societies of Christian Endeavour have been started in connection with our town churches (we have one in connection with Ampamarinana), the members of which meet together once a week, each society being in connection with its own church; and in consequence of the clear evidence which the churches have of the zeal and consistency of these young Christians, many of the older people have become greatly exercised in mind and also brought to Christ.

On Tuesday, the 10th of last May, there was a large gathering in the schoolroom at Ambohijatovo. Several missionaries, both men and women, a few pastors, preachers, and teachers, and a number of native Christian women being present at this meeting, we took counsel together as to whether we should repeat the special meetings of last year or not. We decided to repeat them, but instead of making them specially for children, we determined to invite all, young and old alike, and to meet in three different churches — viz., Ambonin-Ampamarinana, Amparibe, and Faravohitra—and to hold our meetings in each of these three churches every day, commencing at half-past three o'clock. We appointed a committee of twelve (six Europeans and six Malagasy), both sexes being represented, to arrange all the details. This committee of twelve sub-divided into three divisions, four to each, and took their turn in going the round of the three churches. I was one of the twelve placed on the committee, and had a full insight into all that took place during the week, as I went twice to each of the three churches specified.

We began our meetings on Monday, 23rd of May, and completed them on Saturday, the 28th of May. Before the larger gathering the members of the committee present, with a few friends specially interested, met for prayer in the schoolroom, and there asked God's blessing upon all the engagements of the afternoon, and then at half-past three o'clock they went into the church and commenced the meeting. The proceedings consisted of singing, prayer, Scripture reading, and preaching. There were five or six hymns, one or two readings, one address, but many prayers from both men and women, and frequently the meeting lasted for a couple of hours before breaking up. When breaking up, the arrangement was for the women to leave first, while the men remained singing another hymn or two. Then, when the women had gone, the men left, so that there was neither noise nor crush, but everything was orderly and quiet. After the bulk of the people had gone, the members of the committee still remaining either inside the church or just outside, it was a common occurrence for someone, a man or a woman, to go up to them and earnestly ask about something that had impressed them. Some announced their great desire to be saved, but had to tell of difficulties and seek guidance as to overcoming these. Others came confessing their sins and accusing themselves of wrong-doing, and in penitence yielded themselves to Christ. Nearly every day things of this kind happened, and a large number came forward; and it really

* The writer of this letter is one of the most prominent, if not the most prominent, and influential of our Malagasy ministers. Educated in the Society's College, he has since 1874 rendered yeoman service to the cause of Christ in Imerina as the pastor of Ambonin-Ampamarinana and assistant-missionary under Rev. B. Briggs. His letter is freely translated.

Digitized by Google

was most pathetic and at the same time joyous to see it. We were filled with gratitude to God as we talked to these inquirers.

On Tuesday, the 24th of May, we had morning meetings for children alone in the three churches named, so that they might hear addresses specially suitable for the young. A large number came and several spoke to them, both men and women. I think that many of the children thoroughly understood what was said to them, and in the afternoon they again joined in the general meetings as they had done on the previous day.

The Wednesday and Thursday meetings were like those that had preceded them, but on Friday, the 27th of May, an announcement was made: "To-morrow (Saturday) morning, at nine o'clock, all who have repented and have given themselves to Christ, or who wish to do so, are invited to meet at Ambohijatovo if they are so disposed, that the members of the committee may have an opportunity of united prayer and conversation with them."

When the next morning came many had assembled, but at first there was a little difficulty, for many who were Christians of long standing had also come together. However a suggestion was made to these that those who were Christians of long standing should go upstairs to the upper schoolroom and there pray on behalf of the new converts. Some of us went, I and Mr. J. Sims being amongst the number. Mr. Sims read a portion of Scripture, and I led the singing and also gave an address to the following effect: "We are Christians already, and although some of us are still young and only children, we are as it were parents; but those friends of ours who are just brought to repentance and decision, although some of them are grown up and even elderly, are as it were babes, for only now are they being born. So, when the hymn is finished, if anyone feels disposed to lead in prayer, let them specially pray for these our friends and for others who have not yet come to the point." When the hymn was finished and there had been two or three minutes for silent prayer, an adult and then two lads stood up, and then a grown-up woman and five girls. The prayers of all of these, especially those of the women—yet only one of them was an adult, and all the rest were young, one of the girls being only about twelve years of age—were very impressive and moved my heart greatly. They wept profusely as they interceded on behalf of their young companions and their parents. As I listened to them my whole soul was stirred within me, and the tears streamed down my cheeks. I seemed so overcome that I thought I should faint, and should have fallen to the ground overcome by emotion if I had not firmly held to the table and leant upon it. My conviction is that those who offered prayer were not speaking of themselves, but they were speaking by the power of the Holy Spirit, and I believe that God was verily present to listen to their supplications.

That same evening we assembled in the large church as usual. There were fewer present, but a larger number were brought to repentance and decision.

When the meetings were all over the members of the committee as they met had to tell one another that through the whole of the six days there was scarcely any break, but people were continually coming to them, both in the churches and in their own houses, seeking guidance that they might be led to decision; not only through that week, but for some time afterwards also. The Rev. R. Baron told me that at Amparibe on Sunday, the 29th of May, no less than thirty-four people stayed behind and talked with him privately, and all with great joy yielded themselves to Christ.

On Sunday, the 29th of May, I was not able to be present at Ampamarinana, for I had to preach at the Palace Church both morning and evening, for that was the first occasion on which the Queen and Prime Minister had been able to attend service since the Prime Minister's illness, and it was Sunday, the 5th of June, before I could see inquirers at Ampamarinana. But that day there were ninety-seven who met with me in the schoolroom. All of these ninety-seven told me individually that they repented, gave themselves to Christ, and purpose to follow Him with their whole heart. The next day also two others came to me in my own house and said the same.

These things, Sir, are something quite new in the Church of Christ here in Madagascar, and I write to tell you, my friend and former teacher, of what has taken place.

Saith your friend,

J. ANDRIANAIVORAVELONA.

WEST LANCASHIRE AUXILIARY.—The Young Men's Band are promoting a missionary exhibition, to be held at Great George Street Chapel, Liverpool, at the end of September, with the object of stimulating interest in the Society's work. It has also been found convenient to combine with the exhibition the Great George Street Ladies' Annual Sale of Work, the proceeds of which will be chiefly devoted to the Zenana work of the Society. The proceeds of the exhibition, after deducting expenses, will go to the Society's general fund. Contributions of work for the sale will be gratefully received by Miss Crosfield, Annesley, Aigburth, Liverpool. Communications respecting the exhibition should be made to Mr. Andrew Hamilton, 27, Alroy Road, Liverpool, or to Mr. James H. Simpson, Annandale, Aigburth Drive, Liverpool.

Digitized by Google

JUBILEE OF REV. WILLIAM ASHTON.

THE Jubilee of the Rev. William Ashton was celebrated with great rejoicings at Barkly West, South Africa, on June 23rd. The town and church were gaily festooned in honour of the veteran missionary, and Europeans and natives vied with each other in doing him honour. In the afternoon, the European inhabitants of this little town met in the "Jubilee" Church. The Rev. S. Allum, of the Church of England, having offered prayer, the chair was taken by the Resident Magistrate, E. T. Anderson, Esq., who is the son and grandson of missionaries. He spoke in very eulogistic terms of the work done by the esteemed veteran, who for fifty years has taken an active part in the Christianising and civilising of the Griqua and Bechuana tribes. Many were the congratulations offered both by individuals and representatives of civil and religious bodies. Several addresses, too, were tendered, among them being the following from the missionaries of the Berlin Society :—

REV. WILLIAM ASHTON, OF BARKLY WEST.

"To REV. WILLIAM ASHTON,

"London Missionary,

"Barkly West.'

"REVEREND AND DEAR SIR, AND BROTHER IN CHRIST,—On this solemn occasion of your Jubilee, we the undersigned, your neighbours in mission work at Pniel, on the Diamond Fields and vicinity, do hereby tender you our most hearty congratulations. This day is an Ebenezer unto you. The grace of reaching such a golden milestone in service is not often participated by a servant of God. In reviewing the path of your guidance, both in private life and especially in your fields of labour, you, and we with you, abundantly perceive the wonderful and glorious footsteps of the Lord by your side, and, moreover, the rich blessings with which the Great Shepherd has crowned both you and your work; and our hearts with you rejoice in gratitude to Him from whom every good and every perfect gift cometh down.

"Your personal intercourse with us has always been kind, and you have ever been ready to assist wherever you could. On frequent occasions we do come in contact with members of your congregations from afar and near, who do witness to the influence for good and for the salvation of their souls which you exercise over them. And to observe that you are still in good strength and joyful spirit is likewise a great pleasure to us.

"With all our heart we wish that our Lord and Saviour be nigh to your soul from moment to moment every day of your future life. That His Holy Spirit guide you, that He bless your family, that on the accomplishing of your pilgrimage you be accepted by the great Word, 'Well done, thou good and faithful servant: thou hast been faithful over a few

Digitized by Google

things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

"We are, dear Sir, your brethren in the Lord,

"C. MEYER,	"F. ARNDT,
"R. BRUNE,	"G. E. WESTPHAL,
"A. SHULTZ,	"F. W. ECLKER,"

"Berlin Missionaries."

The fellow-townsmen of Mr. Ashton also presented an address, which read as follows:—

"Pniel, the 23rd day of June, 1892.

"DEAR SIR,—Your fellow-townsmen and friends cannot permit such an occasion as the Jubilee of your ministry in connection with the London Missionary Society to pass away without heartily congratulating you on your labours of the past, and as heartily wishing you God-speed in those of the future.

"Man knows but little, but God knows all in the lives of the servants who serve Him.

"It is only for us to express the earnest hope that you may long be spared to continue the work in which you have been so successful, and to pray that peace and blessing may deepen as the years roll by, and a happy rest be yours when earth's day is done.

"We are, dear Mr. Ashton,

"Faithfully yours,

"THE RESIDENTS OF BARKLY WEST."

There was also presented a communion table and reading desk for the "Jubilee" Church. The front part of the reading desk was elaborately and beautifully wrought in fret-work, having as a centrepiece the initials "W. A.," with the dates 1842 and 1892 at top and bottom.

Mr. Ashton then addressed the meeting, and gave a brief account of his call to mission work, his collegiate career, his ordination, his desire to be sent to Africa, and his labours in that country.

In the evening a public meeting was held, which was attended by very many natives. Some had travelled over one hundred miles to be present on this memorable occasion, and to testify to the honour and esteem in which they held their "teacher, father, and friend." Addresses were given in English, Dutch, Sechuana and Koranna, and hymns were rendered by the Barkly Philharmonic Choir.

Mr. Gould, who was present, explained that, as Mr. Ashton's fellow-missionaries in the L.M.S. had already met for their annual meeting in May at Taungs, they found it impossible to meet again at Barkly, owing to the great distance of that place from the different mission stations, but that they had not been unmindful of that great occasion. At the close of the business meetings of the Bechuanaland District Committee a social meeting had been convened. The Rev. R. Price occupied the chair, and in the name of his brethren congratulated their veteran brother upon his attaining the Jubilee of his ordination, and also on his still being able to take an active and very important part in the work. Mr. Price also announced that a testimonial and an illuminated address had been sent for from England. The testimonial had taken the form of an easy chair in oak, upholstered in green roan, and with a reading machine, desk, and table and lamp attached. These had practically then been presented to Mr. Ashton in a very hearty speech by the chairman.

In addition to the above, the Committee had unanimously resolved to recommend that the church at Barkly recently erected be called the "Ashton Jubilee" Church, and that a sum of £100 be voted towards the Building Fund.

Mr. Ashton was also the recipient of an address of congratulation from the Directors of the Society, which appeared in the June CHRONICLE.

The above addresses of themselves speak of the work done; therefore it is unnecessary here to give any account of the vast amount of work done during a lifetime of fifty years in Africa, with only one break of less than a twelve-month in England. Mr. Ashton has seen the boundary-line of the Cape Colony make gigantic strides northward, and countries which, when he came out to Africa, were considered far beyond the pale gradually absorbed. The Dark Continent, with its once blankness as regards the ignorance of world about it, he has seen become much lighter, and missions started in hitherto unknown regions. The contemporary of Livingstone, the junior of Moffat, has lived to become the father of the Mission, and has done a noble part in raising the Bechuana and Griqua peoples to the level they now occupy.

J. T. B.

THE WATCHERS' BAND.

MOTTO—*Isaiah* lxii. 6, 7.

THEY watch as waiting for the day,
When the dark night has passed away;
When gone for ever Winter's gloom,
Earth's glorious Summer yet shall bloom.
The Watchers' Band.

They pray, as hath the prophet said:
Until Jerusalem be made
A praise to God in every land.
They plead, an interceding band,
That India's needs may be supplied;
For China's empire vast and wide;
That Afric's children may be free,
And all the islands of the sea.

They realise as thus they meet
In union at the Mercy-seat,
That like beams streaming from the sun,
Brethren in Jesus all are one.

O may their numbers yet increase!
Still may they pray and never cease;
Resolved to give the Lord no rest,
Till all mankind in Him are blest.
The Watchers' Band.

R. TUTIN THOMAS.

Digitized by Google

CONTRASTS AND COMPARISONS;

OR, FACTS AND FIGURES ILLUSTRATIVE OF WHAT THE WORLD DOES FOR ITSELF, AND WHAT THE CHURCH OF GOD DOES FOR THE HEATHEN WORLD.

1. THE Protestants of the world number 135 million; the non-Christian population, including all Polytheists and Mahomedans, 1,047 million.

2. The non-Christian population is thirty-eight times that of England, and twenty-seven times that of Great Britain and Ireland.

3. In civilisation, power, stability, wealth, progressiveness, morality, and virtue, the Protestant states are far superior to all non-Christian ones, so that whatever mere theorists may say in favour of the "religions of the East," in practical value, as great factors relating to human happiness and goodness, the former are, beyond comparison, superior to the latter.

4. We always assume, that on all questions relating to science and government, we are far above all non-Christian races. Would it not be quite as correct for us to assume, that the sources of our religious knowledge are equally superior to theirs; and creditable to our belief in the Divine origin and moral and social power of our Christianity, if we were at least as wishful to give to them our religion—the root and ground of our greatness—as we are to possess their territories and enrich ourselves by commercial relations with them? What do we for them? What do we for ourselves?

5. Our national annual income is about fifteen hundred million sterling. The annual amount spent in attempts to convert non-Christian races to our sublime faith is about one million and a quarter.

6. We spent on our Army and Navy—our man-killing machines—£35,600,000 last year, or twenty-eight times as much as was contributed to Christianise 1,047 million heathen, not one tithe of whom have ever had the grand truths of Christianity clearly placed before their minds!

7. We spend year by year 115 times as much on strong drink as on foreign missions.

8. Our contribution to this, the most stupendous and Christlike of all enterprises, does not exceed eightpence per head per annum of our Protestant population; or half a crown from those frequenting places of worship; or ten shillings from communicants and church members; or one-twentieth of what we spend on home religion and benevolence; or one-thousandth part of our average annual incomes. The attempt to bring the entire heathen world to the true knowledge of God and of Christ is the noblest, the most Christlike and stupendous, enterprise any portion of the human race have ever attempted. Is this scale of giving on the part of the richest and most properous nation the world has ever seen—and made so mainly by the grace and power of its Christianity — proportionate, fair, reasonable, or Christian?

9. The disproportion between the agencies at home and abroad is equally great.

The ministers in Great Britain, with its 33 million population, number about 35,000. The ministers we send to 1,047 million heathen do not number 2,500. That is, we retain one for less than each 1,000 of a population largely Christian, and send only one minister to each 420,000 of the people who know not God or Jesus Christ, whom God hath sent.*

10. In all other agencies, the disproportion is still greater. That is, in heathen lands, there is only a minute amount of agency corresponding to our Christian literature, lay preachers, district visitors, Sunday-school teachers, and the holy and beneficent influences emanating from myriads of devout and benevolent men and women.

11. It would be difficult to find in all England a score of villages, each with a population of 150 or more, without a church or chapel; or as many towns containing more than 1,500 people who had not more places of worship than they require, not seldom to an excess injurious and scandalous. On the other hand, in Asia and Africa there are hundreds of thousands of villages, and thousands of towns, and hundreds of districts large and populous as English counties, in which no missionary or native preacher resides, and in a large proportion of which the Gospel has never been preached!

12. Can the Church of God—can any church, however small or poor—can any Christian, be content with this state of things? Can it be pleasing to God? Is it in harmony with the example or final command of our Saviour? Is it creditable to our Christian pity and zeal and love?

13. May not this strange and criminal neglect on the part of Christian people generally, in doing so much for themselves, and so little to bring the whole world to God, be the real cause why our immense and varied home agencies accomplish far less than we might hope for? Is not this a clear inference from the facts of individual and church life, and from the teaching of the Bible? (See Prov. xi. 24, 28; Isaiah xli. 8, 20; Haggai i. 2–11; Mal. iii. 8, 12; Luke vi. 38.)

E. STORROW.

VALEDICTORY SERVICES.

ON Wednesday, September 14th, a farewell meeting will be held in Camberwell Green Congregational Church, when a party of missionaries for Madagascar will be publicly taken leave of. Details will be duly advertised in the newspapers.

Arrangements are also in progress for a large valedictory service at Bradford, on Wednesday, October 12th, in connection with the meetings of the Congregational Union of England and Wales. An exceptionally large party of China and India missionaries will be present.

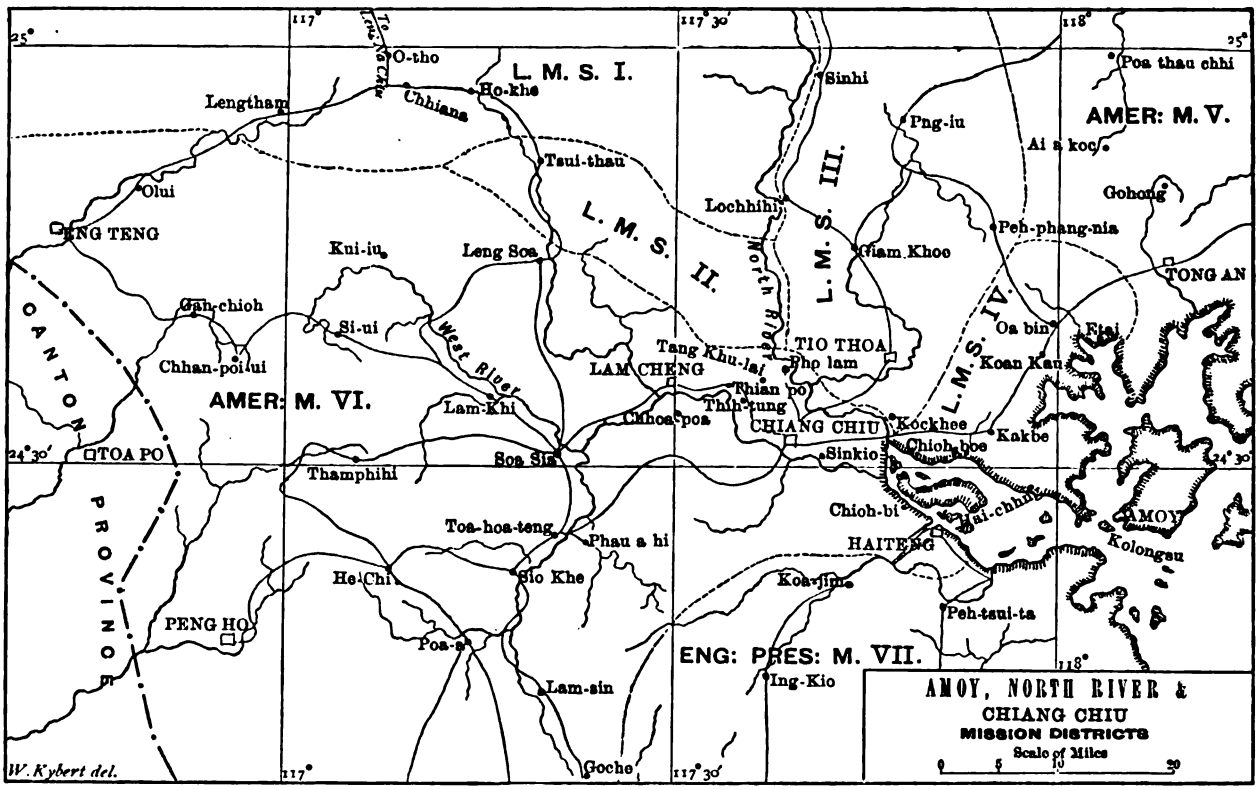
A second meeting to bid farewell to the same friends will be held in Exeter Hall on Wednesday, October 26th.

* The contributions and agencies of the Continental Europe and the United States combined about equal those of our own country.

Digitized by Google

WORK IN CHIANG CHIU.

THIS city, formerly an outpost of the Amoy Mission, now a chief station, with a staff of two missionaries, soon to be reinforced by two lady missionaries, is the centre of a growing work. It is somewhat circumscribed in extent, as a little study of the accompanying map will show, the American and Presbyterian Missions hemming it in on the south and west, and other districts, under the care of our own missionaries in Amoy, doing the same on the north. Eventually it may become necessary to enlarge the district. But in Chiang Chiu and in the Tio Thoa district there is for the present ample scope for extension, and the Rev. F. P. Joseland, to whom we are indebted for the map, thus reports concerning the work :—



DISTRICTS AS DIVIDED :—

L.M.S. I. North River Mission.
" II. Chiang Chiu "
" III. Tio Thoa "
" IV. Koan Kau "
Amer. M. V. Tong An Mission.
" VI. Sio Khe and Chiang Chiu Mission.
Eng. Pres. M. VII. Chang Poo Mission.

"I am glad to say the scope for work is very great, and in a recent visit of ten to twelve days I have been deeply pleased in many ways. Ten or fifteen years ago this region was one of the hardest to work in. The people were not friendly; there seemed to be a large number of idle spirits who took great pleasure in annoying and hindering the workers there. Now, I am glad to say, there is a very different feeling manifest in all the district, even in the central city of Tio Thoa itself. This change is due not only to a better understanding of our motives and of the truth of "the doctrine," but also, and more recently, to the hospital in Chiang Chiu. For the number of patients who come to the hospital is very great, and I firmly believe the medical work, especially as recently developed by Dr. Fahmy in visiting outlying places now and again, as he began to do last year, has had a great influence in making the people more willing to listen to the Gospel. I held another of my monthly preaching meetings in Giam Khoe last week; and, with a staff of about ten men—preachers and Bible distributors—we did a good deal of preaching in the surrounding villages. In every place we were heartily welcomed, even when I went with them (we went in bands of threes), and books and calendars were easily sold, a crowd was readily got together, and there was a willingness to listen calmly to our message that would have delighted you all at home. Knowing what some missionaries and native preachers have to suffer in other parts of China and elsewhere, I could not

Digitized by Google

but thank God for this marked change of feeling over former years. Then a few days later I went on to Png-in, and stopped there three days, visiting the members and hearers in their homes, and speaking to the heathen as I had opportunity. Here, too, I was, to my surprise, met by the same readiness to hear what we had to say, and in many little ways the kindness of these villagers was plainly shown."

PERSONAL ITEMS.

MADAGASCAR.—We are glad to hear that Dr. Fenn is regaining his strength after his attack of typhoid fever, and has been to the Hot Springs at Antsirabe.—Monday, June 27th, was a day of perplexity and distress in Antananarivo. Most of the English residents, missionaries and others, do business with the New Oriental Bank, which has had a branch there for four or five years. This has proved a great convenience; and some of the natives, following the example set them, have also placed money in the bank. Their confidence was rudely shattered when the bank stopped payment on the date mentioned. The natives' friends will begin to think that, after all, there was some sense in the good old plan of burying their money, and thus making Mother Earth their banker.—Mrs. Roberts is now quite well, and has been able to return to Ambohinamboarina with her husband.—The Queen of Madagascar has been staying at Ambohimanga. Her visit was part of quite a series of national rejoicings on the recovery of the Prime Minister from his recent illness. When the members of the L.M.S. and of the F.F.M.A. paid a visit of congratulation to His Excellency, who appeared to have recovered good health and spirits, he urged the missionaries to do all they possibly could for the country districts of Imerina.

AFRICA.—The Rev. Howard Williams has been paying a brief visit to Cape Town, in company with the chief Sechele, it being necessary for the chief to come down country to see the Governor on important matters connected with his territory.—The Rev. J. Good has also had occasion to go to Cape Town on similar business.—Miss Wallace, who has for some years conducted a school at Molepolole as an honorary teacher with much success and great devotion, has been compelled by ill-health to relinquish the work, and seek a voyage to England.—The return of Dr. Wolfendale from Urambo, invalided, has been a great disappointment. The news of his breakdown did not reach the Mission House until he had actually arrived in London.

NEW GUINEA.—The Rev. W. G. Lawes, accompanied by Mrs. Lawes, has been busily engaged in deputation work in Australia. He proposes to visit New Zealand in November, and cannot reach New Guinea much before Christmas.

TURNING SHOPS INTO CHAPELS.

(LETTER FROM DR. JOHN.)

Hankow, May 31st, 1892.

MY DEAR MR. COUSINS,—I have just returned from a short missionary trip, touching which one or two items of information may interest you. I was accompanied by Mr. Terrell and two native helpers. The furthest point reached by us was Tien-Men, a district city 120 English miles distant from Hankow. The magistrate of Tien-Men called on me at New Year's time to talk over certain matters connected with the Christians in that region. We had a long and interesting talk on the missionary question. I explained to him my views on the Treaty rights of the foreign missionary and the native Christians. He expressed himself as highly satisfied with all my sentiments, and assured me that, with a clear understanding on these points, no insurmountable difficulties ought to spring up in his district between the Christians and their neighbours. I conceived a great liking for this magistrate, which feeling, it seemed to me at the time, was fully reciprocated by him.

We arrived at Tien-Men on Saturday morning, and forthwith sent the magistrate my card. Presently I received a card from him, and, along with it, an invitation to a feast. The invitation was gladly accepted, and we were soon on our way to the *yamen* in two beautiful sedan chairs sent for our use by the magistrate himself. We were received very cordially, and had some interesting conversation about matters in general. Then the magistrate, Mr. Terrell, and myself took our seats at the table, and began to ply our chopsticks. The feast was uncommonly good, and both Mr Terrell and myself enjoyed it immensely. It was Mr. Terrell's first Chinese feast in high style, and will be, in all probability, his last for some days to come. It is not often mandarins invite missionaries to dine with them. When this invitation came I was greatly surprised, though, for several reasons, very glad. I suggested to my friend the magistrate the desirability of issuing a proclamation, explaining to the people the rights of the converts, and exhorting all, whether converts or heathen, to live at peace with each other. This he did willingly, and supplied me with several copies to take with me and use as I might find the need for them. The proclamation is a straightforward production, and cannot but do good. Having spent about two hours very pleasantly with the magistrate, we bade him good-bye, stepped into the sedan chairs, and returned to our boat. The magistrate of Tien-Men has an excellent record behind him. He is a scholarly man, humble-minded, and famous for his official purity. It is not often that I have heard the people speak of a magistrate as this man is spoken of.

No sooner did we reach the boat, and make one or two preparations, than we went on shore to preach and sell books. The fact that we had been entertained by the magistrate was known everywhere, and looked upon as very significant by all. Having finished our work in the city, we left for

Digitized by Google

Pah-tsze-Nau, a small market town, in the immediate vicinity of which we have had a number of inquirers for some time. Here a real work of God has sprung up in a very remarkable manner, and my main object in visiting the Tien-Men district on this occasion was to establish a missionary station among them. On the Sunday I baptized seven men, all of them respectable farmers. Some of these men had suffered a good deal of persecution, and I felt anxious about their future. Their enemies had sent a petition to the magistrate, requesting that the Gospel should not be allowed to enter Pah-tsze-Nau, and that no chapel should be allowed to be opened in that region. The news of the respectful treatment which we had received at the hands of the magistrate had reached the place before we arrived, and the change wrought in the outward conduct of those men was very marked. During our stay at the place they came to see me one by one, expressed their regret for the past, and promised to give no trouble in the future. I spoke kindly to them, and assured them that I was the friend of all, and only desired that there should be no contention and strife between the Christians and non-Christians. Before we left, some of them became very friendly, and one or two seemed to be influenced by the truth itself. Of the future conversion of one of the gentry (a military B.A., and a very respectable man) I cherish a fervent hope. He attended our services, expressed himself as highly satisfied with the teaching of the Christian religion, and gave me every assistance in his power towards bringing around a peaceful state of feeling between the heathen and the Christians. I left the place feeling that much good had been accomplished by the visit. It is my impression that we shall have a little church of about thirty members at Pah-tsze-Nau before the end of the year. Besides the seven who were baptized on this visit, there are several more who wish to join us, and are kept back only on account of insufficient teaching and testing. I rejoice in the fact that a new station has been opened in a new district in this part of the Hupeh Province.

Whilst at Pah-tsze-Nau, one of our old enemies invited us to come and preach in his house. When we arrived, we found it to be a druggist's shop, situated in the main street of the town. Having spent a few minutes in sipping tea and chatting about things in general, our host suggested that we should take our stand on a chair behind the counter, and preach from there to the crowd which filled the shop and the street in front. We did so, and Deacon Wen and myself held forth for more than an hour. In spite of the clatter of the women, the restlessness of the men, and the curiosity of all, we had a very good time of it, and managed, I think, to lodge a few grains of precious truth in the minds of some. During all my thirty-seven years in China I have never been asked before to turn a shop into a chapel, and a counter into a pulpit. But on this journey I was asked to do this twice.

The next town of importance we come to is Tsau-shih, one of the rowdiest places in Hupeh. To go to Tsau-shih used to be as bad as to go to Hunan. On former visits my experience was something like this: I would land at once, rush into the first street, sell a few books and try and preach, and then skedaddle in the midst of a shower of stones and hard clods. This time a gentleman of the place invited me to his house, and asked me to preach to the crowd outside from behind his counter. The three policemen of the three wards into which the town is divided escorted me through the busiest thoroughfares. Neither a stone nor an opprobrious epithet was hurled at my head. I left the place thanking God most devoutly for the great change which had taken place in Tsau-shih, and resolved to do my best to establish a mission station there as soon as possible. It is situated in the centre of a triangle, having its three angles occupied by three important walled cities, distant only twenty English miles from Tsau-shih. We must occupy this important mart.

The above will give you some idea of the great change which is coming over this region. Much is to be ascribed to the riots of last year. The Imperial edicts and the Viceroy's proclamation have done a vast amount of good, but they would never have been issued had the riots not taken place. Then the vile literature of Hunan has been suppressed, and Chou Han, our arch-enemy, has been deprived of his literary degree as well as of his official rank. What we want are more men. I cannot understand how it is that you find it so difficult to get men to come out to such a sphere as this is.—Yours faithfully, G. JOHN.

ANIMAL AND TREE WORSHIP IN PEKING.

THE other day, passing the south-east corner of this city, I noticed that the lower half of the wall, for two or three hundred yards, was covered with pieces of red, white, and yellow cloth, with large Chinese characters on them. There were hundreds of pieces, varying in length from a foot and a half to three feet, and proportionately broad. The usually sombre wall looked quite gay, as if dressed for a festival. I had often seen such pieces on the walls of temples, but not on the walls of the city. I suspected their meaning, however; but to make quite sure, went and examined them. Each piece was a votive tablet to the healing power of the fox, supposed to live in the great tower which surmounts the corner of the wall. Some bore in large characters, visible from afar, the legend: "Ask and it shall be given"; others: "Sincere prayer always effectual," or, "Truly efficacious," and so on. On the left-hand corner of each tablet the reason for putting it up was usually stated, which was generally restoration to health, after long and dangerous illness, through prayer to the fox. Sometimes the parties putting up the tablet give their names; at others, they merely call themselves "believers"—"A believer places this here in gratitude for a sick father, mother, or son's recovery."

A day or two afterwards I saw that the inside corner of

Digitized by Google

the wall was similarly adorned. While I was there, a large tablet was being nailed to the wall. There was also a booth in the open for the sale of incense and other necessaries of worship, and an altar on which to burn them, and a small, sweet-toned bell was being struck at intervals. Two or three women were prostrating themselves before the altar towards the great tower.

I passed the outer corner again yesterday, and in the interval dozens of fresh tablets had been nailed up. One long row stretched along the top of the wall, just under the crenulated parapet, about forty feet above the ground. Another, all yellow, spanned the arch of the viaduct. Two large booths had been erected for the sale of incense, a bell had been put up and was being struck every few minutes, and fumes of incense filled the air.

Small yellow handbills extolling the healing virtues of the fox may always be seen on the blank walls and hoardings of Peking, but they are unusually numerous just now all over the city. The fox is in the ascendant, and he should be well satisfied with the homage paid him. He is the popular divinity, and outshines all the gods. Elsewhere, the snake, hedgehog, weasel, and rat divide the honours with him, but in Peking he is supreme. In Tientsin, too, the Temple of the Fox has more worshippers than any other.

Last summer I visited the Azure Cloud Temple at the Western Hills, and, on the way, passed a tall pine-tree by the roadside. At its base were an incense urn, an altar, and an offertory—all old and weather-worn, showing that the tree had been an object of worship for years. Though the day was wet, several sticks of incense were then burning before it. In the villages and along the roads, wherever there was a blank wall, I noticed the familiar handbill posted up, testifying to the wonderful powers of "Old Father Pine," "Pine-God," or "Pine-Genie," as the tree—or the spirit possessing it—was variously called. In the West City, Peking, there is an old locust-tree (*Sophora Japonica*) which is much worshipped, and I observed the other day that the walls in the neighbourhood of our mission were covered with bills extolling the virtues of the "Great Venerable Father Huai" (*Huai* is the Chinese name of the tree). Alongside of these bills I saw numerous others, telling how So-and-so had been saved by worshipping the devil!

It seems incredible that an intellectual, shrewd, and practical people like the Chinese—not the poor and ignorant merely, but all classes—should worship animals and trees, praying to them for help and believing they get it. There are probably few families in Peking, high or low, who do not, in times of distress, appeal for succour to some animal or tree. What happened to the ancient heathen nations has happened to the Chinese: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like unto corruptible man, and to birds and four-footed beasts and creeping things."

G. OWEN.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

HOSPITAL EXTENSION—A GENEROUS OFFER.

THE Finance Committee of the Alice Memorial Hospital, Hong Kong, have, through the generosity of Mr. H. W. Davis, found a solution to the difficulty as to insufficient accommodation, which has been occupying their attention for some time. Extension of the area being out of the question, and the walls of the building being unequal to carrying another storey, the removal of the hospital to another site seemed the only possible course. In these circumstances it was decided to erect a supplementary hospital on the Society's Beauregard site. The cost being estimated at 10,000 dols., the committee suggested to Mr. Davis, the founder of the Nethersole Dispensary, that the 7,000 dols. put in trust for the support of that institution might be devoted to defraying the cost of the new building, as the dispensary would not be required if a supplementary hospital were opened near it. Mr. Davis not only agreed to this proposal, but generously offered to give the sum of 3,000 dols. which would still be required to meet the cost of the new building. When the proposed changes are carried out, there will remain in the old building three wards—the male eye ward, a male medica ward, and a male surgical ward—with a large out-patient department, which will meet all the requirements of even a much larger work than is at present done in the out-patient room. Accommodation will be provided for laboratory and museum purposes, and for the general purposes of the students outside the operation room, which will thus be left free to be devoted to its proper purpose. The present out-patient department in the basement floor will be utilised for stores and coolie quarters, which, at the present time, are very limited in the Alice Memorial Hospital. In the new hospital, on the level of Bonham Road, there will be a basement floor with a small out-patient department, dispensary, consulting rooms, minor surgical room, one or two students' rooms, and several store rooms. On the ground floor there will be an operation room, laboratory, male surgical ward, male medical ward, female ward, small obstetric ward, isolation ward, and other necessary accommodation. The obstetric and isolation wards are entirely new features in the

Digitized by Google

equipment of the hospital, and another notable addition will be the erection of a small laundry, apart from the main building, where soiled dressings, &c., will be washed. Just now, this has to be done in the court yard of the Alice Memorial Hospital, and it is satisfactory to note that this objection to the present building, which was referred to in the last report of the Medical Superintendent, Dr. Thomson, will be practically removed. The two hospitals will be essentially one institution, and while, as a matter of convenience and for economy of female service, the whole female in-patient department will be removed to the new building, male patients will be divided between the wards of the new and better-situated hospital and the wards that will be retained in the old hospital, according as the importance of their cases may seem to demand.

A CHRISTIAN CHINESE GRADUATE CARRYING OFF THE HONOURS.

THE Rev. J. Macgowan writes :—"The teacher of our Pastors' Training Institute has lately greatly distinguished himself by heading the list of those who have succeeded in gaining honours in the last triennial examinations. He is the son of our pastor, Lim, of the Kwan-a-lai Church, in Amoy. He has been educated in our schools, and, for a time, was in our Training Institute. He was always a thoughtful lad, and had a mind bent on study. He applied himself with unremitting energy to the mastering of the Confucian classics, and such other books as must be grappled with and understood by every aspirant after literary honours in China. Three years ago he obtained his degree of B.A. The graduate in China is not like the one in England. Although he has got his degree, he is still compelled to attend the usual examinations, in order to convince the Imperial examiners that he has not relaxed in his studies, but is still pursuing them. Were he not to conform to this law, or were he to show by his papers that he had ceased to be a diligent student, his degree would be taken from him. In this last examination there were over two hundred men with the degree of B.A., and when the names of those who had distinguished themselves by the excellence of their papers were issued, Lim's was found to head the list. We are all glad that the young man has come out so successfully, not only for his own sake, but also in order to show the world that we have scholars in our ranks, as well as men of other conditions in society. Certain unfriendly critics have been in the habit of affirming that our Christians always come from the lowest class of the people. We are not troubled at this criticism, knowing that all great movements in society have worked from the lowest stratum to the topmost. This has been specially the case with Christianity ever since the days of Christ. Mr. Lim is not our only scholar. There is another in Amoy, who holds the same literary distinction of Lim-seng, because he came out the fourth in this year."

A POWERFUL PLEA.

MISS MILLER writes :—"It having recently been my privilege to do five weeks of mission work in the city of Chiang-chiu, not far from Amoy, among other branches of women's work, I went on out-patients' day to Dr. Fahmy's hospital to speak to the women waiting to see the doctor.

"It made me sad to see what openings for Gospel work are lost there through the miserable room used, the only one available for the women, being so small, damp, and unhealthy, that the doctor rarely dares keep a case there as in-patient, fearing that she may become worse than when she entered, which has already happened in several cases. The best work is done among the in-patients, as out-patients, perhaps, only come once, and we never see them again ; while in-patients may stay a week or more, and daily be under Gospel teaching. Knowing what good work this hospital, the only one in this large city, has already done, and how many date their conversion from the preaching of the Gospel first heard within its walls, we trust it may not be long before the wish of Dr. Fahmy's heart may be realised, and the money be forthcoming for a new and commodious hospital instead of the present rented building, so small and damp, a daily trial to the eyes of a doctor whose heart is in his work."

INDIA.

AN INTERESTING BAPTISM AT CALCUTTA.

AT the close of the morning service on June 19th, an interesting baptism took place. Soondari Sheik, wife of the Rev. W. B. Phillips's bearer, was bitterly opposed to her husband's baptism in August last. But his character and conduct during the months after baptism so impressed her, that she resolved to be a Christian. Then her relatives stepped in and held her back. She was after this seized with a painful affliction, and regarded it as a direct punishment from God. On her recovery she came forward and sought baptism. The congregation stayed to show their sympathy and interest, and seemed much impressed with this manifest evidence of the Spirit's work.

BATHING FESTIVAL AT BERHAMPUR.

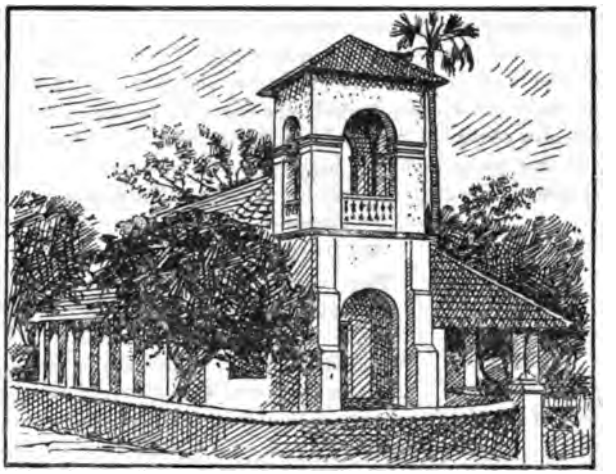
THE annual two days' bathing festival in June gave the missionaries a splendid opportunity for preaching to the thousands who flocked into Berhampur. There was a good rally of Christian young men, the preaching being in the Khagra School compound. At least 5,000 must have heard the Gospel during the two days. Hundreds of tracts were given away, and over a hundred Bengali Gospel portions sold. The Rev. W. G. Brockway asks : "Will readers please pray that each of these Gospels, taken perhaps to villages we never otherwise reach, may be used of God to the conversion of souls ?"

Digitized by Google

A NATIVE CHRISTIAN MISSIONARY SOCIETY.

SOME years ago the native pastor of the Nagercoil Home Church organised a society amongst the children of the station for the purpose of employing a native Christian to go about amongst the surrounding villages distributing tracts. It was a small seed, but a great name was given to it, that of a most honoured missionary of this station—MAULT. It was called "The Mault Society." It has been in existence now for upwards of twenty years, and is carried on entirely by the native Christians, having still, as at first, amongst its chief supporters the *children* of the place. The agent first employed was a poor, but pious and earnest, woman. Afterwards a man was engaged, and about twelve years ago a preaching station was secured in a place where four ways meet—just one of the finest places for evangelistic work in our whole town. The little Society has been holding on its course with great spirit and determination, though sometimes in straits for the money required to meet the monthly salary of its agent. A year ago a novel expedient was devised (a true "forward movement") to raise the necessary funds. A friend of the Society brought over word from Ceylon that he had attended a gathering of native Christians there who, on the occasion referred to, supplemented their donations of money for the salary of their pastor by having a sale (a sort of bazaar) of all sorts of things—odds and ends of every description—which had been brought in by the people on the morning of the meeting day. By this means a very nice little sum was collected. The Nagercoil people caught at the idea, and last year the sum of Rs.70 (£7) was got in the same way. As I write, the second sale is going on. Before the selling commenced, the friends would have us go to see all the articles neatly laid out in our girls' schoolroom. One of our teachers had made out a careful inventory, in which such entries as the following occur:—Fowls, eggs, mangoes, coffee, pictures, slates, pencils, paper, envelopes, boxes, knives, roofing tiles, jackets, lamps, oil, cups, plates, plantains, pine-apples, baskets, biscuit tins, cocoanuts, bottles, rice, loaves, mats, shoes, looking-glasses, umbrellas, toys, beads, pumpkins, hymn-books, grammars, dictionaries, match-boxes, &c. There is hardly a family in the station which has not sent something for the "Mault Society"—something which could be spared without much inconvenience. The native church here is entirely self-supporting. We have given no English money to these Christians for thirty years. They pay their pastor and schoolmasters, &c., themselves. This little effort for the heathen, sustained as it has been for twenty years, encourages us to hope for far greater things from the Native Church of India in the future.

I enclose a photo of the girls' schoolroom at Nagercoil, where the Mault Society had its bazaar. It is a handsome building, erected some years ago, and the best of it is that *all* the money required for it was contributed by the native Christians of the Home Station Church. A fine lot of girls are now being educated within its walls. J. D.



GIRLS' SCHOOLROOM, NAGERCOIL.

DR. J. L. PHILLIPS' VISIT TO TRAVANCORE.

DR. PHILLIPS, of Calcutta, who is superintending Sunday-school work throughout India, on behalf of the British Sunday-school Union, visited Nagercoil on June 16th. He met the native Christian workers, the Bible-women, and the Y.M.C.A., and delivered addresses on Sunday. At Neyoor two very busy days were spent, the most noticeable gatherings being the anniversary of the Y.M.C.A., and a large children's meeting, in which over nine hundred children were present. From Neyoor he proceeded to Pareychaley, where good meetings were also held. It is hoped that Dr. Phillips' visit to Travancore may lead more church members to become voluntary workers for Christ in the Sunday-schools.

ANOTHER VILLAGE MISSION OPENED.

MRS. BAYLIS THOMSON was greatly rejoiced a few weeks ago by an earnest request from a heathen village for a teacher. She went down to see the people and found them all in their best, and neatly arranged in the courtyard of one of the houses. They seemed to be thoroughly in earnest in their desire to receive Christian instruction, and as there are between twenty and thirty houses in the village, a zenana teacher has been appointed, and thirteen women have already begun learning to read.

THE ELEVATING INFLUENCE OF CHRISTIANITY.

SOME twenty years or more ago a C.M.S. missionary from Benares, with his wife, paid a visit to Travancore. They took back with them a poor woman—an embroidery worker—and her child, so that the Christian women there might learn this useful industry.

Digitized by Google

The child grew up, was educated, passing in the end through a course of medical instruction in Agra ; and being the first scholar and medallist of her year, she received from the hands of the Viceroy himself the token of her success. She has now charge of the Lady Dufferin Hospital at Lucknow, and has proved herself highly capable in every way. She is now on a visit to some of her friends in Travancore.

E. S. F.

MADAGASCAR.

MISSIONARY MEETINGS IN FIANARANTSOA.

THE yearly missionary meetings in Fianarantsoa were this year marked by unusual warmth and enthusiasm. On Wednesday and Thursday, June 8th and 9th, large audiences were gathered together, that of Thursday consisting chiefly of the Christian workers of the Betsileo Mission. The Rev. J. Richardson, who had been deputed by the brethren in Imerina to visit the scene of his early labours, gave hearty and stirring addresses, appealing to the people to consecrate themselves wholly to the Lord's service. It is trusted that the workers in Betsileo have received such an impetus during these meetings as shall lead to greater fervour in work, and larger results than they have yet been permitted to see.

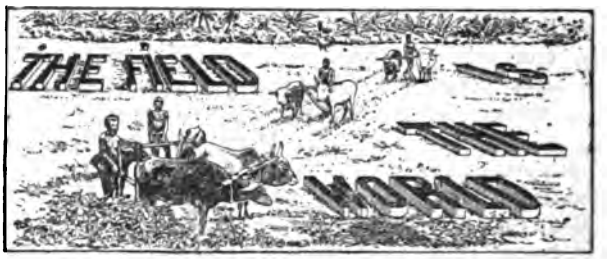
MADAGASCAR MISSIONARIES IN CAPE TOWN.

FROM Mr. D. Mudie, the Society's agent in South Africa, we learn that our Madagascar friends on board the *Garth Castle* were able to make good use of their brief stay in Cape Town. They arrived on a Sunday, and hoping and trusting they might be on shore before evening service, the deacons of the church, upon the advice of Rev. A. Hall, agreed to announce a missionary meeting in the church instead of the usual sermon. The church was well filled, and addresses were delivered by Messrs. Sibree, Huckett, and Sharman, also by Miss Craven; and some words of welcome and good wishes for the future of their journey, and the prosecution of their work on arrival, were addressed by Mr. Hall. The next day (Monday) arrangements were made to have a missionary meeting that evening at Claremont Church, when there were again a goodly number present."

CENTRAL AFRICA.

URAMBO.

THE Rev. T. F. Shaw has started a Sunday-school in addition to the daily service, and, on the first Sunday, welcomed ninety men, women, girls, and boys. Mrs. Shaw plays the harmonium, and, while it is practically a service, it is a great deal freer and more enjoyable. At least 300 persons listened to Mr. Shaw's magic-lantern lectures in April on the Life of Christ. Mr. Shaw has not only recovered the ground lost by the destruction of his manuscripts, but finds that the new translations are much more accurate. When Mr. Shaw wrote, he was expecting the boy-chief to come and stay with him, and asked the prayers of friends that the visit might be greatly blessed to the chief and his people.



CONSTANTINOPLE is the only Mohammedan capital in Europe. If its suburbs are included, it will probably take the third place as to population among European cities, coming after London and Paris, and before Berlin and Vienna. But in beauty, magnificence, and convenience of situation, it surpasses every other city in the world. Like Rome, it stands on seven hills. The founder of the city—Constantine the Great—was one of the most remarkable men of whom history makes mention. He rose by his great military and administrative talents till he had overthrown every rival, and became the sole ruler of the Roman world both in the West and the East. He was distinguished and influential alike in the affairs of the Church and of the State. He was the first earthly sovereign who became a Christian. Constantinople was a Christian city for more than eleven hundred years, till captured by the Turks; in 1453 it became the capital of the Turkish Empire. The last Christian Emperor, Constantine Palæologus, perished in the assault, and his empire perished with him. The religion of the Koran supplanted that of the Bible ; the crescent took the place of the cross ; the cathedral church became a mosque. But though it has been subject to the ignorant despotism of Turkish Sultans for more than four hundred years, it has remained a populous and splendid city, while its rival, Rome, was dwindling into insignificance under the dominion of the Popes. There has always been a large Christian population in Constantinople — "S. R.," in the *Missionary Herald of the Presbyterian Church in Ireland.*

AFRICA.—*Anti-Slavery Work.*—Lieutenant Long, of the Belgian Anti-Slavery Society, writing from Zanzibar, on May 8th last, says : "I have been told by the Governor, Baron von Soden, a piece of news which will delight your readers—viz., the formation of a post at Ujiji. The German expedition is to start in the early part of July. Again, the establishment of a post at Makenga, in the Ugogo district, ten days' march from Mpwapwa, will also do much to afford security to the caravans. We shall thus be able to get more easily to Ilinvi. But all danger is not thereby obviated. We shall have to contend with many difficulties. I have learned, in fact, that where, as Commandant Storms said, there was abundance of provisions and a dense population less than two months since, now desolation abounds. The people have mostly fled, or been carried off, and food is not to be had. The few natives who remain in the devastated villages flee at the approach of a caravan, for fear of being attacked."

AFRICA *(Gold Coast)*.—The past year was one of great encouragement to the Bâle Mission in this region. The work has

Digitized by Google

steadily increased and extended in every direction. A network of stations and out-stations, at regular distances, covers the whole district, while here and there outposts have been established towards the north-east and north-west, where, twenty years ago, nothing whatever could be done. Goodly congregations and quiet companies of Christian people in outlying places are under regular supervision, and, in spite of many national and moral failings, are exercising an unmistakable influence for good on the heathen around. Larger and smaller schools and educational institutes are spreading knowledge and light in this dark portion of Western Africa, and are serving as nurseries whence the Mission draws its native helpers. On January 1st, 1892, there were sixteen native ministers and 160 catechists, assistant catechists, and teachers, male and female. The congregations are composed of 10,347 members (700 were added in 1891). There are ten head-stations and many out-stations. During the past year, 614 heathen were baptized, and the schools and institutes had 3,031 pupils. The greatest progress was in the Akem district, where, although the king and his party are still decidedly hostile, mission-work was not hindered. The number of members here has increased from 1,676 to 1,905. The Mission in the hill country of Okwawa forms an outpost towards Ashantee. Missionary Ramseyar, the former prisoner of Coomassie, has been labouring here for sixteen years. Since this district—fifty to sixty hours' inland from the coast—has been under English rule, peace and quiet has prevailed, and the people, formerly tributary to Ashantee, have nothing to fear in that direction. The mission-work extends from the station of Abetisi to six other larger towns, and is steadily progressing. During the last year, fifty-six adults and thirty-five children were baptized—an uncommonly rich harvest. From the town of Bompata, where the Mission has a station, the capital of Ashantee, Coomassie, can be reached in two or three days.

THE population of Demerara, British Guiana, is a very heterogeneous mixture. In addition to the Creoles and native Indians, there are Englishmen, Portuguese (from Madeira), Barbadians, Chinese, and East India Coolies. Of the latter alone there are over 100,000; one meets them everywhere, and in all stages of civilisation. The majority are still heathen. The women have rings in their ears and noses, and bangles on their arms and ankles; they are dressed in bright red, or red and yellow striped shawls, drawn gracefully, Oriental fashion, over their heads. The men walk the streets or work in the fields almost naked.—*Moravian Missionary Magazine.*

SOUTH AFRICA.—*Among the Basutos.*—At the Annual Conference of the French Missionaries labouring in Lesuto, two ordained native pastors for the first time took part in some of the meetings, to the mutual advantage of all parties. The missionaries say that the fact which cheered them most, as the reports of the various stations were read, was that spirituality is growing among the converts. There are still many failings and defects, but the feeling of duty and the spirit of self-sacrifice are growing. The whole work is, indeed, a manifest proof of the power of the Gospel to save men. Heathenism is not overcome. Indeed, here and there it seems to hold the mastery, but it has received a mortal wound, the progress of which can be traced every day. The tribe has probabl arrived at a most important era of transformation. New horizons may be discerned. The thousands of children attending the schools are indications of this. Four years since, the missionaries had 3,754 pupils, but now, 7,869. The Government Inspector at the Cape reports well of them, and thinks that, if better furnished with school materials, they will surpass those of all other tribes in South Africa, as indeed, the Basutos surpass the rest in energy and intelligence. During the past year, 1,594 persons were received as members or as catechumens. This, of itself, is cheering.

ZAMBESI MISSION.—*M. Coillard's Troubles.*—Our readers will remember that Mme. Coillard succumbed to disease some months since. M. Coillard, having occasion to visit the capital of the country, Lialui, about a month after, received from his friends and acquaintances the expression of their sympathy—in African fashion. First, the king came, looking very sad and saying very little. Then followed his mother, his sister, and his wives, who seating themselves on the matting, and chattering and giggling, completely upset the poor widower. One wanted some thread, one some soap, and another a pocket-handkerchief—in fact, all sorts of things. Finding the missionary more silent than usual, they looked fixedly at him, and at length became serious. Then M. Coillard reminded them how his wife had sacrificed her life for the Barotses, by giving it unreservedly to her Master. Then they burst out into a loud chorus of lamentations. When the women were gone, the chiefs came, and all M. Coillard's acquaintances and friends. It was a fine opportunity for setting forth the power of the Gospel, and God gave His servant grace to use it. It was, indeed, sad for the noble-hearted brother to lose his devoted wife. No loss could surpass that. But he has since had to endure several other very trying ones. There is a disease called by the Barotses the *yellow heart*. To this they are all victims, and contact with them is thus a source of perpetual trouble to a missionary. They covet everything he has, from the shoes on his feet to the hat on his head; and they will do anything to secure what they covet. When the king saw M. Coillard's wagon, he also wanted one. At the cost of great trouble and personal loss, M. Coillard got him one, but he showed no sign of gratitude, but, under the influence of the *yellow heart*, got away M. Coillard's only driver. Then the king's son induced a charming lad, who had been with the missionary for two years, to go and live with him. And, last and worst of all, the king, after many futile efforts, at length deprived M. Coillard of Andraase, who was the joy of his heart and his hope for the future evangelisation of the country. Flattery, wiles, every conceivable plan was tried, and at last the lad found himself caught in the king's toils, and so had to leave M. Coillard after seven years of faithful service.

DANGEROUS PRAYERS.—"I want you to spend fifteen minutes every day praying for foreign missions," said a pastor to some young people of his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer sch egan to pray the Lord of the harvest to send

Digitized by Google

forth more servants into His harvest; and, lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work. You will find that you cannot pray and withhold your labour, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered. I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

LEAVING THE CHURCH TO DRAW THE INFERENCE.—The following story is told of the Rev. Dr. Inglis, of Aneityum, who died a few months ago. He was asked to make a speech before the General Assembly of the Free Church of Scotland, and was told to be brief. He said:—"Fathers and Brethren—We are told that missionaries should content themselves with stating facts, and leave the Church to draw the inference. I wish to bring three facts to your notice. First, I place on your table" (suiting the action to the word) "the Shorter Catechism translated into the language of Aneityum. Second, I place on your table also the 'Pilgrim's Progress' translated into the language of Aneityum." Then, taking into his hands a large volume, while he looked lovingly on the pages that had cost him years of toil, he laid it on the table and said: "Third, I place on your table the Holy Scriptures, Old and New Testaments, translated into the language of Aneityum, and now I leave the Church to draw the inference," and sat down amid a storm of applause.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I AM glad to be able to report, even in the height of the holiday season, that new branches are still being formed, as follows:—

Auxiliary.	*Secretary.*
Berhampur, India	Miss Robinson.
Calcutta, „	Mr. J. N. Farquhar.
Dover	Miss Brain.
East Finchley	Miss Thomas.
North Finchley	Miss Mary Sherring.
Lavender Hill	Miss Arnold.
Peckham (Albany Congregational Church)	Mr. W. E. Ingram.
Peckham (Clifton Congregational Church)	Mrs. Thos. Taylor and Mr. Charles Daubney.

Miss S. S. Harris has kindly consented to become secretary of the Calne branch. Nearly all the branches already in existence, numbering fifty-eight, are steadily growing, and the membership of the Central Union now stands at over four hundred. It will be noticed that we now have two branches on the mission-field itself, for it has been found that at the larger stations there are so many Europeans and English-speaking native Christians likely to join as to justify their adopting the same plan as prevails at home. We shall therefore be glad to hear from any of our missionaries in large centres that they are prepared to send home the name of a secretary who will organise similar unions, and to whom I may send parcels of Manuals and cards, and for payment for which I should be authorised to apply at the Mission House.

From the Rev. Joseph King, agent-general for our Society in Australasia, I have received an order for 1,000 copies, as he hopes to form branches throughout the colonies.

H. L. H.

BIBLE TEACHING ON MISSIONS.—VIII.

BY REV. J. F. B. TINLING, B.A.

"Ye that are the Lord's remembrancers take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth."—ISAIAH lxii. 6 (R.V.).

THE promises of God to moral beings rest on moral conditions. In the covenant with Abraham neither the promise nor the confirming oath assured the blessing to anything but faith that had proved itself by persistent patience (Heb. vi. 13—15). In the opposite case of Eli's house, the promise was cancelled on account of obstinate wickedness (1 Sam. ii. 30), while yet, through all the changes of history and the uncertainties of character, the gifts and calling of God are without repentance to the true heirs both in Israel and in the church. In respect of the great latter-day promise of increase, as of other blessings innumerable, prayer is the condition on which realisation depends. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."—Ezek. xxxvi. 37. And prayer is no arbitrary condition. It would be much if it meant no more than the attitude of the soul, turned Godward. It is also the remembrance and use of Divine promises, the outstretching of the hand for offered gifts, by which the Giver is glorified while the receiver is enriched.

There are several kinds of true prayer, but the highest of all is intercession for the spiritual good of others. Such intercession is the duty of every Christian, as Paul desired Timothy to remind the church under his care (1 Tim. ii. 1). Its exercise, in some measure, is also a necessity of spiritual life; for love, which is the essence of that life, cannot, even at its feeblest, altogether fail to seek blessings for others at the source of all blessing. And yet the habit of intercession is the distinction of a few. The evidence of this is sadly abundant everywhere. How seldom are even prayer-meetings marked by wide, intelligent, and fervent intercession, while the ordinary life of most Christians is so crowded with the activities of business, blended, as much as possible, with those of pleasure, that private prayer can only find the very little place that barely suffices for a remembrance of personal and family needs. In this state of things "the Lord's remembrancers" have a great and definite work to do. They must supply the lack of service in a half-awakened church, and at the same time, by their example, seek to restore the lost ideal of prayer to the consciences of others. The power of such intercession was illustrated by the late Professor Finney from the experience of a poor consumptive in New York. Being encouraged by answers to his prayers for individuals, he formed the habit of praying with persistency for various mission-fields until he had the assurance that his requests were granted. The times of intercession and of the consciousness of having prevailed being entered in a secret book, it was found after his death that revival in these mission-fields had regularly followed

Digitized by Google

the record of the intercessor's conscious acceptance with God.

Two great hindrances to such a habit, which, if universally practised by a single church, would speedily change the face of the world, are unbelief and ignorance. Professing to believe in prayer, the ordinary Christian has no definite conviction of its possibilities, of the value of Bible promises, or the privilege of habitually drawing down blessings upon others. Again, where faith in God and sympathy with men are not lacking, intercession may become monotonous if faith is not sustained and its exercise freshened by knowledge. To pray for the heathen world with nothing before the mind but an outline map might weary an apostle. To cry against a closed and unknown land: "Rock, rock, when wilt thou open!" may express the zeal of a Xavier, but that zeal must find open doors elsewhere. To-day almost the whole world is open alike to the feet of the missionary and to the eyes of the churches at home. By the help of our monthly magazines we may accompany our Pauls and Barnabases into every land, and it is comparatively easy to pray about the needs, the dangers, and the opportunities that are passing before our eyes. Conscious association, too, helps us in prayer as in every other enterprise. "The Watchers' Band" is stronger for its purpose than the same number of isolated watchers. Co-operation pledges to constancy, ordains method, and therefore progress and variety of thought, and guarantees sympathy for every intercessor, and, still more, for every worker among the heathen. When all the churches form one great Watchers' Band, the Kingdom of God will come.

A WELCOME HOME.—The Rev. H. T. Johnson and Mrs. Johnson, who arrived in England on July 10th, after eleven years' service in Madagascar, were both connected with Union Chapel, Plymouth, from their childhood. Growing up in the Sunday-school together, they were admitted to church fellowship on the same day, received as teachers at the same meeting, and continued till their marriage and departure to Madagascar to render valuable service in the school, the Band of Hope, and in helping at cottage meetings. Their parents and many of their relatives being still active workers at Union Chapel, Mrs. Johnson's brother being one of the deacons, and her father the oldest member of the church, it was resolved to give them a welcome home, and this took place on Wednesday, July 20th. The spacious schoolroom was arranged as a drawing-room, the tables being adorned with lamps and flowers. Refreshments were served, and Mr. Johnson had an opportunity of greeting old friends and being introduced to others who have joined the church since his departure. About one hundred and fifty members of the congregation and senior scholars came together and manifested much interest. After singing and prayer, the pastor, Rev. J. T. Maxwell, in a warm and hearty address, bade Mr. and Mrs. Johnson welcome in the name of the church and school, and expressed the sincere hope that their stay in England might largely increase and develop the missionary spirit at Union Chapel. He concluded by giving the right hand to Mr. and Mrs. Johnson, the whole company rising and greeting them with affectionate sympathy and long-continued applause. Mr. Johnson responded in a most feeling address, and offered prayer and thanksgiving for their safe return. A large number of Malagasy articles were then produced, and for nearly two hours Mr. and Mrs. Johnson were occupied in explaining their use and methods of manufacture, and answering a running fire of questions concerning their work and personal experiences. Later in the evening, at the special request of many ladies, Mrs. Johnson gave a brief but striking address, describing her own department of work amid the girls and women, and the habits of their home life as a centre of Christian influence. Prayer and praise brought the proceedings to a close; but it is earnestly to be hoped that the influence of the meeting will be deep and permanent.

DEAR MR. COUSINS,—It may possibly be interesting to the readers of the CHRONICLE to know how we started the Women's Auxiliary to the London Missionary Society in Southampton, and on what lines we have developed a history, which is full of promise and usefulness, and which in every way fosters a continuous interest in foreign missions, and, at the same time, knits the home churches together in the sweet fellowship of work and prayer. We do not claim for the history of this Auxiliary anything special, indeed, because it is ordinary and within reach of imitation by those churches who are similarly weighted with multiplicity of organisation and frequency of meetings, we commend it to them with the hope that they may be encouraged to form similar associations, and not to allow home work to press out altogether the claims of those to whom the blessings of Christianity are unknown. In the month of February, 1889, I was attracted by a large poster to an afternoon meeting of the London Missionary Society, to be addressed by Mrs. Edge, of Hong Kong, on Female Missions; and as she earnestly and pathetically put the claims of our heathen sisters before us, and besought us with an importunity which would take no denial to form a Women's Auxiliary in Southampton, we yielded on the conditions that our meetings should not be frequent, and that we should commence with small subscriptions, endeavouring to make up in number what we lacked in amount; for our churches were at that time heavily handicapped with building debts, and, with grand bazaars

Digitized by Google

before us, we felt we could not face any large new appeal. However, we began with a little, and the first year we were encouraged by the whole of the Congregational churches in the town and district being affiliated with us. Each church was well represented on the committee, and thus we had a good area and a large constituency upon which to work. Each church appointed collectors. At the annual meetings of the Southampton Auxiliary we have secured, through the kindness of the Secretary, a lady missionary fresh from her mission station to address us in the afternoon; and whilst the evening meeting is devoted to the general work of the Society, the presence of a lady together with the other deputation adds not a little to the attraction of the programme, and, coming direct from foreign service, an interest is enkindled and fresh impetus given to prayerful remembrance and work. Between the afternoon and evening meetings tea is provided, and half an hour devoted to social intercourse. In the summer we hold our half-yearly meeting, and this is devoted wholly to the special object of our Auxiliary. On these occasions we have a fruit tea, preceded by a business meeting of the committee; and in the evening the lady deputation gives a narration of personal experience at the mission station, and enlists our sympathy and help. The pastors of our churches attend these meetings, and it is a source of great joy to the promoters of the Auxiliary to see the feeling of enthusiasm and liberality growing year by year. Between these half-yearly meetings we have now introduced women's prayer-meetings, and we have recently formed a branch of "The Watchers' Band." At our summer meeting this month, Mrs. Edge paid us her fifth visit, and received from her "children" a "mother's" welcome, whilst Miss Hewlett thrilled us with interest, as she told us in pathetic eloquence of her labours in Mirzapur, amongst women who were to be reached mainly through the affections, her chief difficulty arising from the inadequacy of our language wholly to dissociate false ideas arising from custom, prejudices, and tradition, and clearly to convey the right meaning of salvation from sin through Jesus Christ. She spoke of the appalling magnitude of their work in so vast a district, and with a devotion bordering on the heroic she incited us to more thorough consecration to and sympathy with missionary enterprise. This year we introduced by way of experiment a new feature at our meeting. We furnished a table with articles of work provided by the committee and friends, thus supplementing subscriptions which we could not otherwise increase. In 1890 we raised £32 0s. 6d.; in 1891, £38 16s. 5½d.; in 1892, £41 5s. 4d., clear of all expenses. Nor is the increasing scale of contributions the only feature of encouragement; the ordinary monthly prayer-meetings have received stimulus, our pastors are in close touch with the Board on the great question of Foreign Missions, and there is a leaven of influence subtly permeating the whole district which must tell on the future of missionary effort and zeal. One church alone has added forty-five subscribers to the CHRONICLE, and our order for the *Quarterly News*, exclusive of a large number issued through one of the collectors, now reaches sixty-eight. If this statement of simple facts enkindles in other churches a desire to do likewise, or if in any degree I have helped those who wish to start a woman's auxiliary I shall be delighted.—Believe me, my dear Mr. Cousins, sincerely yours,

MIRIAM WILLIAMS.

ANNOUNCEMENTS.

DEPARTURE.

The REV. R. WARDLAW THOMPSON, the Society's Foreign Secretary, proceeding to BECHWANALAND, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Roslin Castle*, July 30th.

ARRIVALS IN ENGLAND.

The REV. CHARLES JUKES, from ANTANANARIVO, Madagascar, and MR. G. A. WOLFENDALE, L.R.C.S., L.R.C.P., from URAMBO, Central Africa, per Messageries steamer *Ava*, to Marseilles, thence overland, July 23rd.

The REV. G. H. MACFARLANE, from CUDDAPAH, South India, per steamer *Nevada* from New York, at Liverpool, July 28th.

MRS. BRYSON, wife of Rev. T. Bryson, and family, from TIENTSIN, N. China, per Messageries steamer *Saghalien*, to Marseilles, thence overland, August 2nd.

MR. J. C. THORNE, with MRS. THORNE and family, and the two children of the Rev. J. H. Haile, from MADAGASCAR, per *Ismore Castle*, August 6th.

BIRTHS.

BRYSON.—May 15th, at Tientsin, North China, the wife of the Rev. Thomas Bryson, of a daughter.

DAVENPORT.—June 5th, at Chung King, China, the wife of Dr. Cecil J Davenport, prematurely of a son—stillborn.

CAMPBELL.—June 17th, at Cuddapah, South India, the wife of Mr. T. V. Campbell, M.A., M.B., C.M., of a son.

MARRIAGES.

EDMONDS—COOMBE.—August 5th, at Claylands Road, Chapel, Clapham Road, by the Rev. Henry Hewett, pastor, William John Edmonds, to Amy Kate Coombe, of Kennington.

ORDINATION.

On the evening of Wednesday, July 20th, at Christ Church, Westminster Bridge Road, MR. WILLIAM JOHN EDMONDS, of Hackney College, was ordained as a missionary to TSIAFAHY, Madagascar. The Rev. Newman Hall, LL.B., D.D., presided. After the reading of the Scriptures and prayer, the Rev. J. A. Houlder, missionary from Tamatave, described the field of labour. The questions were asked by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, and were suitably replied to by Mr. Edmonds. The ordination prayer was offered by the Rev. G. A. Christie, M.A., and the charge was delivered by Dr. Newman Hall. The Revs. Henry Grainger, H. J. Perkins, Thomas Hooper, and B. Briggs also took part in the service.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 10.—New Series.] OCTOBER, 1892. [Price One Penny.

CHRISTIAN MISSIONS TO THE HEATHEN IN 1792 AND IN 1892.

"This is the Lord's doing; it is marvellous in our eyes."

ON the 2nd of October, 1792, a few earnest Christian men determined to co-operate for the evangelisation of the world. At the time there was much to discourage, in the political and social condition of Europe, in the vast uncultivated masses of heathenism, and, above all, in the general apathy of the Christian Church. Yet all these things weighed less with them than the authority, the faithfulness, and the all-sufficiency of their Lord.

The example of these noble-hearted men in the formation of the Baptist Missionary Society was followed by the founders of the London Missionary Society in September, 1795, and of the Church Missionary Society in April, 1799. Since then other societies, in different parts of the United Kingdom, upon the Continent, and in the American States, have been organised for bringing heathendom into loving subjection to the Lord Jesus Christ.

Notwithstanding the fears and gloomy prognostications of some, and the hostile criticisms and actions of others, the "*little one has become a thousand.*" Our Saviour's parable of the mustard seed finds one of its most suggestive and beautiful illustrations in the state of Christian missions now compared with what it was in 1792.

It is not only that China, India, and Japan—then practically closed against missionary enterprise—are now open to the evangelising influences they so sorely need. But Christian churches can be numbered by thousands, their members by myriads, and their adherents by hundreds of thousands. The true dignity and mission of woman is increasingly felt where formerly it was unrecognised. Through visitation in zenanas, the establishment of efficient schools for the young, and the provision of suitable Christian literature, family life is becoming gradually Christianised. Native teachers, evangelists, and pastors are every year increasing in number and in efficiency.

Tribes, at the close of the last century sunk in barbarism and superstition, are now, like the healed demoniac, "sitting at the feet of Jesus, clothed, and in his right mind." Our Christian brethren in Polynesia have supplied noble examples of self-sacrifice for the maintenance of religious worship among themselves, and for the spread of the Gospel in still heathen lands.

The Word of God, too, is now widely circulated in languages which, in 1792, had no existence in a literary

Digitized by Google

form. Medical missions, with their practical illustrations of the spirit and work of the Divine Healer, are increasingly preparing multitudes for the recognition of His claims; and the very hostility experienced, in so many forms and places, by the loyal to Christ, bears witness to the progress of the truth, while it has offered occasions for manifold proofs of steadfastness in Christian faith, hope, and love. It has been so in the West Indies, in Africa, in China, in India, and, most illustriously, in Madagascar. We have to think, not only of living witnesses for Christ in lands where, in 1792, there were no such witnesses at all, but also of thousands who, after serving God and their generation, have been called home to their Lord.

The results of Christian missions during the century now drawing to its close are so many, so precious, and so great, as emphatically to prove that missions are no failure. Ideas, beliefs, customs, institutions, dispositions—individual, family, social, and national life—are all being gradually influenced for good. Many a moral waste in 1792 is now a garden of the Lord.

The Christian Church, too, in blessing others, has been blessed itself. While endeavouring to carry out the will of its loving and righteous Head, it has been brought into closer fellowship with Him. It has learned by experience that sympathy with Him in His sufferings for the sinful ensures participation in His joy, through their salvation. It knows better now than ever before, the adaptation of the Gospel to the moral and spiritual needs of all mankind; the power of intercessory prayer; and the unifying influence of Christian work, prosecuted in the spirit of Christian love.

We heartily congratulate our Baptist brethren upon the auspicious circumstances under which they celebrate the Centenary of their Missionary Society. We unite with them in thankfulness to God, that the evangelising movement inaugurated by William Carey, John Ryland, Andrew Fuller, and others, in 1792, have been so fruitful in good throughout the world. We blend, too, our prayers with theirs that the Spirit of God may work more and more mightily in His Church, so that it may continue to EXPECT GREAT THINGS FROM GOD, and TO ATTEMPT GREAT THINGS FOR GOD. If this were done in 1792, much more should it be done now, with so many prayers answered, so much experience gained, so great success achieved, such increasing opportunities for giving men the Gospel, and such increasing resources for sending it. Only let our response to the will of our Saviour, as individuals, as families, and as churches, be cheerful, constant, and complete, and the more speedily will His redeeming power and love fill the world with truth and righteousness, liberty, peace, and joy. W. ROBERTS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 13th, 1892.—Rev. W. ROBERTS, B.A., in the chair. Number of Directors present, 77. Items of special interest:—

Offers of service were accepted from the Rev. J. A. Joyce, pastor of Loughborough Park Congregational Church, Brixton, and son of the late Rev. A. Joyce, formerly missionary of the Society in Jamaica; Mr. J. E. Reid (as an artisan missionary); Mr. D. Proctor (as a lay evangelist); and, as missionary students, Mr. N. C. Daniell and Mr. J. H. Brown, B.A., of the Cape of Good Hope University, son of the Rev. J. Brown, the Society's missionary at Taung; Miss Theobald (appointed to Benares).

The following appointments were also made:—Mr. J. E. Dennison (for educational work in connection with the Christian College at Nagercoil); Miss Haskard (to Bellary) in place of Miss Slater, whose appointment to that station was cancelled on health grounds; Miss Lodge, of Hobart, Tasmania (to Salem); Miss Kate Derry (to Nagercoil).

In view of the successful development of the medical mission work under Dr. Fahmy, at Chiang Chiu, China, a grant-in aid of £500 was made towards providing a new hospital.

Permission was granted to Miss Marris, of Benares, to return to England on furlough early in 1893.

The Board accepted with thanks a generous offer made by the Rev. R. H. Lovell, on behalf of the Congregational Church at Bromley, of a special additional contribution of £80 per annum, for at least ten years, for the support of a missionary among the Bhotiyas; this special contribution being regarded as a memorial of the late J. Bishop, Esq.

At the request of the Ladies' Examination Committee, the use of the Board Room was readily granted for a Women's All-day Prayer Meeting on Monday, November 7th, from 10 to 4 o'clock.

As the meetings of the Congregational Union of England and Wales at Bradford, on October 10th and 11th, will claim the attendance of many of the Directors, it was decided to postpone the ordinary meetings of committees and Board falling on those days to the 17th and 18th of the same month.

Upon introduction by the Assistant Foreign Secretary, Mr. J. C. Thorne was welcomed home from Madagascar, and the Rev. G. H. Macfarlane from Cuddapah. The Directors also bade farewell to the following missionaries about to leave for Madagascar:—Rev. B. and Mrs. Briggs, Rev. T. T. Matthews, Rev. J. A. Houlder, Rev. W. J. and Mrs. Edmonds (as successors to the Rev. J. and Mrs. Taylor at Tsiafahy), and Miss Foxall (an addition to the staff of the Antsihanaka Mission). The Chairman addressed a few kindly words to the missionaries, who briefly addressed the Board, and prayer was offered by the Rev. J. P. Gledstone.

Digitized by Google

ALMOST immediately after we had gone to press with the September CHRONICLE, a telegram from Cape Town reached the Mission House informing us of Mr. Thompson's safe arrival and immediate departure for Bechuanaland. A letter subsequently to hand, written on board when the *Roslin Castle* was nearing port, and posted after landing, gives a few details of the voyage, but adds nothing to what the telegram had already announced as to Mr. Thompson's movements. Other letters are doubtless on the way. On the voyage out, Mr. Thompson had conducted service on two Sunday evenings in the second saloon (he was travelling second class), and had large and attentive audiences.

FROM THE HOME SECRETARY.

I HAVE read somewhere of the likeness between hurrying, bustling people and our railway trains, and am beginning to appreciate the force of the comparison. The Mission House, in many ways, resembles an important station, where many are ever coming and going, and there is no spare time, to say nothing of quiet leisure. Just now great departures demand our attention, while the regular routine work has also to be discharged. We have hardly said good-bye to one band, before another is discovered busily packing up and making final arrangements. Not so long ago it was farewell to Madagascar missionaries; then our Foreign Secretary hurries off to Palapye; then a Samoan missionary looks in upon us, and says, almost in the same breath, "How do you do?" "Good-bye!" and gives us a brief and hurried outline of the complications in Apia; then arrivals come from Africa, Madagascar, and India: and now, as I write, another Madagascar party is about to sail, and, while we are eagerly looking forward to two monster valedictory meetings, I am daily asked to arrange local farewells in various places.

IT *is* a time of great departure. The Forward Movement, so splendidly inaugurated at Southport, is touching the most distant parts of our vast field. Next month we say good-bye at Bradford, on October 12th, and again in Exeter Hall on the 26th, to more than thirty missionaries. A few return to their much-loved work; the vast majority are going to fresh labour. We are sending forth in October and November men and women to the South Seas, Africa, India, and China.

THE Southport missionary meeting was memorable. the Bradford valedictory service will be still more memorable, for the reaping time is better than the season for sowing. While few can remember a parallel to Southport, we shall search our annals in vain for such a departure as Bradford will be privileged to witness. Will all our friends note the dates forthwith, Bradford, October 12th, and Exeter Hall, October 26th, and pray for the blessing of God upon these gatherings?

ONE note of sadness is heard amid all the joy of such meetings. It comes from the very heart of those missionaries who are necessarily leaving their dearest ones behind. It always awakens a response of sympathy, but a passing emotion is not adequate. We should love and cherish the missionaries' children who are left "at home," without home and parents, for their own sakes as well as for the sake of those who are doing our work abroad.

A WORD on our finances. Might we not have at these fare well meetings *thanksgiving* collections, and so prevent further borrowing? We have now a debt of £25,000. This must be largely increased unless money quickly comes to hand. Many meetings are now being held, and I am anxiously looking to local treasurers for prompt remittances of collections and subscriptions they may receive.

Two contributions deserve mention. The Christian community in the Pareychaley district has sent Rs. 161.5.9 (£9 14s. 11d.), two gold earrings and a finger ring, the proceeds of a self-denial week, as a token of gratitude for benefits received through our Mission. They write: "Though this is the first item ever sent from this district towards mission work to the honourable Board, yet we trust it may not be the last."

FROM a letter enclosing 5s., I extract the following: "One of our lady friends at the missionary prayer-meeting, last Monday, prayed that the Lord might send the silver and the gold; . . . and, though I have but little of either, being only a village pastor with a very small income, less than £100 a year, yet God loves a cheerful giver, and I for one feel a delight to honour the Lord with my substance and the first-fruits of all my increase."

IT will rejoice many to know that, on November 7th, there will be an all-day prayer-meeting for women from ten to four, to be followed by our monthly prayer-meeting for both sexes.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

I HAVE to thank kind friends for their response to my appeal on behalf of the Yale University Library of Modern Missions. Several of the missing volumes of the Report have been forwarded to me—three or four copies, indeed, of some of them. The older ones, however, are not as yet forthcoming; so I venture to repeat the request of last month. Have any of our readers a copy of the Society's annual report that they can spare for the said library for any of the following years?—

1815	1822	1826	1833
1816	1823	1827	1834
1819	1824	1831	1835
1820	1825	1832	1837
1821			

THE only new publication issued by the Society is an eight-page leaflet on Woman's Work, entitled "Forward." It is a reprint of an article by Mrs. Robert Whyte, and will be found useful for collectors in going their rounds for subscriptions, and for other friends of female mission work. The leaflet is published at a halfpenny, or three shillings per hundred; but I shall be happy to supply copies for gratuitous circulation.

A NEW edition of Mrs. Robert Whyte's "Appeal on Behalf of Female Missions," which has done such excellent service in the past, and is in constant demand, has been published.

"A FEW FACTS BRIEFLY PUT FOR BUSY PEOPLE," a twelve-page booklet, giving in summarised form the history, work, results, and prospects of the London Missionary Society, has again been reprinted, and is now on issue.

GEORGE COUSINS.

Digitized by Google

THE MISSIONARY OUTLOOK IN CENTRAL AFRICA.

SLOWLY but surely the Christian Church is effecting an entrance into the great Dark Continent, approaching it on all sides. Every section and branch of the Church is represented in this enterprise, and a very considerable expenditure of money and men is being made with what promises to be certain ultimate success.

The obstacles that lie in the African missionary's pathway are very great. Should he confine his work to the coast or its neighbourhood, he has formidable difficulties, arising from climate and the character of the natives, to combat with; and if, not content with this, he pushes forward and begins to penetrate the vast interior, these difficulties are multiplied tenfold. The distances to be travelled, the difficulty of transport, the nature of large tracts of the country which it is necessary for him to pass through, the absence of anything deserving the name of roads, increase the arduousness of his undertaking. Even when he has surmounted all these, and has reached that part of the interior in which he intends to settle, he is still confronted by the permanent problem of adjusting his mode of living to the requirements of the climate, so as to preserve a fair measure of health and strength. This problem is one that, at present, is only partially solved. It is, however, being solved, and the last six or seven years have witnessed a marked improvement. Dr. Mather, of our own Lake Tanganyika Mission, is strongly of opinion that no European should remain in Central Africa, for a longer term than five years, without change, either to England or to some other equally good climate. The Presbyterian missionaries on Lake Nyassa are, he affirms, decidedly in favour of this same rule; and Dr. Laws, Dr. Elmaley, and Dr. Bowie not only support it in theory, but practically adopt it. Even the Roman Catholic missionaries have learnt that it is imprudent for men to stay too long, and are now beginning to send home their invalids instead of letting them remain in Central Africa to drop slowly into the grave, as was the practice of their immediate predecessors.

Then, in addition to the above, there is the great obstacle to steady progress which arises from the shifting nature of the population, partly in consequence of deficient food supply, but mainly because of the uncertainty of life and the terrible evils of slavery and slave-raiding expeditions. What is a thriving village to-day may be a deserted one or a heap of ruins to-morrow.

Nor can we, in estimating the difficulties of progressive Christian work in Africa, overlook the sad fact that even the rivalry and jealousy of different branches of the Christian Church are already operating powerfully as hindrances and deterrents. The recent troubles in Uganda testify to this; and although the full reports now to hand altogether disprove the early assertions of the Roman Catholic missionaries and, although those missionaries and those natives whom they influence have received a severe check which should teach them a useful lesson, still one fears that the very system which the Roman Catholic missionaries are adopting will lead to a repetition of such troubles in the future.

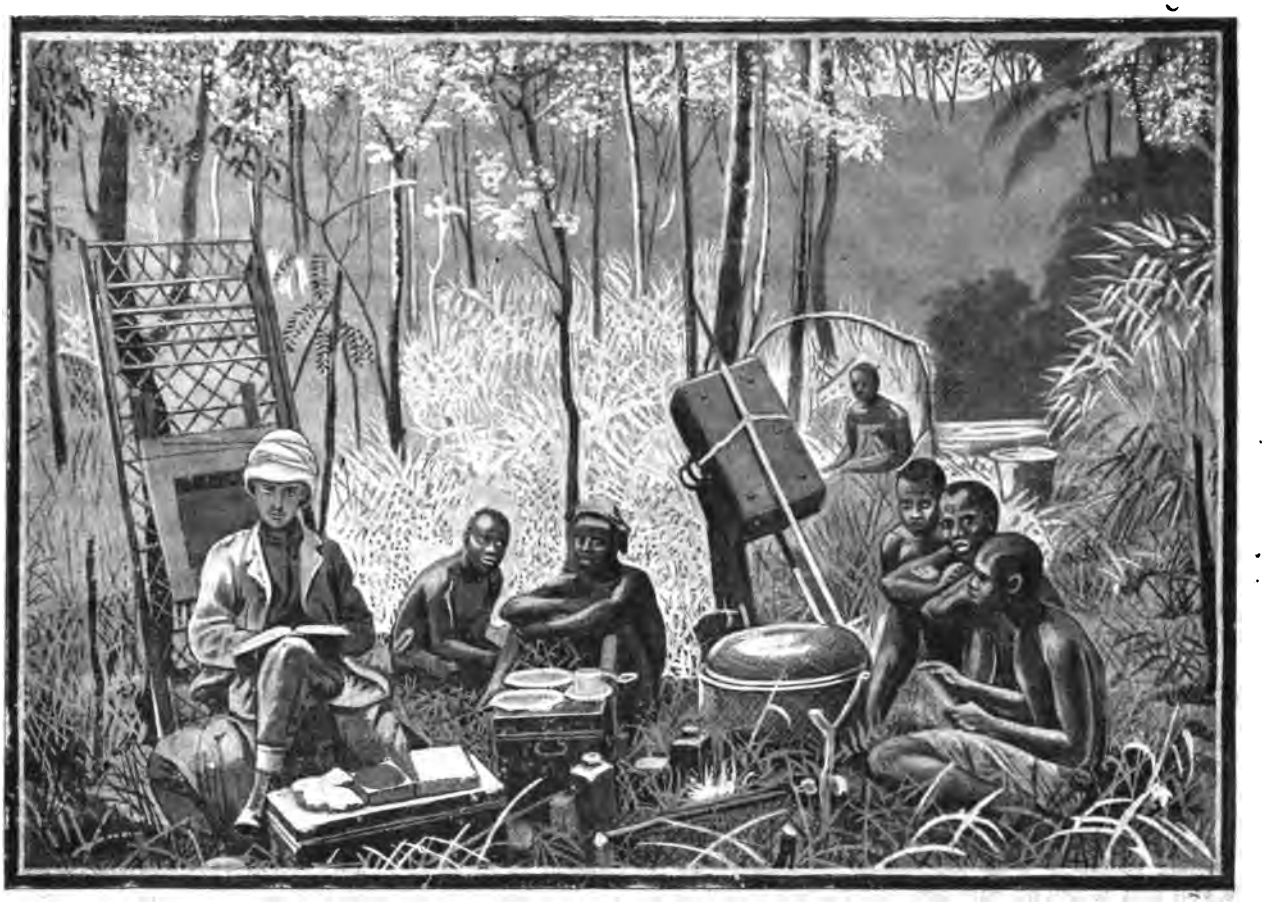
In spite, however, of all these drawbacks, substantial progress is being made. Christianity is a power in Uganda, notwithstanding the painful incidents of the last few months, and the onlooker has every reason to hope that it will exert a yet more potent influence in the near future.

The Presbyterian Missions on or near Lake Nyassa show decided signs of prosperity and growth. Our Baptist brethren on the Congo, although still tried in faith and courage by the loss of good and tried workers, are gradually raising up a Christian community, and extending their work in new directions. The same may be said of the Congo-Balolo Mission. Cardinal Lavigerie's White Fathers now possess a number of strong stations, scattered, one may say, all over Equatorial Africa. Their mode of operations, which admits of the purchase of children for training in their schools, and the employment of armed force under European

Digitized by Google

officers who represent the secular arm of their work, is not one of which we can approve ; moreover, as suggested above, it is likely to lead to complications in the future. Still, without doubt, they are establishing chains of strong mission stations throughout the interior.

Glancing far away to the South, one sees that the Church of England Missions in Mashonaland, under the energetic guidance of Bishop Knight-Bruce, promise well, and now comes to hand a report of the establishment of the East African Scottish Mission, in the territories of the Imperial British East Africa Company. A handsome quarto pamphlet, with excellent maps, road charts, and some twenty photographs, illustrating the work already commenced, has been issued for private circulation, and this report is decidedly encouraging. An expedition has safely reached Kibwezi, the proposed site of the Mission, and has already settled down to work. Houses of the bungalow type, workshops, stores, a dispensary, a small church 50 feet by 25 feet, also smaller houses for the use of natives attached to the Mission, are in course of erection. Nearly two miles of roads and paths, varying from 7 feet to 12 feet, have been made within and around the station, and the transformation which these roads have made on that small bit of the African wilderness is, we are told, most marked. Dr. Stewart, formerly of Lovedale, the superintendent of the Mission, has returned to this country after seeing the work started, and speaks most hopefully as to the prospects of the Mission. Their purpose is to develop and strengthen the present station, and to make it a strong centre of missionary operations. Dr. Stewart advocates the formation of strong educational evangelistic centres, in contradistinction to solitary and scattered stations, or rather in addition to them. This was the plan of Mackay of Uganda, or, rather, was the new plan which, after fourteen years of toil, sorrow, and disappointment, he had resolved to act upon.



A MID-DAY HALT.

Coming to our own Mission, which has as its centre Lake Tanganyika, we can now point to substantial work that is being steadily prosecuted and developed at three separate centres. The first and oldest of these is Urambo, about 150 miles to the east of Ujiji. Formerly independent, Urambo is now in

Digitized by Google

German territory, but this has in no way interfered with the work. The relations between our missionaries and the German officials have been pleasant and satisfactory. The staff consists of the Rev. T. F. and Mrs. Shaw, Dr. Wolfendale (who is now in this country seeking to recruit his health), and Mr. Draper. Owing to the destruction of the Mission House and property by fire, much of the work of the last year or so has been that of rebuilding the destroyed premises. Great improvements are being made in the Mission House so as to provide accommodation for a greater variety of effort. For example, by the introduction of dormer windows and a gable, a room has been secured in the roof, 15 feet by 45 feet, which is to be used for magic lantern exhibitions and other meetings too large for the church and boys' schoolroom. Accommodation has also been provided for Mrs. Shaw's girls' school, and this, it is hoped, will be carried on with more regularity and efficiency than has hitherto been possible. Notwithstanding the disturbed conditions of life due to the destruction of property, Mr. Shaw reports that they have managed to keep on the services in Kinyamwezi, and that he has re-translated the gospels of Mark and Luke, together with some of Sankey's hymns. He wishes he could report direct spiritual results, but this joy is for the present denied him. As he says, "the work for the time is strictly of a pioneer and preparatory character." He can, however, point to decided evidences of success. The chief has been most friendly, and Mr. Shaw hopes that, when a prevailing epidemic of small-pox has abated, he will be able to arrange with the chief to come and read regularly with him. He will also re-open the boys' school with some prospect of success. The chief presented to the Mission 150 valuable logs for building purposes, and thus gave a very practical evidence of the confidence he has in the Society's agents, and the friendship he entertains for them. In mentioning the staff of our Urambo Mission one ought, from Mr. and Mrs. Shaw's point of view, to mention the baby. Of this young lady her father writes: "The baby, who gave us cause for anxiety for some weeks, has since thriven wonderfully, and is now, at five months, as strong and healthy as she could possibly be in England. She is proving an unconscious missionary in her power of attracting people to come and look at the English baby." He adds that he and his wife are both in good health; that the one need is the working of God's Spirit in their own hearts to enable them to get hold of the children and adults, and so accomplish that special purpose for which they have gone to Central Africa.

Names that were once prominent in our reports from the Lake Tanganyika Mission—such as Ujiji, Mtowa, and Kavala Island—no longer appear. Owing to changes, shifting population, and the conveniences found down at the south end of the lake, these more northern and central stations have been given up. Niamkolo now fills the place formerly taken by Ujiji, and subsequently by Kavala Island. It is the headquarters of what has been called the Marine Department of the Society's work. The steamer *Good News*, however, has far less work to do now than in past years. The mails are conveyed by another route, and it has been found from experience that more satisfactory results can be secured by regular work at a home station than by occasional flying visits to villages bordering on the lake. The staff at Niamkolo consists of Mr. and Mrs. Swann, Dr. and Mrs. Mather, Mr. Carson, B.Sc., and Mr. and Mrs. Hemans. From Mr. Swann's report of the station we give the following extracts:—

"Our village has nearly doubled in number and size, and the experiment of making villages of our own has more than fulfilled my expectations. I believe that the great fault on most mission stations has been the neglect of work amongst women. (Even Bandawi can produce nothing in this department.) Mrs. Swann has conducted a girls' school regularly, and I can truly say the progress they make is very cheering in reading, writing, and sewing; also there is a growing desire to be better clothed. The average attendance has been thirty-five, and these come without any inducement whatever, as our material (cheap prints) has long since been finished. The only reward offered is an occasional prize of a two-yards handkerchief for the best writer, &c., &c. This is given from private funds, and so is no expense to the Society.

"The boys can now understand what they read in the New Testament—*i.e.*, they know how to connect the words, and can answer questions fairly satisfactory. Kalulu, our first convert, has, up to the present, shown a decided attachment to his religion, and has, by repeated acts, shown to his friends that more than mere desire to please man actuates him. He is a bright example, and a source of joy to us all. We were rejoiced to add two others to the young Church during the year. Rev. D. P. Jones found them far behind Kalulu in knowledge, but hesitated to quench the smoking flax, and so baptized them. One is a sincere lad, and is doing well; the other fell amongst bad natives, was tempted, and fell grievously.

"Besides the schools and Sunday service, we get many visitors from long distances who listen to all we can tell them. In this manner, seed is being sown. During this dry season we are going to ask the natives to build a new chapel for themselves. This will test their sincerity."

Dr. Mather's special work is summarised in the following statistics:—

NIAMKOLO STATION.

Numbers seen for first time (1st January to 31st December)	676
Numbers seen more than once (1st January to 31st December)	2,128
Total	2,804

Digitized by Google

KAWIMBI (FWAMBO) STATION.

Numbers seen for first time	112
„ „ more than once	38
Total	150
Total for both—Niamkolo	2,804
„ „ Kawimbi (Fwambo) ...	150
	2,954

Niamkolo is of course on the borders of the lake. Some sixty miles south of the lake, on the highlands of the interior, is our newest Central African station. This is called Fwambo, or, since the permanent site of the Mission has been selected, Kawimbi. Here again, in consequence of the shifting of the station a few miles to a more commodious site, the work has been to some extent checked, and building necessities have overriden everything else, but the missionaries have secured what bids fair to become a strong centre. The Rev. D. P. Jones,* who is in charge of the station, reports as follows :—

"Towards the beginning of July I resumed school-work, school having been suspended from the time we settled here until then, owing to the want of a schoolroom. Sunday services had been held hitherto in the verandah of our dwelling-house, but from that time our spacious schoolroom served us for both purposes.

"About this period also natives began to build here, having decided to settle around us. These became the nucleus of a mission village, and have now increased (including women and children) to the number of 120. Having many buildings to erect, we continued to engage people from neighbouring villages until the end of the dry season; but from that time we have only employed such as are living beside us, and as they continue to increase we shall not henceforth require any other. These have now, therefore, become the objects of our attention—our temporal charge as well as our spiritual flock. They all attend our Sunday services without exception, and thus hear the Gospel continually, but none of them have as yet been visibly impressed, although I have reason to believe that a gradual change is stealing over them, and that their old spiritual and moral ideas are slowly giving way to the new and better ones held up to them both in our preaching and in our lives.

"Our day-school is now attended by our workmen, an hour each day being given them out of work hours to acquiring knowledge. Hitherto (as I have mentioned in former reports) our school was attended by lads from neighbouring villages, but owing to their stay being short—

dependent, in fact, on the amount of cloth they desired to earn—any progress beyond simplest spelling was despaired of. Now that our pupils are permanent ones, we cannot but hope that the results of our secular teaching will be far more satisfactory.

"The outcome of my language work can be stated briefly to be the production of a small Kimambwe grammar, and English-Kimambwe and Kimambwe-English vocabularies, together with the translation of a few chapters from the Gospel of Mark.

"The grammar and vocabularies, having been approved of by the Committee, will shortly be printed, and it may be allowed me to express the hope that it may prove helpful and encouraging to such as are anxious to acquire a knowledge of the native language, and that this hitherto disagreeable task will, by this means, become more wieldy and less irksome.

"The outdoor work of the station has been carried on

* The spheres of work of Messrs. Nutt and Purves, the latest reinforcements, have yet to be decided by the District Committee.

Digitized by Google

chiefly by Mr. Hemans. We have done extensive building during the year, and I think I may venture to say that, both

in strength and appearance, they are rather superior to any buildings put up by us hitherto, excepting, of course, such as have been made of brick or stone.

"Including cattle sheds, outhouses, &c., as many as seven blocks have been erected since January, each block of dimensions not less than 40 feet by 12 feet.

"Wheat-growing was also undertaken by us on a small scale, and with perfect success."

To sum up, we cannot, as yet, point to large congregations or established Christian communities; still, our Central African missionaries seem now to be working on permanent lines. The health of the stations is much improved, and we must

patiently continue the work of preparing the ground and casting in the seed, and wait for the promised harvest, which will surely come. After all, the Society has only been labouring in Central Africa for fifteen years, and most of its work—as Captain Hore's admirable volume, "Lake Tanganyika," clearly shows—was strictly pioneer work in getting to the centre of operations and mastering the initial difficulties of life under such exceptional conditions. Our brethren and sisters on Lake Tanganyika have a right to our sympathy and constant prayers; and, if we strengthen their hands by intercession and by keeping them well reinforced, both they and we may confidently expect a successful future.

THE RELIGIOUS TRACT-LITERATURE OF THE CHINESE.*

IT is well known that the Chinese are a people who write and read books. But that they prepare religious tracts and distribute them partly *gratis*, partly below cost price, may be less known to our Western public. I use purposely the word "tracts," for the very name which the Chinese give to this branch of their extensive literature shows how closely the books, pamphlets, and essays which are comprised under it are related to the productions and publications of our tract societies. They call them "R'uen shi wên"—*i.e.*, "Literature to exhort the world."

Considering the fondness of the Chinese for scribbling, the difficulty of their examinations, the great multitude of competitors, the height and frequency of the examination fever· it is not surprising that the number of their tracts is "legion." As to their size, also, the greatest variety prevails. The whole of this literature may, however, be divided into three categories. There are, in the first instance, tracts in which moral exhortations are predominant, and religion stands in the background. Secondly, there are those in which, on the contrary, religion is the main subject. To this kind belong prayers, litanies, descriptions of the Buddhist and Tâoistic hell, &c. It would seem that the first class is made up for the most part by genuinely Chinese—*i.e.*, orthodox—Confucian tracts, whereas the second comprises rather productions of Buddhistic or Tâoistic origin. There is a third class of tracts, in which it is just as difficult to separate the elements of the diverse religious systems extant in China as in the hearts and lives of the Chinese themselves.

As it happens amongst us that good people, but perhaps more the writers than the readers of tracts, think those the best which contain a great many texts from the Bible strung together, so there are among the Chinese likewise "good books," which owe their existence to reverence of the classics. One book which belongs to this class is called, "Jewelled Mirror for illuminating the Mind," containing proverbs and extracts from the classics. Another collection

* Abridgment of a lecture delivered before the Academical Branch of the "Gustav-Adolph-Verein" at Strassburg, on the 20th May, 1892, by Prof. Eichler, formerly of the London Missionary Society.

Digitized by Google

of proverbs, however, is still more popular—viz., "Words of the Wise, Augmented Edition." This insignificant little book I have met with in the most obscure market-places and villages. It is the "primer" of the poor village boys, who generally go to school only during a few months in winter and spring, and hence bear the nickname "spring-frogs." The majority of the country people in China with whom I came in contact, even such as could not read, knew it by heart. Children of citizens, however, and scholars were offended to be asked about it, because it is not classical.

Three of the most important tracts are the following:—(1) "The Book of Actions and their Retributions by the Grand Supreme" (*i.e.*, the deified founder of Tâoism, Lao-tzŭ); (2) "A True Scripture to awaken the World, by the Holy Imperial Prince Kwan-foo-tzŭ" (*i.e.*, the god of war); (3) "A Treatise on the Secret Law of Retribution by the god of Literature." These treatises have for their object the elucidation of the doctrine of future retribution. The good are rewarded and the bad are punished, but the reward and punishment both take place in the sphere of time, as the natural or providential results of conduct. If the reward due for well-doing and the punishment due for ill-doing were not all received by the individuals in their lifetime, there remains a floating balance of happiness and honour, or suffering and shame, hidden away somewhere, to be paid over in providence to their descendants respectively. The various editions of these three tracts are innumerable, they having appeared from time to time in almost every conceivable size, shape, and style of execution. Many commentaries have been written upon them, and they are frequently published with a collection of several hundred anecdotes of the marvellous, and pictorial representations are appended to illustrate every paragraph seriatim.

It is a remarkable fact that the majority of the authors of these tracts, even the Confucianists, seek to give weight and importance to their moral teaching by the authority of the gods, representing them as divine revelations and inspirations. Of some of those tracts, not only the contents, but the whole book are said to be inspired; it is pretended that cover and everything else have been received from a god or genius. This is, for instance, the case with the "Divine Panorama," and appears from one of its pictures. This shows that religion is, in China, as everywhere, the backbone of morals. Considered from a broad Christian point of view, these tracts contain many good words, even some deep truths. But by the side of these we notice sayings and exhortations which sound to our ear most ridiculous and childish, and doctrines that are obviously false and erroneous. Frequently detailed descriptions of vices are given which remind one of the sermons preached by the Capuchins in mediæval times, or of our modern sensational novels and newspaper accounts of criminal cases. It is questionable if men are made better by any of these.

Echoes from the Home Churches

A WELCOME HOME to the Rev. T. and Mrs. Brockway—lately returned from Madagascar—was given at a garden party by Mr. J. Copeman, J.P., St. Stephen's House, Norwich, on Tuesday, August 23rd. Rev. J. P. Perkins introduced them as workers for thirty years in the mission-field, and the heads of a large missionary family. Both Mr. and Mrs. Brockway spoke in a very hearty and interesting manner of their Malagasy churches and services, and the present condition of religion among the Betsileo. Numerous curiosities were displayed, and the missionary party enjoyed a most happy season, resulting in deepened interest in the earnest missionary city of Norwich.

A PUBLIC MEETING was recently held in the hall of the Aberdeen Young Men's Christian Association for the purpose of bidding farewell to Rev. T. T. Matthews, previous to his return to Madagascar. There was a crowded audience. The chair was occupied by ex-Provost Henderson, who said he knew of no other man who had been so instrumental in stirring up the country to the work of evangelisation as Mr. Matthews, who had not only been most active in imparting the Gospel in Madagascar, but had at home done his best to incite young men and women to go and devote themselves to the same noble work, and he had been very successful. Mr. Matthews was leaving his family behind him here, and they were esteemed by all who knew them. The Chairman also referred to Mr. Matthews having been a member of the Aberdeen Young Men's Christian Association—an Association which had been the means of sending out a noble band of missionaries. If they looked abroad, he (the chairman) did not think there was a single part of the world where there were missionaries, where there was not a young man who had been trained in the Aberdeen Y.M.C.A., and for such a state of matters they were deeply thankful. Short addresses were afterwards delivered by Rev. Mr. Stark, Rev. Mr. Kilpatrick, Mr. Kyd, Mr. Gray C. Fraser, and Mr. Macmillan, after which Mr. Matthews, in the course of a few touching farewell remarks, made a strong appeal to the Church to send out more young men to the mission-field.

THE annual public meeting of the New South Wales Auxiliary of the Society was held on July 19th in the large hall of the Y.M.C.A., Sydney, and was well attended. An encouraging report was submitted, and addresses were delivered by Mr. T. L. Devitt (chairman), the Rev. Joseph King, the Rev. Dr. Bevan, and the Rev. W. G. Lawes.

Digitized by Google

THE LATE REV. A. W. MURRAY.

THE necessarily long delay involved in procuring from Sydney a photograph of the late Rev. Archibald Wright Murray, the venerable Polynesian missionary, has led us to withhold fuller details of his life and sudden death until now, nearly three months after he passed away from the sunny shores of the Southern Seas to the brighter land above. He had been suffering from a severe cold, but appeared to be getting better. On the morning of July 8th he arose at his usual hour (five o'clock), probably, as was his custom, for private devotion, reading, and meditation; and when, at seven o'clock, his servant brought him some refreshment, he seemed perfectly easy. An hour later the servant heard him groan, and returned to find him lying down, as she thought, asleep, but Mrs. Murray, on going to him, saw that he had passed away. He was in his eighty-first year.

The Rev. S. Ella has supplied the following interesting particulars of Mr. Murray's career to the *Australasian Independent*:—

"The Rev. A. W. Murray was born in Roxburghshire in November, 1811. He came under deep religious impressions in early life, for which blessing he was much indebted to the instrumentality of a devoted Christian lady, Mrs. Lundie (afterwards Mrs. Lundie Duncan, wife of the late Dr. Duncan). He joined the Established Church of Scotland when he was seventeen years of age, and attended the ministry of Dr. Horatius Bonar, of Kelso. Feeling an intense desire to engage in missionary work in a foreign field, he offered himself to the London Missionary Society. Satisfied with the testimonies regarding his Christian character, intelligence, and devotedness, the Directors of the Society accepted his offer of service, and sent him to carry on his studies, first under the missionary tutor, the Rev. Richard Cecil, of Turvey, and afterwards to Homerton College, London.

"In 1835 six missionaries were ordained for the new field of Samoa, and these—five of them, with their wives, including Mr. Murray and his wife (*née* Ruth Cobden)—sailed on November 7th, 1835, for the South Seas in a whaling brig, the *Dunnottar Castle*. Mrs. C. Hardie, of Burwood, is now the sole survivor of that noble band. Mr. Murray was appointed to the Island of Tutuila. He made several voyages to the western islands of the Pacific, and was instrumental in opening up new ground in the New Hebrides, Loyalty Islands, New Caledonia, and other places. Mr. Murray took special delight in this service, so congenial to his burning zeal and love to the Master, and compassionate yearnings for the conversion of the heathen. Interesting records of these voyages are contained in Mr. Murray's books, 'Missions in Western Polynesia,' and 'Forty Years' Mission Work in Polynesia and New Guinea.' The latter work is quite an autobiography.

"Mr. Murray's labours in Samoa were not confined to the Island of Tutuila. In 1851 he occupied the station on Manono, and in 1854 he took charge of the important harbour station of Apia, Upolu. On the Rev. C. Hardie removing with his family to England, Mr. Murray supplied his place at the Malua Institution, in conjunction with Mr. Hardie's colleague, Rev. Dr. Turner, while he still retained charge of the Apia station.

"Owing to the feeble health of his wife, Mr. Murray was compelled to return with her to Sydney on several occasions, and, in 1861, as the medical advisers considered it utterly impossible for her to remain in Samoa, Mr. Murray resigned his station, and settled for a time in Sydney. During his stay there he received a call to the pastorate of the Baptist church at Newtown, which position he sustained with much acceptance and usefulness for upwards of two years. Yet our dear friend was ill at ease in this new sphere of labour; his heart still yearned for his beloved work in Samoa. So, at the end of 1863, he ventured, with the full sympathy and approval of Mrs. Murray, to return to his old station at Apia. Here he laboured on with renewed energy and zeal for seven years. During this period he took an active part in establishing missions in the Ellice Group, and in visiting the out-stations in other islands. At the close of 1870 it was deemed imperative to remove his wife to a warmer climate, and he was appointed to the Loyalty Islands.

"Mr. and Mrs. Murray providentially arrived at Lifu at a time when arrangements were being made to found a mission in New Guinea. This work for progressive action was so congenial to Mr. Murray's views, that he at once proffered his services for the initiatory movement. The missionary brethren of the Loyalty Islands thankfully accepted his offer to accompany Dr. McFarlane, as his abundant experience in such undertakings would be of great advantage in this new enterprise. The voyage was successful, and six teachers from the Loyalty Islands were settled on islands in Torres Straits, to await opportunities for reaching the mainland. On returning to the Loyalty Group, Mr. Murray's mind was greatly exercised regarding the welfare of the teachers and the Mission they had inaugurated. With characteristic generosity and devotedness, he proposed to return to the Torres Straits and supervise the work of the Mission. In 1872 he sailed in the *John Williams* with his wife, and Dr. Gill as a visitor, with an addition also to the staff of teachers, some of whom were subsequently located in New Guinea. Mr. and Mrs. Murray took up their residence at Somerset, Cape York. For two years he superintended the new Mission, and aided the teachers by his wise counsels and help, making repeated visits, as means were found, to the mainland of New Guinea and the adjacent islands. On the arrival of Dr. McFarlane and Mr. Lawes from England, in 1874, Mr. and Mrs. Murray removed to Sydney. Leaving his wife in Sydney, Mr. Murray proceeded to England, from which he

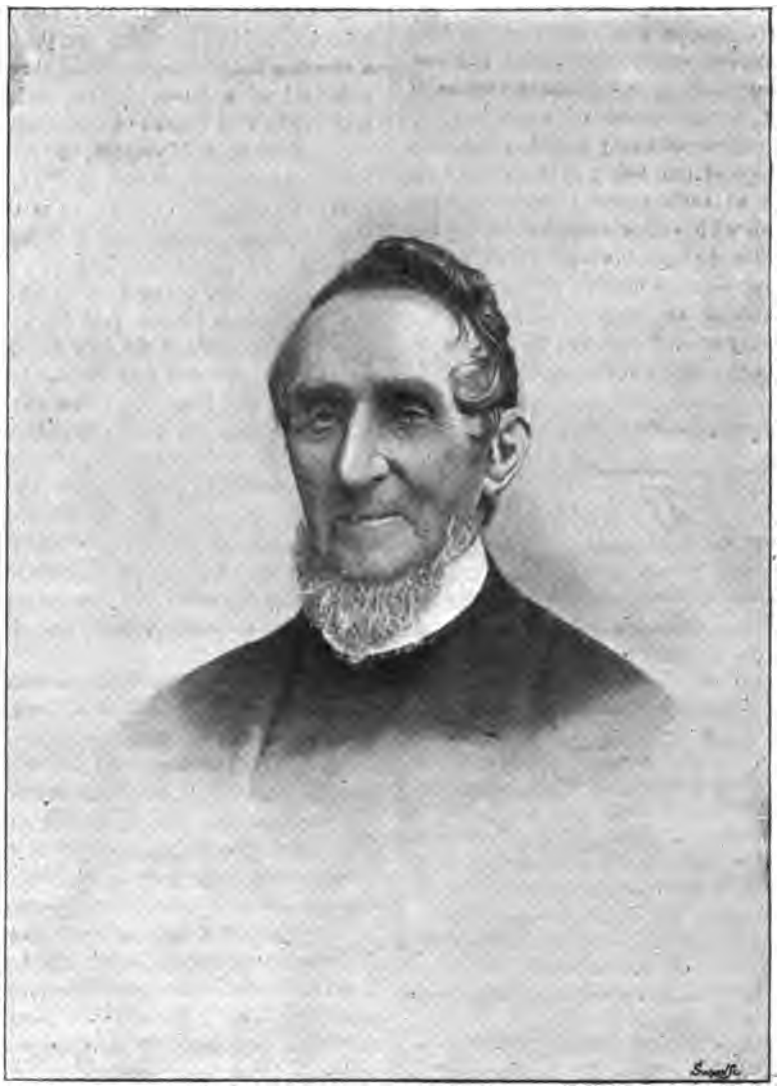
Digitized by Google

had been absent for forty years. After a brief sojourn in the mother country, he returned to Sydney, and settled for a time at Marrickville and Stanmore. While residing there he found another sphere of usefulness in pastoral work, mainly in connection with the Woolloomoolloo Baptist Church, the nucleus of the large and important church now meeting in the Burton Street Tabernacle.

"Mrs. Murray's feeble health now failed utterly, and for seven years she was a sufferin invalid, patient, hopeful, and submissive to the close of life. She died at Stanmore on February 11th, 1882. About three years after his bereavement, Mr. Murray married again to Mrs. Haydon, of Petersham, who now mourns the loss that has fallen on herself and a large circle of friends. In addition to his widow Mr. Murray leaves a son, an invalid, and five grandchildren.

"Mr. Murray, though not robust, possessed a good constitution, largely sustained by careful and temperate living. He was energetic, sanguine, and most persevering, capable of enduring great hardship when necessary, and of studious and methodical habits. The intelligence and deep spirituality of his mind, his genial and affectionate disposition and earnest sympathies, endeared him to a large circle of friends, and always made his visits to the sick and afflicted most comforting and helpful. On two distant occasions Mr. Murray was attacked by paralysis. He was conscious of the frail tenure on which life was continued to him, but this consideration never distressed him, or occasioned any anxiety. He lived watchful and prayerful, always ready to depart. So, when the call came, on the 8th July, he was longing and waiting for his Lord.

"On Sunday morning the Rev. J. A. Soper preached a stirring funeral sermon, in the Petersham Baptist Church, to a crowded audience of mourners and sympathising friends. The coffin, covered with wreaths, stood before the pulpit. In the afternoon, another service was held in the church, when upwards of one hundred friends met for loving adieux. The mortal remains of our departed friend were then conveyed to the Necropolis, attended by a large concourse. At the Petersham Station, while awaiting the train, the choir sang some suitable hymns. At each station, *en route*, additions were received to the friends come to pay their final tribute, so that the mortuary chapel was filled. Revs. Dr Steel, S. Wilkinson. Dr. Brown, A. J Griffith, and several missionary brethren, took part in the services. All denominations were largely represented."



THE LATE REV. A. W. MURRAY.

Of our departed brother the Rev. W. Wyatt Gill, LL.D., writes:—"Our friendship was of long standing, and very close. I cannot recall an unkind word during all those long years. He was always ready to render aid by wise counsels and kindly sympathy. He was possessed of great practical wisdom, and was very far-seeing. He invariably laid on one side his

Digitized by Google

own comfort and personal feelings, in favour of the grand object of his life, the winning of souls. Few have a notion of the hardships he sometimes endured (with brethren still living) in endeavouring to obtain a foothold in some new island for the Gospel. To these things he never referred in public or private. But the flourishing out-stations to the north-west of the Samoan Mission, and the New Guinea Mission, attest his devotion to the Master's service. When, in December, 1872, I left him in sole charge of the New Guinea Mission, the prospect seemed extremely dubious. But our brother never lost faith in the ultimate success of the work, even when the martyrdom of some of our teachers, and the death by fever of many others, seemed to preclude all reasonable hope of our being able to carry on the good work. It was at such times that his Scotch tenacity of purpose, united with entire consecration to the Master's service, stood him in good stead. Two things struck me in regard to our beloved brother; his amiability of character, and his habitual spirituality of mind. He lived and acted as in the very presence of the Master. God be thanked for his bright and consistent example."

STUDIES IN MOHAMMEDANISM: Historical and Doctrinal; with a Chapter on Islam in England. By John J. Pool, late of Calcutta. Author of "Woman's Influence in the East." Westminster: Archibald Constable & Company. 1892.

A BOOK that will serve a most useful purpose. Popular rather than erudite, yet covering the entire ground of Mohammedan history, institutions, doctrines, practices, and influence, it furnishes the general reader with a manual of great practical value. Written from a sympathetic yet discriminating standpoint, clear in thought and style, the book, in a series of forty-one chapters, presents Mohammedanism in all its varied aspects to one's view, helps one to understand the sources of its strength, but at the same time impresses one with a conviction of its inferiority to Christianity, and of its grave errors and inherent weaknesses.

THE COBBLER AND THE CANON. A Centenary Fragment. 1792-1892. London: Alexander & Shepheard, 21, Furnival Street, Holborn, E.C. 6d.

THREE hundred lines of vigorous blank verse, in which William Carey's enthusiasm and strong convictions, and Sidney Smith's jeers and jibes in the *Edinburgh Review*, are looked at in the light of history, the result being that "the cobbler wins." We commend it to the special notice of the critics and opponents of missions.

OUR AUTUMN REINFORCEMENTS.—I.

PERSONAL NOTES.

MISS EMILY ROCK CARLING, of Guildford—appointed to Chiang Chiu, in the Amoy district—has, like others whom we are now about to introduce, for years had a desire to work in the foreign field. She joined the Congregational church at Guildford in 1887, and has engaged in Sunday-school work, and in efforts for the good of people living in a common lodging-house. For three years past she has been principal of a Kindergarten, and has trained students as teachers in that branch of education. Miss Carling is a niece of the Rev. E. A. Wareham, the Society's Deputation Agent for Scotland and Ireland.

Miss MARIE L. CHRISTLIEB is the daughter of the late Dr. Christlieb, a professor at Bonn University, and granddaughter of the Rev. J. J. Weitbrecht, the Indian missionary. It is additionally interesting to note that her uncle, Dr. Weitbrecht, former president of the C.M.S. College at Lahore, is at present the sole responsible missionary among the 250,000 Hindus and Mohammedans of the district of Batala, in the Punjab. Since she came to London, Miss Christlieb has been connected with the East London Institute as a deaconess at Doric Lodge, and has thrown herself heartily into evangelistic and other work, involving a great deal of personal dealing with individuals and much visiting amongst the poor. She first entertained the thought of becoming a missionary when seventeen years of age, and rightly considers the conviction, "I have no reason not to go," a sufficient reason for obeying Christ's definite command.

Mr. S. LAVINGTON HART, D.Sc., was born at Tregoney, Cornwall, and is the son of a Congregational minister. He graduated in 1881, and has since been a lecturer on the University Extension Scheme, a lecturer in St. John's College, Cambridge, examiner at the London and Cambridge Universities, &c. He is a member of Victoria Road Congregational Church, Cambridge, of which church he has been a deacon for some years. He has had much experience in evangelistic and other work, having taken a leading share in the work of a mission amongst the poor of one of the districts of Cambridge, and conducted a men's Bible-class. The departure of Dr. and Mrs. Hart for Hankow will leave a great gap in the life of the Cambridge church. Mrs. Hart, from her experience in hospital work before her marriage, and also from the Christian service she has rendered in a variety of ways, cannot fail to be exceedingly helpful to her husband in the mission-field.

Miss MARY LOUISA MACEY, the granddaughter of a Congregational minister (the Rev. J. Roberts), is another of "The Hundred." She was by careful teaching early inspired with a love of study, manifesting a special aptitude for acquiring languages, and has been a teacher for eighteen years, in preparing herself for which work she passed with honours

Digitized by Google

MISS CARLING.
DR. WALTON.
MISS MACEY.

MISS MACLEAN.
MR. HAROLD WILLS, M.A., B.SC., F.G.S.
REV. E. W. WATSON, B.A.

DR. LAVINGTON HART.
MISS CHRISTLIEB.

Digitized by Google

the Cambridge Higher Local Examination. As with so many Christians, she cannot point to any distinct period of conversion; for, to use her own words: "I seemed so surrounded with the love of Christ that I think I came to Him early." Since 1888 Miss Macey has been a member of Lyndhurst Road Church, Hampstead, and has been a Sunday-school and temperance worker. She has a keen sympathy and great devotion of spirit, and, having the pen of a ready writer, we are hoping for letters of interest from her, when in the mission-field, for the edification of the home churches. Miss Macey has already left for Tientsin.

Miss MARGARET JANE MACLEAN attributes her consecration to foreign work to her parents' (now dead) deep interest in foreign missions to the heathen. She has received a liberal education, and has been following the profession of a governess, also teaching in the Sunday-school. She is a member of the Free College Church, Glasgow, and is going to Calcutta.

Mr. GERALD STOCKWELL WALTON, M.B., appointed to Hiau Kan, in the Hankow district, was educated at Silcoates, and in 1887 went to Edinburgh University. While a student there he joined Augustine Church, and was a zealous and devoted Sunday-school worker. He is now connected with Adelphi Chapel, Hackney Road. In September, last year, he came to the Mildmay Mission Hospital, Turville Street, Bethnal Green.

The Rev. EDMUND WILLIAM WATSON, B.A., was born at Birmingham, and when some years afterwards Mr. Moody was holding special services in that city, he was led to see that God's grace is free to all, and first trusted in Christ. A desire to lead others to his Saviour sprang up in him, and he soon began to teach in the Sunday-school and to help in the mission work of the church. He joined the Lozells Congregational Church, and continued to be a member of it during his attendance at Spring Hill College. On leaving college in 1882, he settled at Wollerton. Regarding the work of a missionary as the noblest in which anyone can spend his life, his own desire to enter upon it has deepened during the last few years through consideration of the command of our Lord. Mr. Watson is a man of considerable ability, a good linguist, mathematician, and Biblical scholar. Such is the respect in which he is held by his brother ministers that he was chosen chairman of the County Association for the present year.

Mr. HAROLD TEMPLE WILLS, M.A., B.Sc., F.G.S., was educated at University Colleges, Bristol and London, and at Cambridge University, where he took First Class in the Natural Science Tripos, 1884, having taken honours in the B.Sc. examination the previous year. His family, who bear an honoured name, have had an intimate connection with our Society. Mr. Harold Wills joined Redland Park Church, Bristol, in 1878, but was transferred to Arley Chapel a year ago. He has thrown himself heartily into home mission work, and for eighteen months he edited a home missionary monthly magazine. At the Keswick Convention, two years ago, he placed himself definitely in God's hands to go abroad, if He would open the way, and, having since received an urgent invitation to Travancore, he has accepted it as an indication of the Lord's will. It is proposed that Mr. Wills shall take charge of a hostel for Christian students at Trevandrum, and keep them under his personal supervision, and that in addition to this he shall devote himself to evangelistic work in the town and neighbourhood of Trevandrum.

(*To be continued.*)

LEARNING GOD'S WORD IN THE JUNGLE.

STORY OF A BRAVE BOY.

IT is a sweet delusion, that idea so prevalent among our churches at home, that a missionary's life is one of romance. Romance and heroism are somehow generally coupled together, but, after all, I fancy there is much more of the heroic in the unromantic. But there *is* now and again an interesting event in a missionary's life, and I will relate one which has occurred recently in my own experience.

Last month, while visiting Kanjicovil—an out-station about sixty miles from Coimbatoor—the catechist told me of a lad who seemed anxious to embrace Christianity. He lived in a neighbouring village, and, a few days before, had come to Kanjicovil with his relatives to take part in a car festival. He met and talked with the catechist, and openly refused to worship the heathen gods. Some two years previously a Bible, which had been given to his uncle by a former missionary, came into his possession, and, filled with a desire to know its contents, he had persuaded another boy who had been to a Mission-school for a short time to teach him the Tamil letters. Then, all alone, this brave lad learned to read in a village in the jungle, miles away from any school, or even from any high road. Day after day, while sitting out in the fields watching the flocks and herds, did he pore over his Bible, until he could read fluently and master its meaning. One evening we walked out to Kolathanvalasu, the village in which he lives, but found he was in the fields. So we went to the fields, where we found his father and uncle and brother-in-law, and a few others, who told us that the lad Periyannan had heard that we were coming, and had gone into the jungle to meet us. Then the catechist and I sat down on a bamboo-and-string cot under a straw-stack by a tope of palm trees, while the others squatted on their heels, with their chins on their knees, in that compact attitude in which only a Hindu can pack himself, and talked. They, as is frequently the case, quite agreed that Christianity was a very good thing, and that all that we said was true, but said that, just as there were different countries, so there were different gods I was white, while they were black; therefore it was evident to the senses that they ought to worship different gods. While we were engaged in this skin-deep philosophy, Periyannan came up, with his Bible carefully

Digitized by Google

wrapped up under his arm. He is a fine, tall, manly young fellow of about eighteen, with a handsome face and open expression. I asked him how much he had read of the Bible, and he replied that he had read all through the Old Testament once, and had read as far as the 50th Psalm the second time; and that he had read the New Testament through three times, and had nearly finished the Gospels the fourth time. Anxious to know how much he had grasped of what he had read, I began to question him. His knowledge of the historical portions was simply amazing. Almost invariably, too, he replied in Biblical language. For instance, when asked who John the Baptist was, he replied: "He came before Jesus to prepare the way of the Lord." "What did Jesus do when He saw the money-changers, &c., in the temple?" "He drove them out, saying, 'My house shall be called a house of prayer, but ye have made it a den of thieves.'" "What did Jesus say while hanging on the cross?" Much to my surprise, the answer came without any hesitation: "Eloi! Eloi! lama sabachthani?" the interpretation (in Tamil) being also given. A few test questions also showed that he had read the Old Testament just as carefully. When asked who was David, he replied very touchingly: "He was once a poor shepherd-boy like me; but God protected him and made him a king. Why will not God also take me and protect me?"

Being curious to know how much an intelligent but untutored mind grasped of the doctrine of salvation by faith from his own reading of the Scriptures, I asked: "What must we do to be saved?" In reply, he quoted several passages from Christ's interpretation of the law in Matt. v.; but, although he knew that "Christ came to seek and save that which was lost," did not seem to grasp the *theory* of salvation by faith, though his earnestness and desire to follow Jesus lead one to hope that he has already experienced the *fact*.

Periyannan cannot write. He has sometimes tried to trace the letters on the sand; but all his time has been given to the mastery of the contents of his Bible. I have sent him a slate and a book, and he will try to write me a letter in a month! He is very anxious to go to school, and does not mind the idea of sitting down with small boys. "What can I do? I *must* learn!" We who have had greater advantages cannot understand the difficulties which a lad in a heathen and ignorant village, without help, without any external stimulus, experienced and overcame in learning to read.

Periyannan was to have watched in the fields that night to keep away the wolves and thieves; but he told his brother-in-law he must watch alone, as he (Periyannan) was going home with the missionary. So he came home and stayed the night with us, his brother-in-law protesting against his "madness." May God protect this lad amid his many temptations, and mature the promise of a strong, earnest Christian character which is apparent in him.

Coimbatoor. E. HAWKER.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING the past month, the following new Branches have been formed:—

Auxiliary.	Secretary.
Birmingham (Carr's Lane) ...	Miss Grace Michell.
Bournemouth	Miss Emily K. Ridley.
Cambridge (Victoria Road Church)	
Guildford.....	Miss A. R. Williamson.
Stroud Green (Mount View Church)	Miss Grierson.
New South Wales (Sydney) ...	Misses Mary Mullens and Alice Scott.
Norwich (Chapel-in-the-Field)	Miss Lucy A. Copeman.
Plymouth.....	Mr. W. J. Hatch.
Tunbridge Wells	Miss Dannett.

Mr. Talbot E. B. Wilson has become Secretary for the Sheffield Branch *pro tem.* A large number of other Branches are in course of formation, but arrangements are not sufficiently advanced to report the names.

It may interest and stimulate teachers of boys' Sunday-school classes to know that, among the very first members of the Band in Australia are ten boys from eleven to fifteen years of age, who, with intelligence and enthusiasm, are entering into this Prayer Union. They were under the care of Mr. A. W. Fletcher, B.Sc., of Adelaide, who has now come home to enter upon training in Edinburgh for medical mission work under the L.M.S. He brought home his boys' sixpences, and, though now left alone, they meet together every Sunday morning to pray for their absent teacher and the work of foreign missions he has taught them to love so well. From that class there is strong reason to hope that more than one good and faithful missionary will come in future years.

Rev. W. G. Brockway, who has started a Branch in Berhampur, says: "We here are all overjoyed to hear of the formation of the Watchers' Band," and asks for manuals and cards to be sent at once, as, besides the missionaries, some of the European residents and English-speaking Bengali workers, both men and women, will join.

Mr. Farquhar, of Calcutta, who has sent for fifty members' cards, &c., says: "We see in it (the Band) at once another sign of the great revival of spiritual life and missionary interest in the home churches, and an agency destined to bring unlimited blessings down upon missions and missionaries."

And now I have two special requests to make of all the Watchers.

Will each one of them make it, I was going to say a point of honour, to read the L.M.S. CHRONICLE every month? It only costs a penny a month, or one shilling and sixpence per annum post free, and is the only publication we have for the dissemination of general information about the work we are all pledged to pray for, and is also the only one in which the Watchers' Band reports itself.

Will the Watchers one and all do their very best by special prayer, and personal presence where possible, to make our great farewell meeting in Exeter Hall, on October 26th, at six p.m., a splendid success? Between twenty and thirty missionaries, including some of the "Hundred," ladies as well as gentlemen, will receive their "God-speed." I earnestly hope that a strong contingent of Watchers will attend and bring their friends with them. H. L. HEBDITCH.

Digitized by Google

CATECHISTS' CLASS, NAGERCOIL.

THE Seminary at Nagercoil has been for many years the chief educational institution in our Travancore Mission. Great numbers of young men have here been trained for mission work. This Seminary is our high school, and is about to be raised to the standard of a college for the special benefit of the sons of our native Christians. Classes for training pastors and teachers have occasionally been carried on in past years; but there was no regular system for such training till after the visit of Messrs. Spicer and Thompson in 1882-3. The importance of such work was pressed upon the deputation. The urgency of it was clearly seen, and arrangements for beginning the work in a systematic way were made. A great impetus to this department was given a few years later by a donation to it of £400 from the Hon. James Aikenhead, of Launceston, Tasmania, and by an annual subscription from Mrs. Edward Baxter, of Edinburgh. By the help of these friends much has been accomplished which otherwise could not have been undertaken. It is called the "Catechists' Class," as those only are admissible to it who have been *tried* in mission work—men who have shown themselves really interested in the cause of Christ, and upon whom, therefore, effort may safely be expended to qualify them for more extended usefulness. All the members of the present class are Seminary-trained men. The course of study extends to about three years. To this class the Mission looks for its best instructed and most earnest native workers. May many such be raised up! Upon native agency the evangelisation of India depends. J. D.

CATECHISTS' CLASS, NAGERCOIL.

MONTHLY PRAYER MEETING.

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, October 3rd, from 4 to 5 p.m. The Rev. George Cousins will preside, and give information recently received from the mission field. All friends of missions will be heartily welcomed.

Digitized by Google

Notice to the CHRONICLE'S "*Own Correspondents.*"—*Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

SIGNS OF YIELDING.

THE Rev. F. P. Joseland, of Chiang Chiu, has good news from most of the churches under his care. He has for a long time been trying to open Lochhi-hi as a preaching station, but has hitherto been unable to rent a house. At last a place has been obtained, and he hopes soon to put a preacher in charge, with a Bible distributor as helper. A place near Png-iu, known as one of the most difficult in a difficult neighbourhood, is showing signs of yielding. Two Bible distributors tarried there for several weeks during Mr. Joseland's absence in Shanghai, and gradually found a way into the hearts of some of the people, making a friend of a literati of much influence. It is a stronghold of superstition, for, as it lies out of the common track, the people are more than usually troublesome to the authorities on account of their superstition and turbulent character. "I hope," writes Mr. Joseland, "that our friends at home will remember this place—by name Lim-tun—in their prayers, that God may soften the hearts of the people, and turn their zeal for their gods and superstitions into the truer channels of the worship of the true God, and the doing of virtuous and Christlike deeds."

ENTRANCE INTO ANOTHER CITY.

FOR the last two or three years I have at times written you about the city of Ying-shan, which lies more than one hundred miles (English) north of Hankow. For some time we have rented a house outside the city wall. During the month of June I visited this city and was greatly cheered by all I saw. I had the joy of baptizing seven adults there and bringing home as trophies four idols. The little church is growing in power and Bible knowledge. During my visit I was also able to purchase a large, substantial house on a main street near the centre of the city. The purchase was effected quite openly, and I am glad to say that, although the name of the Mission appears clearly upon the deed, the district magistrate raised no objection to affixing his official seal to it. The entire expenses amount to 340 taels—some £75—the whole of which has been subscribed. In the purchase of this house, as in everything in connection with Ying-shan, God's special providence seems to have been guiding us. The ground it stands on has a frontage of 30 ft. and a depth of 130 ft. There is ample accommodation for preaching, school, preacher's residence, and also for a missionary. I have referred on more than one occasion to Lo Tsao-lung, the first man to be baptized in connection with this city. From the time he became a Christian he has been longing to work as St. Paul did, and to the utmost of his power he has been doing so. We are now making him a small allowance, so that he may devote all his time to evangelistic effort. Ying-shan is close to the borders of Honan (not Hunan), and Lo is determined to work on into the first city over the border. He is a man of deep earnestness, and this seems to have been laid upon him as a special burden. I do not doubt as to the result.—On my return from this journey I was glad to hear most encouraging accounts of the labours of our native brethren in Chang-sha, the capital of Hunan. Ere long we shall be bound to move in that direction. For years the church has been praying for open doors; just now the doors are opening in every direction—and what are we to do? May the Lord send us three or four men, who will go in heart and soul for this extension work—the very ideal of work for an enthusiastic missionary.

C. G. SPARHAM.

SEED SOWN THIRTY YEARS AGO.

"I FIND," reports the Rev. S. E. Meech, "that during the half-year I have been permitted to baptize seven adults and five children. Amongst these is a family (father, mother, and three children). They have been brought in through Miss Pearson's work. The father was once a patient under Dr. Lockhart. While in hospital he was much impressed by the Gospel; but, after returning home, his family refused to allow him to visit the Mission again. From that time, however, he declined to have anything to do with idolatry. Now he is much enfeebled in body and mind, but has learned to trust in Jesus for salvation. The seed sown thirty years ago has borne fruit."

EXAMINATION OF MIDDLE SCHOOL, AMOY.

REPORTING on the last examination of Amoy Middle School, the Rev. F. P. Joseland says:—"I am very well pleased with the progress made by the boys. The teachers, native and foreign, have evidently taken much pains, and the boys have seconded their efforts and done their best. No boy failed in any subject; most of them got honours, and not a few obtained full marks in several subjects. All have done exceedingly well." The Rev. J. Sadler adds:—"At the beginning of the year, with the hearty goodwill of the native teachers, I questioned each boy in the three schools here as to their willingness to set themselves to seek God for full conversion of heart. There was an agreement entered into *individually*. Again and again, in various ways, this has been worked for and prayed for. Prayer has been heard and effort blessed. There is reason to believe that a true work of grace is now begun

Digitized by Google

in many hearts. It must spread. The whole Middle School has now taken a character of consecration to God. This gives us great leverage on conduct, work, and general behaviour. It is a source of unutterable joy and comfort."

INDIA.

MR. SLATER'S SPECIAL WORK.

Since his return to Bangalore, the Rev. T. E. Slater has noted many things to encourage him in his special department of work, as the following will show:—"As for my special work, I am again on the old lines—lecturing, classes, and visits to Hindu houses for quiet conversation. A Sunday or two ago, when I gave a lecture, I had one of the largest audiences I have ever had, about 500 being present; and, what was still more encouraging, a Brahmin gentleman, who presided, spoke out clearly and courageously in favour of Christianity, which he earnestly commended to his fellow-countrymen. He seemed much pleased when I lent him, a few days after, Mark Guy Pearse's 'The Christianity of Christ—Is it ours?' a little book which I hope may help him. At my lecture next Sunday, I have the promise of one of the Hindu members of the Council of the Maharaja of Mysore, and also of the Viceroy's Council, to preside. I am going to Madras to give a Sunday lecture once a month for the next four months. The need for this kind of work is more pressing than ever, for the educated classes are becoming more and more the voice and brain of the country, to whom the people generally are transferring their allegiance as their natural and best representatives. I was glad to notice the Archbishop of Canterbury, at the annual meeting of the S.P.G., pleading warmly for this branch of work; and I do trust that some among 'the hundred' at home may have its claims brought before them, so that they may devote themselves to it. It is hard, and not very encouraging, to labour on, year after year, practically single-handed. The opposition to Christianity, which was so strong before I went home, is not now so pronounced or skilfully organised, but it has by no means left the field. After the lecture to which I have referred, on 'What Christianity is,' a long criticism, by one signing himself an 'Aryan,' appeared in one of the local papers, and the chairman's action and remarks were severely condemned. I cannot refrain from giving you a paragraph or two that you may have an idea of the attitude of some who attend the lectures:—'It is the height of stupidity to suppose that the comparatively modern system of Christianity, with its thousand and one contradictions, hypocritical guessing, and cunning subterfuges, can exert any influence on the minds of the oldest Hindus, whose philosophic religion, remarkable both for its antiquity as well as for its containing the sublimest truths, is being deeply and enthusiastically studied by Oriental scholars, such as Sir William Jones, then Max Müller, and others, whose writings are now bringing about a thorough change in Western ideas regarding the accommodating system of Christianity. . . . It is true that Christendom has a fine moral code, but she shows her real principles in her Armstrong guns and whisky distilleries, her opium ships, sophisticated merchandise, prurient amusements, and licentious dishonesty.'"

ATTRACTED BY THE MAGIC LANTERN.

The Rev. W. J. Lawrence, of Bangalore, is endeavouring to visit as large a part of his district as possible during the present year, so as to get a general idea of his sphere of work. He is quite bewildered by the number of villages in some parts; at one camp he counted eighteen villages within a radius of two miles, some of them very small, but many of considerable size. "I have found my lantern of inestimable service. By its means we have been enabled not only to go out preaching in the morning, but to have larger and better preachings at night. It is extremely difficult to get an audience at night, as the men come in from their work and the women are cooking, but by means of the lantern we went late to the village. and got in most cases nearly the whole population of the village to come and listen. And not only do men come, but outside the crowd of white turbans is always seen a dark patch of the women, who are among our most appreciative listeners. In some comparatively small places we have had an audience of 200 or 300 or even 400 people, and very quiet and attentive are these; and it is only when, after the women have glided away, and the cries from house after house come to say that the evening meal is ready and can't be put off longer, that our preaching is broken up. In one of the more important towns, on my first evening, we had a lantern preaching, and the people were so delighted with that presentation of our message, that my evangelist was invited to come and spend the evenings and sleep at the headman's house, and he got some of his friends to come in and sit up till one at night. A quiet and useful conversation was carried on every evening on the main aspect of Christ and His work. If it pleases God, I think we shall have more of this in time to come. But generally throughout the district I have been delighted to find a great willingness to hear our message."

A MOMENTOUS TEST.

Since May, the Rev. A. A. Dignum, of Salem, has made two tours in the district, the first in company with his wife, through the Atur taluk; the second, alone, through the Rajapuram division. In the first tour they had very large audiences, many people being doubtless attracted by the presence of a white lady. At Rajapuram Mr. Dignun baptized four families of Pullars who had for several months been regularly attending Sunday service, and receiving instruction from the catechist. The service was held in his tent, and was attended by several non-Christians. Mr. Dignum has purchased a piece of land in the Pullar quarter, and intends, as soon as possible, to build a school, which can also be used as a chapel. Some of the neighbours of the

Digitized by Google

converts told the catechist that they believed in the truths he taught, but before becoming Christians *they would like to see what effect the profession of Christianity had upon their relatives.* "May they have strength and grace to witness a good confession! They are very weak and very ignorant, and are living amid conditions and surroundings that are unfavourable to the growth of the Christian spirit."

REVIVAL MEETINGS AT NEYOOR.

SPECIAL meetings were held on August 10th, at Neyoor Chapel, under the presidency of the Rev. I. H. Hacker, for the purpose of deepening the spiritual life of Christians and of pressing the claims of Jesus Christ upon the unconverted. The following missionaries and native pastors took part:—At the afternoon meeting, when the subject was "The Power of the Holy Spirit," seven addresses were given—viz., "What are its effects?" by Rev. J. Nathaniel; "Why do we need it?" by Rev. W. Fletcher; "God's willingness to give it," by Revs. W. Rasalam and J. Knowles; "How is it obtained?" by Revs. C. Sathianathan and J. Duthie; "Is it amongst us fully: if not, why not?" by Rev. V. Moses. At the evening meeting the subject was "Christ's Salvation," and the following points were taken up:—"What is it, and how was it wrought out for us?" by Rev. V. Solomon; "A message of hope needed by every man," by Revs. M. Nullathumby and A. L. Allan; "A gift freely offered to every man," by Rev. J. Joshua; "Why do not men willingly receive it?" by Dr. E. S. Fry and Rev. B. Manasseh; "If finally rejected, what must be the consequences?" by Rev. C. Samuel.

EXTENSION OF WORK AMONG LEPERS.

THE original huts in which the Leper work began in Neyoor, in 1888, have long been felt to be both insufficient in accommodation and situated too near the village. Mrs. Pease, who has undertaken the entire support of this department of work at Neyoor, has most liberally provided for the construction of a new and permanent home for the accommodation of forty lepers, and the first block of this Home was opened and occupied on August 11th. The block now completed is intended to accommodate twenty, and twenty-two was the number of the leper inmates at the time of opening. The Rev. I. H. Hacker conducted the service, and the Rev. J. Duthie offered the dedicatory prayers. Several native ministers and medical evangelists also took part. The whole scheme comprises a home for forty lepers, a chapel, accommodation for medical superintendent and matron, cook-rooms, medical store-room, mortuary, and cemetery. A good well has already been provided.

E. S. F.

MADAGASCAR.

RAVAGES OF DISEASE AND MARAUDERS.

THE Betsileo Mission students returned from their month's holiday with very sad accounts of the ravages of disease in the northern part of the district, and of the cruel and cowardly attacks of marauders in the south. The latter brought a harrowing tale of how one village was surprised by the enemy, who burnt the houses, carrying away as captives the people as they fled from their burning homes. One of the students and his wife miraculously escaped by remaining in their burning house till the enemy had gone, when they issued from their rather warm quarters. An evangelist recently appointed lost no less than eight of his relatives, his old father being burnt in his house. Those from the north told of how, in one village of one hundred inhabitants, only forty remain owing to the epidemic; in another, but five remain to tell the tale. In one hamlet, all were cut off by the disease; the body of the last survivor, finding no burial, was eaten by the dogs. Graves were left open, with but a cluster of prickly pear at the mouth of the cave lest any should steal the covering of the dead—"waiting," they said, "for those who were lying ill at home." A chief went to visit his wife who was ill at a town where the epidemic was fiercest, but neither he nor his followers—fifty in all—lived to return. The number of deaths is not to be wondered at when the mode of treating the fever is considered. When the symptoms appear, the patient is taken at cock-crow to the nearest piece of water, into which he is dipped, and, on return to the house, he is not allowed to warm himself. It is worthy of remark that the diviners no longer show themselves, but rather flee the people in their fear of the scourge. Such of our students as took medicine with them and sufficient precautions escaped the disease. Let us hope that this will lead the people to put less faith in their diviners, and turn to Him who is the Healer of all.

CHEAP EDUCATION.

THE Rev. W. E. Cousins writes:—"When making some calculations in our annual committee meeting a few days ago as to the educational needs of Imerina, and the amount required for 1893, we found that there are now in this central province of Madagascar 750 schools looking to us for help, and that the average grant-in-aid given to the teachers in these schools is only about sixpence per week, or 'a penny a day.' A labouring man in Madagascar will earn threepence per day, and many a carpenter will now earn as much as ninepence or a shilling a day. To obtain even these small grants some of the aided teachers will walk fifteen or twenty miles once a month, a journey for which a hired messenger would get ninepence. Surely teachers cannot be so poorly paid in any other part of the world."

SOUTH SEAS.

WORK ON MANGAIA.

THE May festivities on Mangaia passed off very happily. The contributions to the Society for the year amounted to $1,420.50, in addition to which the churches have collected $341.50 for the salaries of three native pastors, &c. A box full of pieces of new dress material had been prepared

Digitized by Google

at some cost for the *John Williams* to take on to the teachers in New Guinea. The Rev. G. A. Harris has started a White Ribbon Army as a protest against drinking habits. During the twelve months ended last May he admitted seventy-seven candidates into church fellowship, and has still a good number in the seekers' classes. Never in any previous year have so many young persons of both sexes come forward to seek the Lord; and Mr. Harris thinks that the introduction, through Mr. Liddiard, of the International Lessons has done good. "But while these numbers show good progressive work, I do not think the church as a whole is in a very satisfactory state. I can see and feel at times that a great change is going on. The new government from without, with its new laws and regulations, claims attention from the people, for the time, almost like a new gospel. The eyes and the ears of the church have been attracted to see and to hear other words and teaching, by no means wrong in themselves, but for the time somewhat bewildering and dissipating in their general influence upon the native mind. Knowing how necessary it is at the present critical period of our Mission to make the Gospel truths very attractive and powerful in their delivery, I have taken special pains in the preparation of all my sermons, and, as I have had strength, have laid myself out to accomplish this end. Where our efforts are so discouraging, and where we reap so little fruit, is among the young. Do what we will, there is little or no improvement in the morals and habits of our boys and girls. In an educational point of view, good progress is being made among them, but the moral character of the young people of Mangaia is simply bad, and all religious work among them is quite disheartening." Mr. Harris adds, with regret, that "the population of Mangaia has in the last twenty-two years dwindled down considerably. We have lost more than 600 during that period, and have only 1,700 now on the island. The ratio of decrease is nearly the same throughout every island of the Hervey Group. The 16,000 of John Williams' time is now reduced to a little over 6,000."

THE L.M.S. AND THE GILBERT ISLANDS.

THE Gilbert Islands, which have been annexed to the British Empire, lie between the parallels of 4° North and 2° 36 South latitude, and 172°—178° East longitude. There are about sixteen islands in the group—nine to the north and seven to the south of the Equator. Since 1857, American missionaries connected with the Hawaiian Board of Missions have occupied some of the northern islands. The Rev. Hiram Bingham resided for seven years on Apaiang (Charlotte Island), and translated portions of the Scriptures and other books into the language of the group, and, after long labour, had the pleasure in 1890 of reporting that he had completed the translation of the entire Bible. The Hawaiian Board of Missions, being unable to supply teachers for the whole group, about 1869 proposed to the L.M.S. missionaries in Samoa that they should take part in this work, and occupy the islands south of the Equator. In 1870, the Rev. S. J. Whitmee, one of the Samoan missionaries, having been appointed to visit the Tokelau and Ellice Islands—which are out-stations of the Samoan Mission—was instructed, after visiting those groups, to proceed northward, with a view to the evangelisation of other heathen islands. During his visits to these out-stations, he met with three Gilbert Islanders who were anxious to return to their homes. This led him to proceed to the Gilbert Group, and to visit four of the islands—Arorae (Hurd Island), Tamana (Rotch Island), Onoatoa (Francis Island), and Peru. Here he found gross heathenism prevailing; but, through the influence of the three islanders who were accompanying him, the people of each island consented to receive a teacher. He was unable to touch at another island—Nukunau (Byron Island)—on account of adverse winds, but a teacher was subsequently sent. In 1873, the Hawaiian Board of Missions proposed that they should occupy the southern as well as the northern islands. To this the Samoan Committee agreed as being advisable, on the ground of the difference between the language of Gilbert Islands and that of the southern out-stations—the Tokelau and Ellice groups; and Dr. G. A. Turner, the deputation to the out-stations in 1874, was instructed to explain to the teachers and people of the five islands the new arrangement. But this plan was not carried out, as the Hawaiian Board found that they were not able to meet the additional expense involved. Matters, therefore, reverted to their former course, which has been continued to the present time. There are now, in the five islands, twelve trained teachers, who are annually visited by one of the missionaries in Samoa deputed by the Samoan Committee. The efforts of the teachers in the Gilbert Islands during more than twenty years have, notwithstanding great difficulties and many disappointments, met with much gratifying success in the promotion of civilisation, education, morality, and Christian life among the people. The prohibitions distinctly set forth in the proclamation of the British Protectorate will, if strictly enforced, prove highly beneficial to the people, and very helpful in support of the work of the Christian teachers.

J. O. W.

BIBLE TEACHING ON MISSIONS.—IX.

BY REV. J. F. B. TINLING, B.A.

"They loved not their lives even unto death."—REV. xii. 11.

WE recognise the apostolic tone, well suited to the career of the foremost apostle, in Paul's declaration: "I count not my life dear unto myself." Self-abnegation, ever calmly ready for the test of martyrdom, was the great qualification of the first and most authoritative witnesses of our Lord. But the same character is found in some degree of development with all spiritual persons, for the reflex action of faith must produce moral courage and preference of truth to self in every follower of the great Cross-Bearer. Thus He has warned us all that "he that loveth his life shall

Digitized by Google

lose it, and he that hateth his life in this world shall keep it unto life eternal" ; and it was the faithfulness in this respect of the whole spiritual Church that St. John saw in his vision of triumphant moral resistance to "the great dragon . . . which deceiveth the whole world."

This common and constant feature of true Christianity is nobly illustrated by our missionaries in heathen lands. Not more bravely than a multitude of witnesses, content to share in obscurity all the travailing pains of truth, these modern apostles, who deliberately undertake to serve in deadly climates or among ferocious pagans, furnish a splendid object-lesson of the claims of Christ and the ennobling influences of His Spirit and His Gospel. The Church knows well and holds in the highest honour many who have been "ready not to be bound only, but also to die for the name of the Lord Jesus" in darkest Africa, among South Sea cannibals, and wherever devil-possessed ignorance has at once attracted and defied the heralds of the Cross. The same courage is led, and it is wanted, where no such apparent tests may be applied, but where success in a daily conflict with the strongest forms of error and sin is only possible to the Divine spirit of sacrifice, as the preacher of the truth that saves.

It is not only by Christians and by those for whom its sacrifices are made that the influence of this spirit is felt. Outsiders are also inevitably impressed by every example of the true crusade. A young lady, thought at the time to be quite worldly, remarked to the writer that she believed more young men and women would be attracted to the Christian cause if they saw harder work and heavier burdens connected with it. No one who understands that cause can question its appeal to heroism, but there may be many to whose ignorance it seems an affair of doctrines, who would be inevitably attracted to Christ's side if His witnesses, with whom they have acquaintance, more evidently "loved not their lives" in comparison with the truth. Evangelical missionaries, as a class, have splendidly fulfilled this condition of success ; but we who live in easy circumstances at home are in constant danger of forgetting it, and of substituting an aggregate of petty gifts and pious phrases for the self-denial which alone can prove to our Master a real interest in His cause. If we are absent from the mission-field only because our lot is divinely-appointed elsewhere, and we yet reckon ourselves in the fellowship of those who "loved not their lives unto the death," we may certainly be expected by God and man to do something more for the salvation of the heathen and the establishment of our Lord's authority over them, than listen to an occasional missionary sermon and give about one per cent. of what we spend upon such personal luxuries as strong drink, tobacco, or amusements. The sacrifice of these would not carry us far towards the martyr's end. The dedication of sons or daughters to the cause would do a good deal more, but all denial of the old life would open our hearts more widely to the new, which Christ wills that we "should have more abundantly," and give Him fresh occasion to fulfil the promise that every sacrifice made for Him shall be recompensed a hundredfold.

WESLEYAN MISSIONARY SOCIETY YOUNG MEN'S AUXILIARY.

"HOLY reticence is one thing, unholy reticence another," says the *Wesleyan Methodist Church Record*. "The Young Men's Auxiliary has been for a year before the Methodist public, and it is therefore time for it either to have established its claim to the strongest and most universal support, or else to confess its failure, retire, and be no more seen. If it be proven that the existence of the Y.M.A. at any church will either hinder its own work or militate against its outside usefulness, then by all means let the Auxiliary be obliterated ; but if, on the other hand, it can be shown that by its formation blessings—practical and spiritual—will follow in its train, then by all that we hold dear, both in our Church life and in our personal consecration, let us see to it that we do our utmost to aid its movements." The writer of the article then shows how helpful the formation of the Association will be.

"Each year the Conference President is to be requested to accept also the Presidency of the Auxiliary. The subscription is only 2s. 6d. a year, or 2½d. per month.

"Those who address meetings on behalf of the Association are always careful to say that they want no one to join if it will mean his giving a fraction less to any other branch of the work. To arouse and to sustain the interest of young men in Foreign Missions is the first object. While they are scholars in the school their interest is stimulated by collecting cards and boxes whereon are depicted black, naked children, gazing at impossible cocoanut trees, or, perchance, being sacrificed at some great feast, or left to die on the banks of some river which swarms with sufficient alligators to eat up a whole school. But these juvenile collectors are too young to appreciate to the full the worth of a missionary's work upon the civilisation or culture of the great world, or even to understand to its full the meaning of Christ's majestic dictum: 'Other sheep I have which are not of this fold.' Perchance, when they have married and settled down, they are brought within the scope of the senior collector, and, if Providence has blessed them, they give the orthodox guinea ; *but* (and in this 'but' lies the very keynote for the existence of the Y.M.A.) between leaving school and the married state there is often a long and wasted period—wasted so far as Foreign Missions are concerned ; wasted, one often fears, never to be recovered. It is at this age that true impressions as to missionaries and their work should be formed, that missionary literature should be read, that the missionary

Digitized by Google

interest should be awakened. Our young men have an abundance of faith in the work; what they want is knowledge. When knowledge is joined with faith in prayer it is irresistible.

"The experience of the past twelvemonths goes to prove most conclusively that, given a fair chance, the young men are perfectly willing to take the matter up, and intelligently to work it. Already many branches have been formed.

"The *Indian Methodist Times*, in a stirring leader on the subject, says:—'The manifesto of the Young Men's Auxiliary is the most interesting and inspiring document the mail has brought us in the last decade. The young men of Methodism will rally round us, and, though we may fall, they will carry forward the banner of the Cross to final victory. Many a lonely catechist, despised and boycotted in a hostile heathen village, will find a new impulse of faith and endeavour in this fraternal grip of affection from across the seas.' A copy of the manifesto can be obtained gratis on application to the Hon. Sec., 40, Bishopsgate Street Within, E.C. To pray, to think, and to work is the threefold task that the Auxiliary aims at in its members. The subscriptions are paid through the parent Society, chiefly for the support of our native evangelists—themselves young men. The movement is intended to be a rallying of the young men of Methodism to the grand work of the world's salvation.

"The annual meeting is to be held on Monday, October 3rd, at the Centenary Hall, Bishopsgate Street Within. The Committee have undertaken, if due notice be given, to provide 'homes' for men coming from the country."

MISSIONARY FIGURES.—Some striking figures illustrative at once of the success God has granted to Christian missions, and the immensity of the work yet to be done, have just been published. The estimated population of the world is 1,500,000,000, divided as follows:—

Evangelical Christians	140,000,000
Greek Church	90,000,000
Romanists	205,000,000
Jews	8,000,000
Mohammedans	175,000,000
Pagan and Heathen	882,000,000
	1,500,000,000

A hundred years ago there were perhaps 300 converts to Christianity in the heathen world. Now there are 800,000 communicants and Christian communities numbering at least 3,000,000. A hundred years ago there was only a handful of Christian workers in heathen lands. Now 280 churches and societies (110 of them women's associations) have agents in mission fields. There are, it is computed, 10,311 mission stations; 3,755 male, and 2,539 female missionaries (and at least 1,000 more, if wives of missionaries are all included, as they ought to be); 11,979 native preachers (of whom above 4,000 are ordained); 2,419 churches; 11,960 schools with 575,829 pupils, and 319,282 Sunday-school scholars.—*The Monthly Messenger of the Presbyterian Church of England.*

THIRTEEN MILLIONS OF READERS in India, who have been taught in our Government and Mission schools! Such is the significant fact brought out by the census of 1890. The real import of this fact cannot be weighed in scales, nor represented by figures. If we add that there is no adequate provision of books for these readers, and no systematic means for fostering a habit of reading, we put before the Christian Church a problem of the first importance for the interests of the Kingdom of God, and before our statesmen a question of vital interest for the future of India. That both Church and State have gone on for these last forty years multiplying schools and colleges, and sending out into the world these millions of readers without making provision for the new wants which they have created, is a mystery. The missionary societies in India have felt the need for a sound literature, and have attempted to meet it in a feeble way, but they have been baffled by want of funds, so that they are helpless without external aid, which has been met in a small way by grants from the Tract Society of this country, and to some extent by the old "Christian Vernacular Society." Under its new name of the CHRISTIAN LITERATURE SOCIETY FOR INDIA, much more has been done of late; its issue of books *has been doubled*, and it is now in a position to go on with this important work. We are glad to see, from the report now received, that the work is being carried on with much vigour and success. The issue of books was up to A MILLION AND A QUARTER for the year. Still, as the Committee says, what is this amongst so many millions of readers? There is a loud call for the multiplication of such works, and it only requires an increase of funds to multiply the Society's operations indefinitely. It is to this department that the Society now devotes all increase of its funds. The schools and the admirable Training Institution for Teachers is kept up with efficiency; but the production of Christian literature is the special work of the Society; in this we wish it every success; it is the auxiliary of this and of every missionary society in India, and is well deserving of the support of the friends of missions.

CAPTAIN JAQUES, of the Belgian Anti-Slavery Expedition, has formed a settlement on the western shore of Lake Tanganyika, to which he has given the name of Albertville, in honour of the heir-presumptive to the throne of Belgium. He reports that the whole region along that side of the lake, except around M'Pala, is in the hands of the slave-traders. These wretches have established themselves in fifteen different places, whence they sally forth in pursuit of booty. Out of a hundred Arabs living in this central region, not one would dare to visit Zanzibar, for fear of being thrust into prison by the Sultan's

Digitized by Google

police. Captain Jaques adds :—"Wherever I go war awaits me, and hunger also. The year 1891 was a terrible one ; the poor people could not sow their fields, and *thousands died of hunger*. And the same thing will happen this year, unless I can establish something like order." At the close of his long and interesting report in the July Number of *Le Mouvement Antiesclavagiste*, he says : "At the present moment (February 16th, 1892) there are on the banks of Tanganyika thousands of poor creatures who are indebted to the Belgian Anti-Slavery Society for the safety and freedom they have enjoyed for two months past." Writing, however, on the 21st April, the Captain has another story to tell. The poor people living under his protection had been attacked by a horde from Manyuema, and many had been slain. Happily Captain Jaques was able to liberate more than a thousand prisoners, and to inflict great loss on the assailants, who consequently withdrew. Called by a false alarm to Kibanga (Lavigerieville), he learned that in some four months more than 10,000 Wabembes had been carried off to Ujiji, on the other side of the lake, to be sold. The whole region has been converted into a desert, and thousands of corpses are poisoning the air. Indeed, he adds, the tribe of Wabembes may be struck out of the map. The brave captain, with his fifty guns, calls for fresh help and better weapons. It is expected that Major Wissmann (German) will soon reach the lake, and by his superior force compel the Arabs to abandon Ujiji. Indeed, this is clearly what they anticipate, and accordingly, as we have seen, they are establishing themselves more and more on the western side of the lake—*i.e.*, in the Belgian-Congo district. Captain Jaques will therefore more and more require reinforcements.

The Leipzig (Lutheran) Missionary Society reports that its labours in the Tamil country of South India were greatly blessed in 1891. At Wuelupuram the missionary had the joy of baptizing 234 heathen in November last. But the joy is mixed with fear. The hatred of heathen neighbours, the efforts of the Jesuits, the rival operations of the Wesleyans and the Salvation Army, often result in the withdrawal of some and the fall of others of the converts. Indeed, in 1890, as many as 191 persons relapsed into heathenism. On the other hand, in the same year, 115 persons, who had previously relapsed, repented, and were received back again into the Church. In this state of things the missionaries feel that their attention must be given more and more to the strengthening of the faith of the converts.

The Rhenish Missionary Society has three stations in the north-eastern part of New Guinea. One of them is on Dampier Island. Missionary Kunze, who recently began work there, gives in the July number of the *Berichte* an account of the annual Barak festival which is held in November, and lasts fourteen days. Barak is the name for the great spirit that is supposed to play the chief part in the life of the Papuans, and to be the source of all their joy and comfort on earth. The festival in his honour is therefore a very joyous occasion. Singularly enough, women are excluded from all participation in it, and all boys who have not been initiated. The festival begins with the initiation of a certain number of lads from nine to twelve years old. Some of the ceremonies take place in a house that is consequently held sacred to Barak, and is set apart as a storehouse for the various instruments of music, &c., used at the festival. No woman is ever allowed to enter it. What the ceremonies consist in it is difficult to say, as strangers are not allowed to witness many of the proceedings. One thing, however, is clear ; it is a time of continual feasting. The missionary found the occasion a most useful one for speaking to the large crowds gathered together, and, to his surprise, his words were listened to with respect and attention. And on a subsequent occasion, the death of a man whom the missionary had helped in sickness, but who had refused the message of the Gospel, gave opportunity for the utterance of some solemn words. To the surprise and joy of Brother Kunze, a number of the people came the next day to his house, bringing various things they had stolen. The word of truth had begun to touch their hearts.

On the first day of its session, the Methodist New Connexion Conference was overshadowed by a sore bereavement which had befallen its mission in North China. A telegram was received from Hong Kong announcing, in brief terms, the death of the Rev. George Morrison Hallam Innocent, who was on his return to China after a brief furlough in England. Mr. Innocent was the son of the Rev. John Innocent, one of the pioneer missionaries of the Connexion in China, and who, with the Rev. W. N. Hall, was the first to introduce the Gospel into the great city of Tientsin in the year 1860. George was taken into the city when an infant three months old, and was the first English child ever seen there. He laboured during his brief missionary career chiefly in Shan-tung. The mission of the Connexion in this great province extends over a large portion of the north-eastern territory. Fifty chapels are scattered over an area of about three hundred miles, and about seventeen hundred members and probationers are connected with them. Mr. G. Innocent threw himself into this extensive work with all the ardour of youth, and showed such power in winning the hearts of the Chinese that he became the superintendent of this important sphere. He was the first man to ride a bicycle in that part of the world, and sometimes thousands of people would be attracted around him, staring with astonishment and awe at the marvellous sight. He always improved such an opportunity to preach Christ to the crowds. He was able, in the last year of his ministry, to report 151 persons as having received baptism in his circuit, and 480 remained as candidates for baptism and membership. The people to whom he ministered felt an intense attachment to him, and, as an evidence of this, on his leaving China for England they presented him with a beautiful silk robe, embroidered with the names of 100 Chinese who had been led to Christ through his instrumentality, requesting him to wear it in England when he pleaded their cause before his countrymen.—*Work and Workers in the Mission Field.*

The Rev. J. Hudson Taylor, General Director of the China Inland Mission, landed at Liverpool on July 26th, and went at once to Keswick, to the Convention. He is not yet strong, and asks the indulgence and prayers of friends, not being equal to much exertion, either in the way of correspondence or talk meetings.

Digitized by Google

PERSONAL ITEMS.

CHINA.—Dr. T. J. Burton has been asked to move from Hankow to Hong Kong, with a view to succeeding Dr. J. C. Thomson, who has decided to return to England in 1894 for four years' theological study. "I become more and more filled," says Dr. Thomson, "with a longing to spend my life and strength in the direct ministry of the Word."—In the absence of Dr. Edkins, who is now in England for twelve months, the Rev. W. Muirhead, of Shanghai, has taken his place as one of the revisers of the Scriptures.—During the present year the members of the Mission committee at Hankow have subscribed more than £350 towards the Forward Movement in Hankow and Wuchang. The missionaries, though striving to do their utmost, find themselves unable to overtake the work that has been laid as a necessity upon them.—We regret to hear that Lady Li, wife of the Viceroy, H.E. Li-Hung-Chang, died from fever in July. The interest her ladyship took in the work of Dr. Mackenzie and Mrs. Dr. King have aided greatly in the extension of medical mission work in Tientsin and the neighbourhood.—The Rev. R. Lovett's "James Gilmour" has been read with interest in Peking, and has been in great request.—Before the Rev. J. Stonehouse proceeded to Chi Chou, to help Dr. McFarlane for a time, a very interesting meeting was held in the L.M.S. Chapel, West City Compound, Peking, to bid him farewell, and to present him with several tokens of goodwill and respect. There was a large gathering of native Christians from both the Society's Missions in Peking, and several of the Evangelists spoke, describing and highly commending the work Mr. Stonehouse had done amongst them during the absence, at various times, of Mr. Meech and Mr. Owen, and since then his work at the country stations. One interesting feature of Mr. Stonehouse's work has been his selection of a few of the brightest boys from the various country stations and bringing them to Peking, where they are undergoing a course of instruction under the care of the mission. These boys are regarded as the nucleus of the boarding school, which, it is hoped, will soon be established at Peking. Mr. Stonehouse proposed to leave for England in September.

INDIA.—We are glad to be able to state that Mrs. Lambert, of Rani Khet, who has been seriously ill, is now recovering.—Miss Hawker, daughter of the Rev. J. G. Hawker, of Belgaum, has come to England to study medicine with a view to work as a missionary. She will be much missed at the station, for she was organist at the Mission Chapel and Sunday-school (where she has also been a teacher), has taken charge of the Shapore Girls' School (which now contains upwards of eighty girls), and has been the chief authority in a good many little details connected with visiting and other arrangements outside the groove of ordinary work.

MADAGASCAR.—The Rev. J. Richardson has been laid aside from the effects of a fall.—A Commentary on the Epistle to the Hebrews was completed by the Rev. A. W. Wilson before he left for England. There are now commentaries in Malagasy on at least half the books of the New Testament, some of which have had a wide sale, and are extensively read.

AFRICA.—Landing at Cape Town on August 17th, the Rev. R. Wardlaw Thompson left for Vryburg in the evening, and was due at Palapye on the 26th.

SOUTH SEAS.—Mr. T. Pratt, the Society's financial agent in Sydney, has greatly benefited by a visit to Queensland for change and rest, necessitated by the breakdown of his health.—By a Royal Proclamation in Samoa, the almanack has been altered and Sunday changed. The Samoan Sunday, which used to begin 12h. 33m. before, now begins 11h. 27m. after, the English Sunday.

ANNOUNCEMENTS.

DEPARTURES.

The REV. A. E. CLAXTON, returning to UPOLU, Samoan Islands, South Seas, *viâ* America, embarked at Liverpool for NEW YORK, per steamer *Umbria*, August 27th.

MRS. SEWELL MCFARLANE and infant, returning to CHI CHOU; MRS. PRITCHARD and MISS SMITH, returning to PEKING; and MISS MACEY, appointed to TIENTSIN, North China, embarked for SHANGHAI, per steamer *Carthage*, September 1st.

MESSRS. ROBERT and CHARLES GOOD and MISS GOOD, returning to KANYE, Bechuanaland, South Africa, embarked for CAPE TOWN, per steamer *Conway Castle*, September 1st.

The REV. M. RICHARDSON, of Odiham, on his acceptance of the co-pastorate at OUDTSHOORN, South Africa, embarked at Southampton, for CAPE TOWN, per steamer *Mexican*, September 3rd.

The REV. B. BRIGGS, MRS. and MISS BRIGGS, REV. T. T. MATTHEWS, and REV. J. A. HOULDER, returning to Madagascar; and REV. W. J. EDMONDS and MRS. EDMONDS, and MISS FOXALL, appointed to MADAGASCAR, embarked for TAMATAVE, per steamer *Lismore Castle*, September 16th.

ARRIVALS IN ENGLAND.

MISS HAWKER, from BELGAUM, and the infant son of the REV. ALFRED THOMPSON, formerly of TRAVANCORE, South India, per steamer *Ganges*, September 6th.

BIRTH.

CULLEN.—May 5th, at Niue, South Seas, the wife of the Rev. J. H. Cullen, of a daughter (Barbara Mary).

MARRIAGE.

STRIBLING—DARBY.—July 28th, at the Congregational Church, Fareham, Hants, by the Rev. W. Champness, assisted by the Rev. S. R. Stribling, brother of the bridegroom, the Rev. E. H. Stribling, of Madagascar, youngest surviving son of the late Rev. John Stribling, of Enfield, to Beatrice Mary, eldest daughter of G. G. Darby, of West Street, Fareham.

ORDINATION.

On the afternoon of Tuesday, September 6th, at Alma Road Congregational Church, Sheerness, MR. GEORGE WILLIAMS, of Hackney College, was ordained as a missionary to CANTON, China. The Rev. J. Riordan presided; Rev. C. F. Bone read the Scriptures and offered prayer; Rev. T. W. Pearce, missionary from Canton, described the field of labour. The usual questions were asked by the Rev. Arthur N. Johnson, M.A., the Society's Home Secretary. Satisfactory replies having been given by the candidate, the Rev. Professor Christie, M.A., offered the ordination prayer, and Rev. Principal Cave, B.A., D.D., delivered the charge. In the evening a public meeting was held, in which Rev. Messrs. Riordan, Essery, Pearce, Johnson, and others took part.

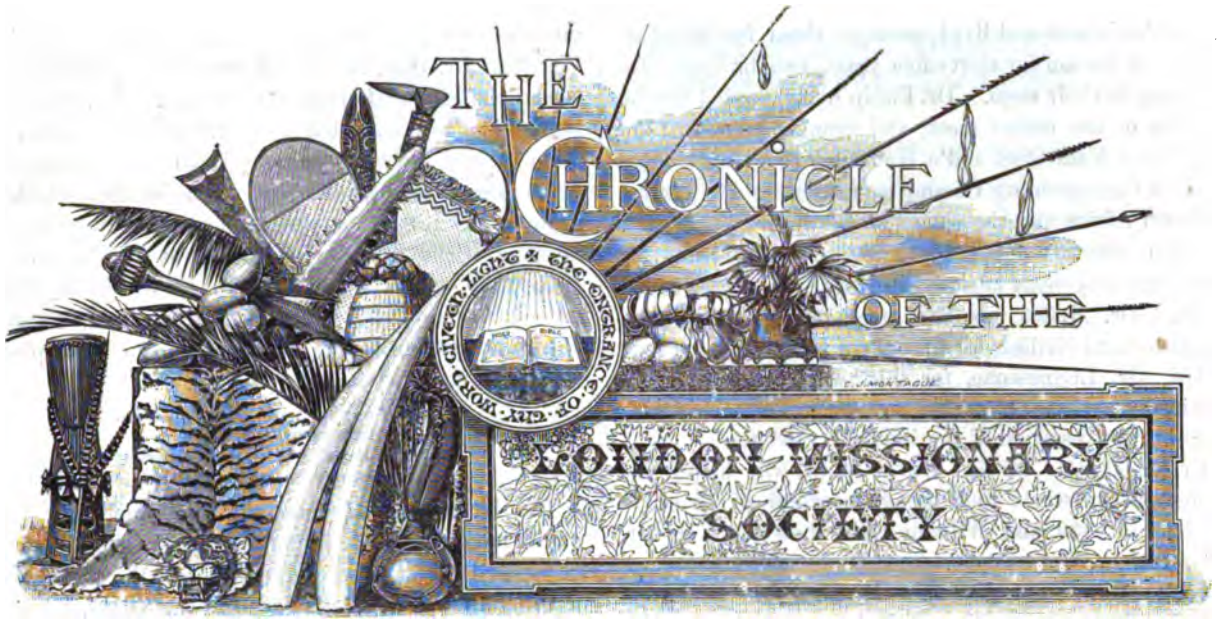
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 11.—New Series.] NOVEMBER, 1892. [Price One Penny.

SAINTS AND HEROES OF THE LONDON MISSIONARY SOCIETY.

GOD has graciously blessed our Society with an unbroken succession of truly great missionaries, many of them eminent for lengthened service, large-hearted public spirit, and evangelistic zeal, not to speak of the lives of others less conspicuous to the public, and the admirable staff of female missionaries of more recent times. The Society has been favoured with quite as large a proportion of distinguished and remarkable men as any other society, even of those which have enjoyed more wealth, university training, and generally higher social position.

About nine hundred in all have been sent out from the beginning, and a glance over the roll-call will bring to mind a brilliant list of Christian workers and philanthropists, some of world-wide fame, for whom we bless God. Without referring to a single individual now living, of whom our readers themselves can form a judgment, there were in our first mission-field, the South Seas, such men as Henry Nott, who sailed in 1796, introduced the Gospel into Tahiti, translated the Scriptures into that language, and laboured there for forty-three years; Charles Barff, for fifty-seven years; Aaron Buzacott, for thirty years; and George Platt, for forty-nine years. There were John Williams, murdered by the savages in 1839 in revenge for ill-treatment by previous visitors, after twenty-two years of marvellous and successful labour in Christianising Rarotonga and other islands; Archibald Murray, translator of the Bible, and tutor in Samoa for forty years; Thomas Powell, for forty-five years; Henry Nisbet, for thirty-five years; Dr. Turner, founder of the Malua Institution and literary worker, for forty-one years; and other missionaries equally devoted, though less known or shorter lived.

In Africa we had Dr. Vanderkemp, once a Dutch military officer, then a distinguished physician, for some years a sceptic and profligate. When converted, he gave up all for Christ, and, at the age of fifty-one, sailed for South Africa, where he laboured amongst the natives for thirteen years with singular self-denial. Well did the venerable Moffat say of him: "He came from a University to teach the alphabet to the poor naked Hottentot and Kafir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the Physician there; and, finally, from a life of earthly honour and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city and in the wilderness."

There were also James Read, who pleaded for the natives

Digitized by Google

before Parliament and lived amongst them for fifty-two years, and his son for thirty-five years, two brothers also following in their steps. Dr. Philip nobly pleaded for the freedom of the native races, and brought home in 1836 a Christian Kafir chief and a Hottentot to give evidence before a Parliamentary Committee respecting the natives in South Africa and the causes of the Kafir War. His son also laboured for many years. Richard Birt for more than fifty years laboured in Kafirland amidst many perils. Dr. Moffat was our great pioneer missionary, translator and civiliser for fifty-three years; and his son-in-law, Dr. Livingstone, for thirty-two years a heroic missionary explorer, physician and writer, especially with a view to the cessation of the inhuman slave trade.

In Madagascar we had David Johns, who helped the oppressed Christians and brought several of them to England in 1839, and William Ellis, missionary, author, and secretary.

John Wray opened the Mission in Demerara, and founded churches there which now form the Congregational Union of British Guiana; and John Smith, a real martyr for the Gospel, died in prison there in 1842, judicially murdered on the charge of sympathy with the negro slaves.

In China, Dr. R. Morrison, our first missionary, was learned and laborious, translated the Scriptures into Chinese, and prepared a dictionary of the language and other valuable works. He laboured for twenty-seven years till he died, and his colleague, Dr. Medhurst, for forty years. Dr. Hobson was one of the first medical missionaries in China; Alexander and John Stronach served the Lord there long and well; and Stallybrass and Swan in Siberia till the Mission was suppressed by the Russian Government; and James Gilmour, the Apostle of Mongolia, lately taken from us, was one of the most remarkable spiritual heroes and saints of modern times.

In Travancore, God gave us Ringeltaube, who opened that Mission; Mead, and Mault, and Baylis, and Dr. Thomson, his successors, who left a precious legacy of love and beneficence behind them. Dr. Leitch was drowned at the commencement of his career, and long mourned by many in Travancore as a bright and sparkling gem which had sunk into the depths of the sea, but should yet rise resplendent and glorious, and shine like a star in the Kingdom of God for ever.

John Hands laboured for thirty-two years in South India, and spent his last days as our secretary in Dublin. Richard Knill was a remarkable man, only three years in India, but afterwards a powerful advocate of the cause of missions and a devoted pastor in Russia. Dr. John Wardlaw, Dr. Hay, and Dr. Mather were great scholars, educationalists, and Bible translators. Dr. Hay and Benjamin Rice completed over fifty years in India, and John Budden forty-five years. Matthew Sherring was a distinguished scholar and author; John Hewlett, lately gone to his reward, a close student of Hinduism, and intimate friend of some of the great Hindu gurus of Benares, to whom he commended the Gospel of Christ. Lacroix was a devoted itinerant preacher for thirty-eight years, and his son-in-law, Dr. Mullens, an accomplished orator and statistician.

"God of our fathers! Thee we bless
For men of bygone days,
Whose lives of fragrant holiness
Awake our hearts to praise."

The biographies of these men and others like them would be vastly more stimulating and helpful to the future career of our children than the novels and amusing literature so largely read in these days.

S. M.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE following Branches have been formed since the last list was published:—

BRANCH.	SECRETARY.
Acock's Green, Birmingham...	
Bedford	Mrs. Evan Bryant.
Bromley	Miss Clara Benham.
Cambridge	Miss Collin.
Croydon	Miss E. Glazier.
Devonport	Mrs. C. W. Bickley.
Dudley	Mr. Geo. E. Buttenshaw.
Formby (Liverpool)	Mr. Alfred Parslow.
Kendal	
Leeds.....	Miss Dodgshun.
Linlithgow (E.U. Church) ...	Miss Fairbairn.
Royston, Cambs.....	
Victoria (Australia)	Miss King.
Wolverhampton (Queen Street Cong. Ch.)	

New secretaries have been appointed in two of the Branches instead of those previously published—

Stamford Hill	Mrs. Howard.
South Australia	Mrs. Kyte.

ALL-DAY WOMEN'S PRAYER MEETING AND MONTHLY PRAYER MEETING.

A SPECIAL All-Day Women's Prayer Meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, November 7th, from 10 a.m. to 4 p.m.

At four o'clock this meeting will be merged in the usual Monthly Meeting. It is hoped that Mr. Thompson will be home from South Africa in time for this meeting.

Digitized by Google

GREAT VALEDICTORY MISSIONARY MEETING AT BRADFORD.

THE valedictory meeting to which friends of the missionary movement in Bradford had looked forward so eagerly was held on Wednesday evening, October 12th, in St. George's Hall, Bradford, and the proceedings will not soon be forgotten by those who took part in or witnessed them. There have been not a few memorable gatherings in this great building, but few, if any, have surpassed in real interest and importance that assembly, the object of which was to put new heart into thirty missionaries of both sexes who are on the point of undertaking work in the great fields of labour in the East. The meetings which were held in this district recently in connection with the London Missionary Society enabled everyone to enter into the spirit of the occasion, and to appreciate the value of the task which has been so nobly accepted by those to whom some 3,500 persons on Wednesday night said "Good-bye." The peculiar significance of the Forward Movement in missionary enterprise was never more fittingly and powerfully brought out, and its supporters might well take courage from what was done then.

The "farewell" was thoroughly indicative of the sympathy and goodwill of the various missionary enterprises in this country. The Rev. W. Roberts, chairman of the Board of Directors, presided, and amongst those on the platform were the vicar of Bradford and several local clergymen and ministers. The missionaries were accommodated on the platform, where also a choir of two hundred persons were seated. Mr. P. Priestley was at the organ, and Mr. W. H. Tate conducted the vocalists. The Home Secretary, Rev. A. N. Johnson, M.A., conducted a short devotional service, and the chairman gave an appropriate little address, full of encouragement. He regarded the meeting, in its spirit and its object, as a fruit and a sign of the great revival.

The missionaries were introduced to the meeting by the Assistant Foreign Secretary, the Rev. G. Cousins. Mr. Cousins observed that the meeting was giving practical effect to the determined purpose that was settled in many hearts at Southport. Including the twenty-six to whom in that meeting they were saying "Good-bye," the Society in 1892 would be sending out forty additional missionaries. The result of the new movement was indeed something for which they ought to be profoundly thankful to God. Mr. Cousins gave some interesting personal particulars about the missionaries, and then indicated the work they were going to do.

Addresses (the limit of each of which was fixed at five minutes) were then delivered by several of the band. They were listened to with great attention and interest, and the speakers, especially the young ladies, were heartily applauded.

The Rev. Dr. Mackennal gave a touching farewell address, which he concluded as follows:—"Go, and God be with you ('Amen'); go, and our hearts shall be with you; go, we will not forget you—we could not bear to forget you, lest a time should come when your tears and depression should accuse us, before the Eternal Throne, of having rejoiced to see in you a sacrifice which we have refused to share."

The Rev. Eric A. Lawrence, of Halifax, offered a valedictory prayer, and pronounced the Benediction. The singing of the "Hallelujah Chorus" brought to a close a most impressive and interesting meeting.—*Bradford Observer.*

ON THE SETTING APART OF TWENTY-SIX NEW MISSIONARIES, BRADFORD, OCTOBER 12TH, 1892.

IT was a sight most memorable and grand,
When manly men and maidens fair
Stood forth to testify to Christ's all-conquering love,
And consecrate themselves for work in heathen lands.
From near four thousand hearts
There rose that night, in Bradford's noble hall,
One earnest, deep, united, tear-bathed prayer,
That God, Who calls, and then commissions by His grace,
Would ever love and guide, protect and bless,
And go with those brave souls to lands beyond the sea;
That, thro' the strife of coming good or ill,
Their lives might long abide in strength to do His will.
"Dear friends, our prayers are yours; 'Fear not;' where
Christ doth guide,
His presence and His Spirit shall with you abide."

W. J. HOULGATE (Horwich.)

WE are hoping to have the Foreign Secretary at home once more shortly after the appearance of this issue of the CHRONICLE. He has arranged to leave Cape Town on October 19th, and may be expected in London on November 6th or 7th. In the letters that have come to hand since our last number was published, Mr. Thompson writes in a very bright and cheerful way respecting the results of his mission to South Africa. His meeting with the Chief Khama and subsequent conference with the native church at Palapye have issued in arrangements for carrying on the good work commenced by the Rev. J. D. Hepburn, and all fear of the disruption of that work is now quite at an end. Mr. Thompson has also been in consultation with all our Bechwanaland missionaries and with the Executive of the Congregational Union of South Africa, so that he will return fully prepared to advise the Board of Directors on all matters affecting our South African Missions. He feels grateful for the sympathy with which his mission has been regarded, and has a strong conviction that many here at home have been praying for him. On his arrival he will be heartily welcomed by all friends of the Society and especially by the Directors.

Digitized by Google

FROM THE HOME SECRETARY.

THE remark made last month that we were £25,000 in debt seems greatly to have concerned some of our good friends. It is perhaps necessary to state that there is every prospect of our ending the year satisfactorily, but the fact remains, and cannot be too often emphasised, that we have to borrow during the year very large sums of money. We have now borrowed more than £25,000. I do hope our friends will promptly remit any money they can.

THE following letter shows how our borrowing might be lessened, and is interesting on other grounds as well:—

"At the beginning of this year we, as a family, decided to exercise a little self-denial one day in each week, and devote the results to the Forward Movement of the London Missionary Society. Seeing by this month's CHRONICLE that you are urgently in need of funds, I hasten to forward what our box already contains, £1 1s. It is not much towards £25,000, but if everyone would only send a little, your burden might be lessened."

THE following is still more striking:—

"Please find within a subscription of £5 to your Society from Mrs ——. You will see she gave the same amount last year, and you may be interested in learning that she lives in a very humble cottage and earns all she has to give with her own hands at the washing-tub. You will kindly place this subscription in the —— chapel account, but I thought I might as well forward it at once."

MY only other note is, "Praise God for the glorious meeting at Bradford." ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE demand for leaflets and minor publications is steadily increasing. Letters are continually coming from the secretaries of auxiliaries asking for a supply of these to be sent in anticipation of their anniversary services and meetings. As announced in our advertisement pages, I shall always be happy to attend to such requests, and would remind the secretaries who have not yet written for such a supply that they will probably be doing good service to the Society by following the example set by their colleagues.

I AM also getting applications for parcels of missionary publications, including books, on sale or return, to be sold at anniversary meetings. These requests, also, I have been very glad to comply with.

CUTTINGS from newspapers are often sent to us in which the meetings held by our missionaries and other Deputations from the Society are reported. Sometimes the report, though brief, is accurate as far as it goes; but often most ludicrous mistakes occur, and some very extraordinary statements are published. Either from carelessness or from profound ignorance of the whole subject, missionary meetings are continually being reported incorrectly. The most striking example I have ever seen was in a recent number of a well-known London evening paper. Reporting the Centenary meetings of the Baptist Missionary Society in London, but misled by the fact that Dr. Maclaren, of Manchester, was the preacher, the report read as follows:—"The Centenary of the Baptist Missionary Society has been celebrated at Manchester with every evidence of living interest. The Baptists do well to be proud of their place in missions. It was just a hundred and thirty years ago last Sunday that a band of eleven members of the denomination, among them William Carey, met at Northampton, and in a humble but confident spirit inaugurated the great missionary movement which has since girdled the world. The funds at the outset amounted to a few pounds. Could the men who sat in that epoch-making conclave have been present in the hall at Manchester yesterday, and heard of the soul-stirring results of Baptist missionary enterprise, and the huge work into which the modest plans of these early years had grown, they would have had good cause for pride. The Baptists stand in the forefront of missionary zeal, and this zeal will not suffer from the practical enthusiasm of yesterday's proceedings." GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 27th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 73.

The Rev. A. W. Wilson was welcomed on his return from Madagascar on furlough.

Mr. J. E. Reid was appointed as artisan assistant missionary, to accompany the Rev. A. J. Wookey to Lake Ngami, Central South Africa.

Board Meeting, October 18th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 75.

Mr. Arthur Fells, M.B., C.M., of Ramsgate, was accepted for service as a medical missionary. Miss Alice M. Horne, of Moreton-in-Marsh, who is at present undergoing special training at Doric Lodge, Bow, was also accepted.

The Directors decided to appeal to the Congregational churches and the friends of the Society everywhere to observe a Week of Prayer and Self-denial on behalf of the Society's work from January 22nd to 29th, 1893.

Miss Linley's term of furlough was extended for twelve months on the recommendation of the Society's medical adviser.

A resolution of sympathy with the Rev. F. W. and Mrs. Cox, of Adelaide, on the death of their daughter, Miss Lois A. Cox late of Salem, South India, was passed.

The resignation of Dr. Fry, of Neyoor, was accepted, he having been appointed Superintendent and Secretary of the Edinburgh Medical Missionary Society. The Directors will release him for his new post as soon as a suitable successor can be secured.

The Rev. J. A. Joyce was appointed to join the Berhampur Mission, North India.

Digitized by Google

CHIKKA BALLAPURA.

CHIKKA BALLAPURA being a station newly occupied by the Society this year, it will probably interest the readers of the CHRONICLE to have some account of their new field of labour. By the kindness of my brother Henry, who has recently been spending a week with us in our camp, I am able to send you a few photos of the place, to which I append the following notes :—

The town of Chikka Ballapura must be reached from the rest of the world *via* Bangalore, from which it lies thirty-five miles to the north. There is a good metalled road lined with a magnificent avenue of trees, which greatly relieves what

I.—OUR "GO-QUICKLY."

might otherwise be a monotonous journey. The conveyance used is called a *jutka* (which literally means a "go-quickly"), a somewhat frail and ricketty cart drawn by a country pony. The pony is changed twice on the road, and the whole journey is accomplished in six hours. Provided the wheels do not fall to pieces on the road, as they are in imminent danger of doing, and as happened to one jutka on my last trip, the journey is not by any means an unpleasant one. The picture shows the jutka, with my colleagues, Hickling and Cairns, seated in it, and myself standing by the side.

We have pitched our camp in a tope (or grove) two miles north of Chikka Ballapura. This will be our headquarters for twelve months during the building of the Mission-house. Monkeys frolic on the trees, and plenty of snakes and scorpions emerge from their holes at night; but we are snug, happy, and thankful within our canvas walls.

By the side of the tope in which our camp is pitched there is a fine circular bathing-place, with a perennial supply of water. It is believed by the people (but erroneously) to be the source of the Chitrâvati River, and it is known by the name of Chitrâvati (*i.e.*, "picturesque"). It is regarded as a sacred place, and is much resorted to by Brahmans. One day last week, being supposed to be particularly auspicious, hundreds of Brahman men and women came to perform their ablutions here, and the well presented quite a busy scene. In the foreground of the picture two Brahman widows may be seen, who have brought their "god-box" and brass vessels, and have been washing their clothes and worshipping.

One photo shows the staff of Christian workers connected with the Mission. Mr. Hickling, Mr. Cairns, and myself will at once be recognised. Next to Mr. Hickling is seated

II.—THE STAFF OF WORKERS.

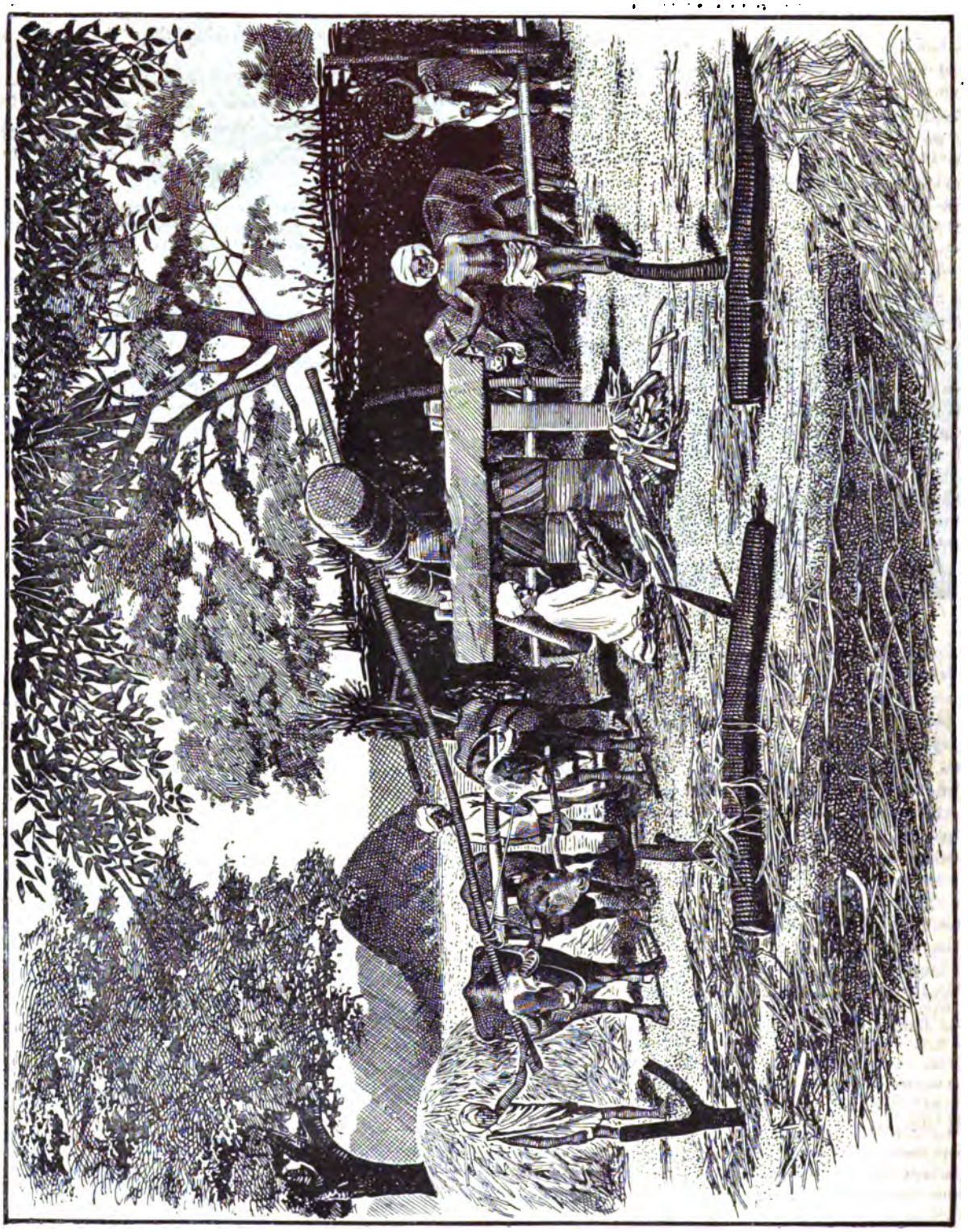
Saraswati Sanyasi, a Brahman, who for about twenty years travelled to and fro over India from the borders of Afghanistan to Cape Comorin in the character of a Hindu ascetic, but who now has found rest in Christ. He was baptized at Tripatore, and, after labouring for a time at Cuddapah and Bellary, is now temporarily helping us. Those in the back row, beginning from the left, are Bhadrappa, evangelist at Devanhalli, thirteen miles south; Mark Salis, evangelist at Sidlaghatta, ten miles east; Narayanappa, superintendent of the reading-room in Chikka Ballapura; and Samson David, evangelist at Chikka Ballapura. The photograph was taken at my tent door.

Another, taken from the roof of a neighbouring shop, will

III.—STREET PREACHING.

show how our street-preaching is carried on. It is a very typical picture of the groups that listen to the preaching of the Gospel day by day throughout the district. Thus we sow the seed, and then we water it. Those who know India

Digitized by Google



SUGAR MILL, SOUTH INDIA.

Digitized by Google

will understand the reasons why the crop is a slow-growing one; but that the harvest will come in its due time, and come, probably, all together, we firmly believe. Mr. Samson David and Narayanappa will be recognised in the group, standing one on my right and the other on my left.

Besides preaching in the streets, we have a reading-room that we use—a very poor-looking place, being nothing else than a rented shop. Still, until we succeed in getting a more spacious and suitable hall, it will continue to be the centre of much earnest Christian work. I wish it were possible for English friends to be present at our Sunday evening preaching here. The place is lighted up after sundown Mr. Hickling brings the portable harmonium, kindly given him by the members of Queen's Walk Chapel, Nottingham, and the music and singing (for he is gifted with a good voice) soon attract a large crowd, which occupies the neighbouring shops and the street in front. Then we give them three or four red-hot Gospel addresses, with music between. The people remain and listen with wonderful attention till the preaching is done. It is a pleasant Sunday afternoon and a missionary meeting combined, and it does our own hearts good.

The last photograph represents a group of the low castes, whose neglected condition is now at last attracting general attention. They are not allowed to live inside the towns, or

IV.—GROUP OF LOW CASTES.

enter within the doors of ordinary schools, or draw from the public well. They are unable to read, and are oppressed and imposed upon by the upper classes. Yet they are an intelligent race, and only need opportunity to rise to the front. Christians have learnt from their Divine Master to seek out these despised ones and to extend a helping hand to them. We have purchased a site in the midst of their quarters outside the town, and intend to provide them the means of education, besides systematically telling them all the good news that the Gospel of Christ has, most of all, for such as they. The view is taken in front of their temple. In the centre of the picture may be seen a rude stone altar, where offerings are placed, and where goats, fowls, and buffaloes are slain to propitiate the wrath of the malignant demon goddess to whom alone their worship is paid, ignorant as yet of their Father who is in heaven. EDWARD P. RICE.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

INDIA.

UNION CHAPEL, CALCUTTA.

THE Rev. W. B. Phillips, pastor of Union Chapel, Calcutta, reports:—"On Sunday morning, September 11th, a special sermon was preached to introduce the 'Watchers' Band.' Miss Andrews has accepted the secretaryship of the Band for Union Chapel, and we have good hopes of forming a fair-sized circle of earnest and life-long prayer for the missions of the London Missionary Society. The evening service was given up to our friends the Baptists for a commemoration of their Centenary. Rev. W. Carey, great-grandson of Dr. Carey, preached a special sermon, and the collection was given to help their funds.—At the Bengalee Church on August 28th, Rojoni Kanto Chatterjea, aged about thirty, a Brahmin cook, was baptized. He was first impressed about a year ago in our Bow Bazaar preaching hall, where he bought a Gospel, and went to his home in Faridpore, talked matters over with his wife, and felt much moved to become a Christian. He returned to Calcutta about three months ago, and at once placed himself under instruction at Bow Bazaar, and has gone on steadily drawing nearer to Christ, and finally made public confession of faith. His Brahmin thread was given up before baptism, and I have it for future use in England. There were two baptisms in July, and the Lord is steadily adding to His Church both men and women who shall be saved. Let us rejoice and take courage."

THANKS.

SOME time ago Mr. J. N. Farquhar, B.A., of Calcutta, made an appeal to readers of the *Independent* for books to fill the great gaps in the Bhowanipur Institution Library. He now acknowledges, with deep gratitude, a splendid gift of books from Mr. Charles Eason, of Dublin, and a promise of more. Mr. Jeeves, of Bath, also sent several very useful volumes. The £8 contributed by the Oxford Auxiliary has been spent on books illustrative of the Bible, which will be of much service to our students. Yet there is room! On the last Sunday before the vacation, a service of song was given in the Law Memorial Hall, instead of the regular evangelistic address. The services there have been so encouraging

Digitized by Google

that the missionaries felt that a sort of praise-meeting would be a fitting close to the series. It proved very successful, the ladies, especially Mrs. and Miss Doss, sparing no time and trouble to make it enjoyable and valuable.

AMONG THE BHOTIYAS.

THE Rev. G. M. Bulloch has succeeded in starting new work at Sani Udhyar, and hopes that it may result in much good. "Harry Streeting, a Christian young man, volunteered for the work, and started on the 18th July. He speaks very cheerfully of his prospects. He writes: 'I am glad to say I have no opposition in my work. All seem to welcome me, and, with the blessing of our Lord Jesus, who is my only helper, and a ready helper too, I am confident.' We are planning an extended tour amongst the Daupuris, as soon as the weather will permit. Tara Datt has moved up to Sani Udhyar for a week or two, just to give a little direction to Harry Streeting there, and then he will move up to Kapkot."

NOTES FROM TRAVANCORE.

THE work of the Y.M.C.A. in Travancore has received a great impetus from a visit paid by Mr. D. McConaughy, M.A., local secretary of the Madras Association, and general secretary of the National Union of Y.M.C.A.'s in India. Travelling downwards from the C.M.S. field in North Travancore, Mr. McConaughy arrived in Quilon, where he was able to put the association in that place on a much better footing than it had previously enjoyed, one or two officers of the Sepoy Regiment, and a Christian gentleman permanently resident there, having promised to co-operate in the movement. The Trovandrum Association is hoping great things from the coming of Mr. Wills. At Martandam a new association was organised, with forty-nine members on the roll. Neyoor will not soon forget Mr. McConaughy's visit. Nagercoil has also a fine association, and an energetic secretary. With Mr. McConaughy came the Rev. S. W. Organe, secretary of the British and Foreign Bible Society for the Madras Presidency, and meetings were held at the various stations.

SEARCHING THE SCRIPTURES.

"WE are just now rejoicing over more inquirers at Puram. Seven men meet every Sunday to read the Bible, talk about it, and pray. One of them has built a small house for this purpose, and for the convenience of the agents when they go there." C. G. MARSHALL, Tripatur.

MADAGASCAR.

A STORY OF LOVE.

AT the last united meetings of all the churches in the Ambositra district, Rajaonary, the evangelist of Ambohimahazo, read a paper on the subject of the duties of Church-workers. The discussion which followed was focussed into the question of providing for the orphans of the district, and in a moment, as it were, an association was formed for the housing and care of a certain number of orphan children. A house was to be built, and I offered a part of our compound for the site, while money, gifts of rice, sweet potatoes, manioc, &c., were to be collected at once. A treasurer and secretary were appointed, and a committee was formed of the influential members of the Ambositra Church. Within a week of the meetings being held, the foundations of a house were laid. We hope to be able to take fifteen girls and fifteen boys. A "Father" was chosen, and, strange to say, a girl whom my sister intended to ask to be "Mother" came to her first, telling her of a strange dream she had had, and expressing her wish to accompany her to Ambositra. She came, and to-day I have learnt that the young man and woman have consented to become man and wife. In her dream, the young woman had thought herself surrounded by a number of dark children, who were saying, "Mother, we have waited for you so long." On hearing this, my sister said, "Those were the orphans." T. F. M. BROCKWAY.

TEMPERANCE WORK.

WE are pleased to record a decided advance in the Temperance cause in Fianarantsoa. Strong drink is no longer allowed to be brought into the town by the Malagasy; and, after another enthusiastic Band of Hope meeting, held on August 11th, sixty-eight names were added to the list of total abstainers. On the other hand, we have to bewail the condition of the Betsileo, who are truly an oppressed and afflicted people. They are being ground down by the iniquitous greed of the Hova, who are socially so far above them. On August 20th a proclamation from the Queen was read, requiring every man, from ten years old and upward, to pay a dollar to the Government. That sounds reasonable enough; but two or three things must be taken into consideration:—(1) A dollar is to a Betsileo what a pound is to an Englishman; (2) very few Betsileo keep dollars by them, but invest their money in oxen, slaves, and rice-fields; (3) there was a clause added to the proclamation, running somewhat like this: "A gratuitous gift is not taxation." Seizing hold of that phrase, the officials are compelling the people to pay, in some cases, twenty, thirty, and fifty dollars over and above the dollar required, and the Betsileo have not enough moral courage to stand out against the injustice. Rather than sell their oxen, their slaves, or their rice-fields—which last they hold from their forefathers, and prize as Naboth did his vineyard—at a nominal price to the Hova, who take advantage of the straits in which they are in, these bewildered people are borrowing money at an interest of fifty per cent. or more. Thus the Hova are getting rich over this, and, as they fill their pockets with the ill-gotten gain, think nought of the down-trodden Betsileo, who, it is feared, will be less and less inclined to favour the worship in which their oppressors take the lead. All our schools in the country are broken up, as also the boys' school in town.

Digitized by Google

AFRICA.

THE TANGANYIKA SCHOOL.

MR. HEMANS reports:—"The school is doing remarkably well. The boys take great interest in coming. Formerly the school was kept an hour in the afternoon; but, seeing how anxious they are to learn, I am taking them in the morning as well, and they are greatly delighted. It gives me great pleasure to work amongst such boys. I have had as many as fifty-six in attendance, but the average daily attendance is between forty and fifty."

SOUTH SEAS.

GROWING ENTHUSIASM IN LEULUMOEGA SCHOOL.

THE Rev. J. W. Hills, of Leulumoega, Samoa, reports a manifest growing enthusiasm among the lads in his school. "Some," he says, "have already taken time by the forelock, and are asking that their stay may be extended, as they can fully appreciate the benefit the school is to them. That we have not made a mistake in teaching the Samoans the English language I am quite sure. The manifest pleasure which they exhibit in the reading lessons, as each fresh chapter unearths stores of thought which could not come to them in any other form, proves this. Mr. Newell is deserving of our best thanks for the thorough and, what is more, clear arrangement of his "Grammar of the English Language for the use of Samoans." On the 5th July, we held our prize distribution and industrial exhibition, and have every reason to be gratified with the result. The prizes were distributed to the successful lads by Mrs. Stevenson, sen. (the mother of R. L. Stevenson, Esq.). It was the first attempt at anything of the kind, but I shall have no hesitation in making it an annual affair, and on a much larger scale. The boys, with their monitors and monitors' wives, produced a very good display of Samoan articles made by themselves—wooden bowls, cocoanut cups, fans, fly flappers, fan handles, axe handles, sinnet mats, baskets, &c. These were sent to the Congregational School at Faversham, as a return for the school bell which they sent us. All present expressed their surprise and gratification at the result of our labours in such a way as to repay any outlay of strength which had been given to the affair."

THE ROYAL VILLAGE OF SAPAPALII.

IN his last annual report, the Rev. Dr. Davies, of Samoa, wrote:—"It is cheering to witness the heartiness with which my people engage in church-building. One has been erected at Sapapalii, the home of the Royal Malietoa family. Sapapalii has many interesting associations. It was here, in August, 1830, that the late Revs. John Williams and C. Barff landed the first Christian teachers, and at Sapapalii was held the first prayer-meeting in Samoa; and, later on, there was formed here the first Christian church. A minute's walk from the new building brings you to some of the tombs of the royal family; one, that of Malietoa Talaven, the first Samoan king recognised by the three great powers; the other, that of his father, the powerful and revered Malietoa Tavita, who received cordially the first missionaries and teachers, and who supported and protected them. The present King Malietoa has shown a great interest in this new church. He contributed 235 dols., and a relation of his another 175 dols. At his request, every native of Sapapalii, wherever he or she resides, has brought an offering for the chapel in the home of their fathers. With its good substantial stone walls, foreign roof-glass windows and doors, and the most elaborate pulpit, &c., in Samoa; with its clock and pulpit cushion, the gift of a lady relative of the king: this new church does great credit to the royal village of Sapapalii. One of the speakers at the opening service, a very old man, remembered the arrival of the first teachers with Messrs. Williams and Barff in 1830. It would be easy to multiply historical incidents of Sapapalii. Here Drs. Turner and Nisbet prepared for their pioneer missionary effort on heathen Tauna. Here were performed the first marriages with Christian rites, and the aged speaker at the opening gathering was one of the first batch of young couples who were thus united. And had it been possible to secure suitable and sufficient land, the original idea was to establish at Sapapalii the institution for training native teachers and pastors.

NEW GUINEA.

MR. CHALMERS' STAFF OF NATIVE TEACHERS.

WHEN the Rev. J. Chalmers wrote from Toaripi on June 13th, he was in excellent health. He tells us that he had secured a very fine tract of country at Jokea and Ciapu, and proposed to erect houses to form a college at Jokea. The framework of six cottages had been prepared by students who, with Terai, will do all the work required. Mr. Chalmers gives the following list of teachers in the Western district:—Naara, 1 (three more required); Delena, 1; Keabada, 1; Maiva, 3 (one recently dead; two more required); Kivori, 2; Oiapu, 2; Jokea, 1; Lese, 1; Motumotu, 3 (proper name, Toaripi; one more required); Karama, 1; Kerema, 2; Vailala, 2; Orokolo, 2; Kiwai, 3 (many more required); Bampton, 2; Tureture, 1; Saibai, 1; Dauan, 1; Mabuiag, 1; Badu, 1; Darnley, 1; Murray Island, 1. There are three students on Murray Island; one on Mabuiag, and six at Toaripi.

THE DIRECTORS have decided to appeal to the Congregational Churches and the friends of the Society everywhere to observe a

WEEK OF PRAYER AND SELF-DENIAL

on behalf of the Society's work from

JANUARY 22ND TO 29TH, 1893.

Digitized by Google

OUR ADDITIONAL "HUNDRED."

IN July, 1891, the Directors of the London Missionary Society, after much earnest prayer and deliberation, decided to obey what they could not but regard as the voice of the Master, and send out one hundred additional workers within the next four years, at the end of which period the Society's Centenary will be celebrated.

At the anniversary of the Society held in May last, the Foreign Secretary was able to announce that ten of the additional hundred had already been sent, and that before the year closed many others would follow them. In the interval, five others have left, besides missionaries returning to their work and others sent out to take the place of those who have fallen in the fight or have had to withdraw. While the CHRONICLE was being printed eighteen more new workers were leaving, and twelve others were being sent forth to resume their labours, or as substitutes of those who are no longer available for service. The figures as regards the additional "Hundred," therefore, are as follow :—

Reported in May as gone	10
Left since May	5
About to leave	22
	37

Well may the friends of the Society thank God and take courage. "The Lord of the harvest" is answering their prayers and thrusting forth labourers into the great harvest field of the world. But whilst the Society has abundant cause for gratitude to Him who has awakened so much ardour and zeal, who has led so many to offer themselves for this great and holy service, and who has brought to the Society such a renewal of spiritual consecration and force, it must not be overlooked that only one-third of the required number have as yet been secured. For the *thirty-seven* already given in answer to earnest petition and prayer let us praise God ; for the *sixty-three* still lacking let us plead in believing supplication and entreaty. "According to our faith will it be unto us."

Appended are lists of those who have sailed since the annual meeting in Exeter Hall, and of those about to leave as these pages issue from the press :—

MISSIONARIES WHO HAVE LEFT SINCE MAY.

Rev. J. SHARMAN, B.A., B.D.		Antananarivo ..	Madagascar
,, W. J. EDMONDS..		.. Tsiafahy ..	Ditto
*Miss BROCKWAY ..		.. Ambositra ..	Ditto
* ,, FOXALL		.. Antsihanaka ..	Ditto
* ,, MACEY		.. Tientsin ..	North China
,, REA	Australians.	.. Shanghai ..	China
,, CROUCH	Australians.	.. Salem	South India
* ,, LODGE	Australians.	.. Ditto	Ditto
* ,, ARDILL	Australians.	.. Rarotonga ..	South Seas

ABOUT TO LEAVE.

MISSIONARIES RETURNING.

1.	Rev. T. HAINES	Belgaum ..	South India
2.	,, A. J. WOOKEY ..	Lake Ngami ..	South Africa
3.	,, E. V. COOPER ..	Samoa	South Seas
4.	Dr. GILLISON	Hankow ..	Central China

REINFORCEMENTS.

5.	Rev. G. J. WILLIAMS ..	Canton	South China
6.	*Dr. S. LAVINGTON HART..	Hankow ..	Central ,,
7.	*Mr. J. WALFORD HART ..	Chung King ..	Western ,,
8.	*Dr. WALTON	Hiau Kan ..	Central ,,
9.	* ,, BESSIE HARRIS ..	Hankow	,, ,,
10.	*Miss MARY HARRIS ..	,, ..	,, ,,
11.	,, CARLING	Chiang Chiu ..	South ,,
12.	* ,, PARSLOW	,, ..	,, ,,
13.	*Rev. R. J. WARD.. ..	Madras	South India
14.	* ,, J. A. JOYCE.. ..	Berhampur ..	North India
15.	*Mr. HAROLD T. WILLS, M.A., B.Sc., F.G.S...	Trevandrum, Travancore ..	South India
16.	* ,, J. E. DENNISON ..	Nagercoil ,, ..	,, ,,
17.	*Rev. E. W. WATSON, B.A.	Madras	,, ,,
18.	,, J. W. GILLIES ..	Quilon, Travancore	,, ,,
19.	* ,, H. H. THEOBALD ..	Benares.. ..	North ,,
20.	,, A. SIMS	Berhampur ..	,, ,,
21.	*Miss THEOBALD	Benares.. ..	,, ,,
22.	* ,, MACLEAN	Calcutta ..	,, ,,
23.	* ,, HASKARD	Bellary	South ,,
24.	* ,, FOOKS	Bellary District	,, ,,
25.	* ,, CHRISTLIEB	Bellary District	,, ,,
26.	* ,, DAWSON	Vizagapatam District ..	,, ,,
27.	* ,, GOOKEY	Vizagapatam District ..	,, ,,
28.	* ,, MACDONNELL ..	Neyoor, Travancore	,, ,,
29.	* ,, DERRY	Nagercoil, ,, ..	,, ,,
30.	*Mr. REID	Lake Ngami ..	South Africa

The * indicates those reckoned in the "Hundred."

OUR AUTUMN REINFORCEMENTS.—II.

PERSONAL NOTES.

MISS ISABEL C. DAWSON, and her niece, Miss EVA MARY GOOKEY (daughter of the Rev. H. de Vere Gookey, of Staines) are so inseparably connected with each other that we will speak of them together. They are both daughters of former Indian missionaries, have been working together at scholastic work at home for some years with success, and have both been appointed for the extension of female mission work in the district of Vizagapatam, South India. After completing her education at Walthamstow, Miss Dawson returned to Vizianagram and entered into active mission work, being engaged in teaching native girls in their own language. Quite recently she has been attending the classes of the St. John's Ambulance Association. Both ladies are members of Richmond Presbyterian Church.

Digitized by Google

Mr. JAMES EVERINGTON DENNISON has had a lifelong training for the special work upon which he will shortly enter—viz., teaching in the proposed new Christian College at Nagercoil, Travancore. Although he has not been trained in any college, he secured a first-class scholarship in 1882, won his certificate as a teacher (1st division) at the end of 1884, and, having passed the London Matriculation and Intermediate examinations, hopes to graduate B.A. this year. He holds certificates for six advanced sciences and tonic sol-fa, and tells us that he had never before felt so truly happy as when he decided last year to seek an opening in the foreign Mission field.

Miss KATE DERRY was born in Cornwall and educated in Launceston and Plymouth. In addition to a high class education, she has had considerable experience in teaching, and in varied Christian work among the young and poor. She is endowed with much energy and is both brave and cautious, though she modestly disclaims any approach to the standard set up in the pamphlet, "What are the Qualifications of a Lady Missionary?" Miss Derry, who is sister-in-law to the Rev. Professor Macey, of Western College, Plymouth, will take up the work recently entered upon by Miss Duthie, the marriage of the latter to the Rev. A. L. Allan leaving the post vacant.

The Rev. WILLIAM JOHN EDMONDS, of Hackney College, is now on his way to Madagascar with Mrs. Edmonds to take charge of the Tsiafahy Mission. Mr. Edmonds traces his conversion to one of Mr. Moody's evangelistic services in London, which he attended at the request of a Christian policeman, with whom he had been conversing. His first missionary impressions, however, were received from sermons preached by the Rev. G. Cousins, at Christ Church, Westminster Bridge Road, and were afterwards strengthened by an address of the Rev. G. A. Shaw. Although the Directors found it necessary at first to appoint him to Samoa, the Madagascar Mission would seem to have a double claim upon his services. The pastoral testimony regarding Mr. Edmonds is that he is an earnest Christian, who has proved his zeal by various labours of love in evangelistic and other religious work.

Miss EDYTH EMMA FOOKS, niece of Mrs. Grattan Guinness, has for several years been engaged with great earnestness and ability in mission work at home and in Germany, and in the instruction of Deaconnesses at the East London Institute. For this work her intellectual attainments have well fitted her, and Mrs. Guinness testifies to her being "a born teacher; a great favourite in our large men's night schools and Bible-classes, and, above all, a devoted and sincere missionary in spirit. She is one among a thousand—and we have no small experience." Mrs. McKettrick, of the Congo Balolo Mission, is Miss Fooks' sister, and another sister is a devoted "Captain" in the Salvation Army. The following appreciative reference to Miss Fooks is taken from *Regions Beyond*: "From many a heart in East London, won to Jesus through her instrumentality, and from many a distant missionary-house throughout far heathen lands—blessed by the remembrance of her life and teachings in the quiet days of preparation before England was left behind for very different scenes—prayers will unfailingly ascend for the blessing of God to rest in abundant measure upon her future service."

Miss ELLEN CATHERINE FOXALL has, since she was fourteen years of age, been more or less actively engaged as a worker in the vineyard of the Lord. She was on the staff of the Manchester City Mission for about four years, and was regarded as one of the best visitors connected with the Mission. At the beginning of last year she became a Deaconness of a mission in Central Openshaw, connected with the Rev. R. Sutton's church. She is possessed of great zeal, and has shown a strong passion for soul winning. In her addresses she has a clear and effective manner of bringing out the truth. She has long had a desire to become a missionary, and has looked upon her home work as a process of training for the foreign field. She left England in September as an addition to the Antsihanaka Mission, Madagascar.

The Rev. JAMES WARDROP GILLIES, of Glasgow, belongs to the Evangelical Union of Scotland, was trained at the Theological Hall, Glasgow, and has latterly been gathering considerable experience and skill in connection with the Medical Mission for the training of medical missionaries, conducted by Dr. A. M. Smith, besides attending classes at the Royal Infirmary. It was after a visit by our Foreign Secretary last year that Mr. Gillies made the missionary question a subject for prayer, and this step resulted in an increasing consciousness that the call of God was upon him to go forth to the heathen. Before entrance upon college work Mr. Gillies was a missionary in Ireland. He is now going to Quilon, Travancore.

Miss BESSIE MAY HARRIS, L.R.C.P. and S., and Miss MARY HARRIS, of Calne, Wilts, are both going to Hankow, the former to take charge of the Margaret Memorial Hospital, and the latter as her helper, and for general work amongst women. They have both received a very thorough education in this country and in Germany, and have been diligent students of foreign languages. Dr. Bessie Harris confesses that she chose the study of medicine for no other reason than as an aid to her missionary work, and, though she now loves it for itself, she still wishes to keep it as second in importance to spiritual work. Our Mission circle at Hankow will be enriched by the addition of two ladies of such devoted spirit.

MR. JAMES WALFORD HART, a solicitor by profession, is one of "the Hundred," and joins the staff under the new Lay Evangelist scheme. Mr. Hart passed the examination prescribed by that scheme with great success, and was placed at the head of the list. He is a member of the Lyndhurst Road Church, Hampstead, and has been an active worker in the Young Men's Missionary Band. He has

Digitized by Google

MISS. MARY HARRIS.

REV. R. J. WARD.

MISS BESSIE HARRIS, L.R.C.P. AND S.

MR. J. WALFORD HART. MR. J. E. DENNISON. REV. ANDREW SIMS.

REV. J. W. GILLIES.

MISS DERRY.

MISS MACDONNELL.

Digitized by Google

MISS PARSLOW.
MISS DAWSON.
REV. J. A. JOYCE.

REV. G. J. WILLIAMS.
REV. H. H. THEOBALD.
MISS FOXALL.

MISS GOOKEY.
MISS HASKARD.
REV. W. J. EDMONDS.

Digitized by Google

helped in Sunday-school work, mission-room meetings, open-air speaking, hospital and lodging-house visitation, and Gospel temperance work, and is well fitted, by education and culture, for the work which awaits him at Chung King, Western China.

MISS MARTHA ELIZABETH HASKARD was born at Nottingham, and is a member of Addison Street Church. She has been brought into close communion with the Saviour through much affliction and bereavement, and her desire to be a missionary is the growth of years. As a Sunday-school teacher, mission-worker, and visitor of the sick poor, she has had the unspeakable joy of leading many to Christ. Her destination is Bellary, South India.

The Rev. JOHN ALFRED JOYCE, a son of the late Rev. A. Joyce, formerly a missionary of the Society in Jamaica, has inherited an attachment for the foreign field, and has from his boyhood cherished the desire to be a missionary. Before his entrance into Cheshunt College, he was engaged in business at Hastings for several years, and derived great spiritual help from the valued ministry of the Rev. C. New, who encouraged him in the Divine life and service. For the past three years he has been pastor of Loughborough Park Congregational Church, Brixton.

MISS MARGARET ELIZA MACDONNELL was born at Myroe, co. Derry, and completed her education at a Boarding School (Miss Black's) in Belfast, where, also, two other ladies now labouring in China were educated. She was trained as a nurse at the Royal Infirmary, Edinburgh, and when she offered her services to the Society she was matron of the Beccles Cottage Hospital, the medical staff at both institutions according her high praise and mentioning her great kindness to her patients. Joining the Congregational Church at Beccles, she received much help from the earnest ministry of the Rev. W. H. Muncaster, B.D. Some years ago, she helped in a Chinese Mission Class in New York. There is a singular appropriateness in her appointment to Neyoor, for it was the sister of Dr. Fry, of that station, who was the means in God's hands of attracting her into missionary work.

MISS MARY HOPE PARSLOW is the second lady in this list who speaks of having been brought to a final decision in regard to mission work through the fervour of the Southport meetings. She has proved herself exceptionally fitted for evangelistic work, and, indeed, is enterprising and fearless in all work for Christ. She has engaged in Sunday-school work, and in visitation of the sick, during several years (being a member of Formby Congregational Church) and in the depth of winter has walked miles to conduct a cottage meeting in a neglected country district. Her testimony for the Saviour has frequently been blessed to the conversion of others. Her destination is Chiang Chiu.

The Rev. ANDREW SIMS after studying at Regent's Park College, and passing the London Matriculation and Intermediate Examinations, spent two years as a missionary in Ceylon, in connection with the Baptist Missionary Society. Circumstances rendering it desirable for him to return to England, he became head master of the Grammar School, Clifton Rock, Tenby, and has proved a very acceptable supply in the churches of the county. Since his marriage his thoughts and interests have been specially drawn to Central Africa—Mrs. Sims being sister to Mrs. D. P. Jones, of our Mission at Fwambo—and he desired to labour there, but willingly fell in with the wish of the directors that he should go to Berhampur, North India, the directors feeling that his past educational work afforded promise of a more useful career in one of the Eastern Missions.

The Rev. HORACE H. THEOBALD has given up the pastorate of Zion Congregational Church, Kirkham, in order to join our Benares Mission, where a former Lancashire college friend (Mr. Parker) is stationed. Mr. Theobald's father was one of Dr. Mellor's most earnest workers at Halifax, and the doctor's prediction that "every member of such a family was bound to be minister or missionary," has been largely fulfilled, for a son and daughter are already in the mission field, and Mr. Theobald is taking another sister to Benares with him. Before leaving college Mr. Theobald was greatly moved by our Foreign Secretary's appeal for men, and, since the Forward Movement was started, his thoughts have been increasingly directed to foreign work. One utterance of Mr. Thompson's seems to have particularly impressed him—viz., "The young ministers who have had experience of work amid the many restrictions of limited home spheres, and feel that they have strength enough, energy enough, heart enough, for ten times their present opportunity: is their vision so dim that they cannot see openings for heroic service in the great world field?" His lot having for a time been cast in the home ministry, Mr. Theobald, be it added, has bravely inaugurated aggressive work in the neighbourhood of Kirkham.

MISS ROSE M. THEOBALD has been engaged in evangelistic work for eight years, principally in connection with the Salvation Army, which she only left in order to become a helper to her brother at Kirkham. She is a good speaker, and her past success in leading others to the Saviour is full of promise for the future. She has been conscious of a more settled desire to become a missionary since the memorable Congregational Union meetings at Southport last autumn. As is stated above, she is to accompany her brother to Benares.

The Rev. R. J. WARD's pastorate began in 1864 at St. Helens, Lancashire, where he has exercised a powerful ministry up to the present year. And now at last, as he explained at Exeter Hall in May, he has been made a missionary by the sheer force of arithmetic—by the lamentable disproportion between the work to be done and the workers. He believes, too, that as the tide of zeal for missions rises it will become more and more easy and less and less remark-

Digitized by Google

able for men to give up work at home for work abroad. When Mr. Ward's intention became known, Mr. Theobald, to whom we refer elsewhere, wrote to the Mission House :— "Mr. Ward is greatly beloved in Lancashire ; his offer of service will send a thrill through the churches, and will lead others, I trust, to follow his example." In March last Mr. Ward was elected Chairman of the Lancashire Congregational Union. He is going to Madras to work among English-speaking Hindus, and will have the pastoral oversight of Davidson Street Church. Having set his hand to the plough, he is not daunted by the greater risk he is running than would attach to a younger man, for, as he says —and we may all learn a lesson from his courageous remark —"life is a thing of quality rather than of mere quantity."

The Rev. GEORGE JOHN WILLIAMS, of Hackney College, was, as reported in last month's CHRONICLE, ordained at Sheerness early in September for work in Canton. He is a member of Alma Road Congregational Church, Sheerness, which has a former Madagascar missionary (the Rev. J. Riordan) as its pastor. Mr. Williams was one of those who responded to the special appeals for volunteers made early in the present year, although his desire for foreign work has, he feels, been rather a growth from early life than any actual formation of a new desire.

Rev. JAMES SHARMAN, B.A., B.D., studied at Wesley College (Sheffield), University College (Liverpool), and Hackney College. Indeed, he has been identified with college training both as teacher and as student. At the age of sixteen he was greatly impressed by an appeal in "China's Millions" for a Christian tutor for mission schools in North China, and, although he was anticipating the scholastic profession, he felt the article in question to be a direct call from God to find his sphere of work, when duly qualified, in the mission field. From that time the cause of missions has been the grand inspiration of his work of preparation. He has engaged in Sunday-school, open-air, and lodging-house work, and in Christian work among the police and railway men in Sheffield. He is a member of the United Methodist Free Church, his grandfather (the Rev. J. Guttridge) having been a noted preacher in that body. He is also a nephew of the Rev. W. A. Guttridge, M.A., Congregational minister, of Sheffield.

Miss AMY EASTER BROCKWAY was born at Peelton, South Africa, whilst her father, the Rev. T. Brockway, was missionary there. Her parents subsequently removed to Madagascar. During their visit to England in 1882 she joined the church at Clapton Park, and in 1886 she rejoined her parents at Ambositra, Madagascar, and has since taken part in the work of teaching. Having spent sixteen years in Madagascar, Malagasy has become almost as natural to her as the English language.

Mr. JOHN EDWIN REID will accompany Mr. Wookey to Lake Ngami as an artisan assistant missionary. He has been an active member of St. Luke's Church, Victoria Docks, for the past seven years. For three years he visited large encampments of gipsies, going from tent to tent reading God's word and distributing tracts, and since the encampments were done away with he has, in addition to his daily avocation, assisted in work amongst the hundreds of Lascars to be found in the Dock district.

CHRIST FOR THE NATIONS.

By REV. W. A. ESSERY.

"Unto Him shall the obedience of the peoples be."

HEED the Voice Divine, ye nations !
God's great Prophet true is come,
Words with healing consolations
Brings He from our Father's Home ;
Other teachers restless, groping,
Thicken Nature's dreary night,
He, the Truth, with error coping,
Sheds the calm and flawless light.

Hither turn, ye sin-cursed nations !
God's High Priest for man appears,
He forbids your vain oblations,
He the Cross of Life uprears ;
Lamb of God, the One most holy,
Bears your sin, for sin He dies,
Lose your guilt by prayer lowly,
Trust His perfect sacrifice.

Rise from thraldom, O ye nations !
God's new King for earth is near,
Futile man's best wrought creations
How to rule in love sincere ;
Open wide your hearts to Jesus,
There permit His will to reign,
Freedom by His law He gives us ;
Rise ! Be free ! Drop every chain !

Turn, O turn to Christ, ye nations !
Weary with the woes of time,
He alone your aspirations
Makes realities sublime ;
Bend your knees in true obedience,
Set His law within your hearts,
Then by freedom's blessèd sequence
Love prevails, earth's woe departs.

Digitized by Google

TWO SALEM MISSIONARIES CALLED HOME TO REST.

I.—MISS LOIS AINSLIE COX, OF ADELAIDE.

MISS LOIS AINSLIE COX, of Adelaide, was Australia's first missionary in connection with our Society. This fact was in itself sufficient (as the Rev. Joseph King has remarked in the Australian edition of the CHRONICLE) to create special interest in her work, but the deep interest which gathered around her was evoked by her own personal character, and the promise she gave of an exceptionally useful career.

"Our loss," says Mr. King, "is a very great one. Our hopes were high, and our sorrow at the loss is correspondingly great. To those who knew her personally the sorrow is still deeper. But while we sorrow on account of her death, for her life we are devoutly thankful. Our churches will always have reason to be thankful for this, that their first missionary was one so wholly consecrated to the work she undertook. Lois Cox was only two years in the field, but so intensely earnest was she—not in an excited and hysterical sense—but in deep feeling and self-sacrificing consecration, that, we are told, the heathen, even before she could speak to them in their own language, felt the gracious influence of her life, while her associates caught a new inspiration from her example. It was a young Christian life with a strong and striking personality, full of reserve force, amiable, talented, intense, given to Christ; and such lives always tell by their quiet and irresistible influence."

"Miss Cox was the eldest daughter of the Rev. F. W. Cox, the pastor of Hindmarsh Square Congregational Church, Adelaide, which position he has held since 1857. On her mother's side, Miss Cox was by an interesting family link connected with the foreign mission-field. Fifty years ago, before female missions were thought of, Miss Aldersey, a Christian English lady, was labouring amongst Chinese women and children at Ningpo, in China. That lady was a great-aunt of Miss Cox. Entirely at her own expense, she went to China, when entrance into that empire was most difficult. When she left China she removed to South Australia, where she remained for the rest of her life. Miss Cox went to school with two nieces of Miss Aldersey, whose school was not far from her house, and which, after her death, was removed into the house which had belonged to her. We are told that through Miss Aldersey's influence a missionary atmosphere pervaded the seminary, and it is a remarkable thing that the four missionaries of the London Missionary Society who have gone from Adelaide—Dr. Davenport, the Misses Goode, and Miss Cox—were all scholars there. Upon her acceptance by the Society, she was appointed to South India, and proceeded to Madras in December, 1889. At Madras she was associated with Miss Barclay, and into the school work, as far as she was able while she was acquiring the language, she threw herself with much earnestness. In January, 1891, she was removed to Salem, and she soon proved herself equal to the claims of the new position. Her resources as an organiser were shown in the new schools she quickly called into existence. In January, 1892, Miss Cox's health was so impaired that she was urged to return at once with her mother to Adelaide. The strain of overwork, under climatic conditions which she did not sufficiently consider, had so enfeebled her constitution that serious symptoms of disease had appeared. Although everything that home-nursing and skilled medical treatment could do was done, sooner than was expected death came as a sleep, and she rested from her labours. She

MISS LOIS AINSLIE COX.

died at a quarter past nine p.m. on Wednesday, August 10th, in the twenty-seventh year of her age."

"During her brief career in Salem," says the Rev. W. Robinson, "Miss Cox gave promise of exceptional ability in several directions of missionary work. She was wholly consecrated to the service of the Lord Jesus Christ; was tenderly solicitous for the welfare of her Hindu sisters, and ungrudgingly gave them of her best. I want to avoid the language of unstinted and indiscriminate eulogy, for nothing would have grieved her more than to hear her good deeds spoken of in any way. Publicity she avoided, and it was only when silence would have been misconstrued that she would allow herself to speak out. I send you her own report of her year's work in Salem; you must read into it her great love and earnestness and consecration—these things she her-

Digitized by Google

self would not write about. She was very clear in her convictions as to duty, and resolute in carrying them out. One woman in Salem, whose dissolute and shameless life had been a sore trial to us for years, was led to humble penitence and a pure life by the example and teaching of our departed sister. It is some comfort in our sorrow to know that God gave Miss Cox this token of victory, and sent her away with a song in her heart, even amid the disappointment of having to leave for a time her greatly-loved work."

We sympathise deeply with Mr. and Mrs. Cox and family, to whom this has been such a heavy blow. Mr. Cox tells us that widespread and profound interest has been excited, as evidenced by the torrent of letters of sympathy from all parts, and he believes it will be fruitful in the Colonies. Happily his daughter endured no acute suffering; the whole course of the disease was as a lamp slowly dying away from want of vital oil. Mr. Cox adds: "Her heart was in her work to the last, and not long before her death she handed me cheques for £20 for the purchase of 'Adelaide House,' at Salem, as an orphanage where the children of the numerous families bereft of their heads in the very distressing seasons lately occurring can be trained under Christian influences. The bungalow where my daughter lived, the compound, and some go-downs on the property, which can be easily converted into schoolrooms and dormitories, can be purchased for £250. The Australian societies mean to purchase the whole."

II.—THE REV. C. MUTTU, NATIVE PASTOR.

OUR esteemed pastor, the Rev. Charles Muttu, died on August 17th in the fifty-sixth year of his age and the thirty-second year of his ministry. For some time past our brother had been ailing, but none of us thought the end was so near. I have learned, since his death, that his own feeling was he would not be better on earth. On the 16th of August, having unexpectedly returned from camp, I found a note awaiting my arrival, in which Mr. Muttu begged me to go at once to see him. I did so, and he seemed better. This was illusive, for a note came a few hours afterwards to say that he was dead. The cause of death is said to have been disease of the liver, complicated by other less serious ailments.

Mr. Muttu was born in Madras of heathen parents. As a boy he attended the London Mission Institution, and, becoming convinced of the truth of the Christian religion, he was baptized by the Rev. G. Hall. After a time of probation, during which his strong desire to become a Christian preacher showed itself, he was admitted to the theological classes, and acquitted himself with credit in his studies. He owed much to Messrs. Hall, Duthie, and Ashton, and always spoke of them with much affection.

Passing out of the Institution he began work with the Rev. M. Phillips at Tripatur. This was the commencement of a long and close fellowship in service. Mr. Muttu excelled as a street preacher; he feared not the face of man and his singular boldness helped him through many a stormy time in the bazaar. About 1872 he became the first pastor of the native church here, and continued in this office up to the time of his death. He was a very able preacher, spared no pains to find out the meaning of his text, and he gave the people of his best. Owing to no fault of his, his ministry was not appreciated by some of the people as it ought to have been. He was uncompromisingly honest, and expected others to be the same. He would not prophesy smooth things to

REV. C. IUTTU.

win popularity. Of late his sermons gained much in power and sympathy. Most earnestly

> "He tried each art, reproved each dull delay,
> Allured to brighter worlds and led the way."

May we follow him as he followed Christ.

WILLIAM ROBINSON.

The Rev. Maurice Phillips, of Madras, writes:—"I cannot tell you what a void his death has caused in my heart. He and I began our missionary career at Tripatur thirty years ago. We travelled, toiled, suffered, and rejoiced together for twenty-four years in the Salem district. He was a man whom I loved much, and esteemed very highly for his sterling qualities. He was a fine Tamil scholar, and a fluent, though not an eloquent, preacher. His sermons were always well prepared and very practical. We thank God for his life—a life transformed by the power of the Gospel from the gross heathenism of this land."

Digitized by Google

PASTOR WARNECK, preaching on the occasion of the yearly festival of the Rhenish Missionary Society, referred to the relatively small extent of mission work among the heathen as compared with the work done at home. Deducting, he says, the 155 missionaries sent out by the Moravian Church, there are only 450 German and Swiss foreign missionaries; while the home workers (ministers) number 15,000—*i.e.*, forty times less abroad than at home. Again the contributions for foreign missions amount to £150,000 as compared with some £5,000,000 expended on the home churches. Dr. Warneck said he could not present the figures relating to England and America, but he reckoned that the whole number of foreign missionaries throughout the heathen world is, in round figures, 4,000; and the total income of all missionary societies is £2,000,000; and this is all that is done for the 1,000 millions of heathen. Not so much, he adds, as is done for the six Eastern Provinces of Prussia. As to the reasons of this sad disproportion, Dr. Warneck said that the fact that there is no living Christianity in large sections of the Church is not a full explanation of the matter. *The* reason, he thinks, is that the world-embracing character of redemption is not sufficiently realised by Christian people.

A MISSIONARY at Hohenfriedberg, in East Africa, reports that among the young Waschambas there is a great desire to learn. Almost every day young men come asking to be taught to read. Most of them are very diligent and make good progress. Six of them are sons of chiefs; one is a married man. A son of one of the chiefs attends Divine worship regularly, and evinces much interest. The missionaries are translating Bible stories into Kischamba, and circulating them among their pupils. Two young men are being prepared for baptism; one of them has spoken with his father, a chief, on the subject, and has not been opposed. He is now living at the mission station.

TAHITI.—The Theological School, opened in 1889 by the Higher Council of the Tahitian Churches, is under the direction of Pastor Brun. Its first pupils were five in number, four of whom, after passing a good examination, are working as pastors in Tahiti and Tamaian. The present class consists of five pupils from five different islands. More could easily be received if funds permitted. The instruction given is simple, but adapted to the needs of the case.

THE following from the South Seas is interesting:—The Paris Missionary Society reports respecting two stations of theirs in the Island of Moorea. The parish of Haapiti is composed of three villages; and is presided over by an intelligent and zealous pastor. The Sunday-school is making progress, the religious services are fairly well attended, this being largely due to the singing, for which the choir carefully prepares. The Romish Mission is displaying great activity in this district, and appears determined to make it the basis of operations. It is putting up building after building, and has founded an agricultural colony by means of Roman Catholic islanders from Easter Island and from the Pomotus. Happily, these assaults have hitherto met with an honourable resistance. It is in regard to the schools that the chief danger lies.

THE parish of Afareaita is also composed of three villages somewhat remote from one another. The church members are doing battle with drunkenness by trying to make their meetings as interesting as possible. Religious instruction is advancing, thanks to the pictures which have been printed for these parishes. The scattered character of the population is a great obstacle to evangelisation.

IN Java a missionary had among his people a man whose general conduct and bearing were such as to induce him to take him as a helper. In this position he conducted himself for some time most honourably. At length he wished to give up his work. On being asked the reason, he said that he had to preach the Gospel, and yet his heart was quite dark. On being questioned further, it appeared that he had not realised the forgiveness of his sins. After some conversation on the subject he was able to tell the missionary that he had come to understand the full message of the Gospel, and that his heart was filled with joy. Shortly after he told the missionary the story of his life. The name he was known by was not his true one. He had left his native place, and adopted an entirely new name in order to avoid detection. He had, when employed in an office of trust, stolen some £30, and accordingly was wanted by the police. Thus far he had eluded them; but now he felt that he must give himself up to justice. He did so, and so unique was the case of a defaulter surrendering himself, that he was dealt gently with, and condemned to only three months' imprisonment. What may be the effect on the people, when they know all the facts of the case and see the power of the Gospel, remains to be seen.

MAHOMET forbade the translation of the Koran, but he required that all his followers should repeat five times every day the opening prayer of the book. Consequently, millions upon millions of Mohammedans gabble through the prayer without any understanding of its meaning. A missionary in Java was informed of this fact by a very intelligent teacher who had embraced Christianity. When the Arabic words were explained by the missionary, the young man was amazed to find what a beautiful prayer he had all unconsciously used for many years. It is as follows:—"Praise be to God, the Lord of the world, the all-merciful, the King of the judgment day. We will serve Thee, and will fall at Thy feet and adore Thee. Lead us by the right way, the way of those upon whom Thou lookest in mercy, with whom Thou art not angry, and whom Thou dost not allow to fall into error. Amen." By many in the present day Mohammedanism is exalted as a system equal, if not superior to Christianity, but it is clear that all who wish to abide by its precepts

Digitized by Google

must either learn Arabic, or else begin their discipleship by violating Mahomet's express command, and accept translations of the Koran.

IN *Work and Workers* recently was given a photograph of unique interest, for it is a picture of "the first missionary ever sent forth by native Christian India to foreign lands. At least, it is the first instance of which we have any knowledge. The name of the good man is John Williams, a not inappropriate name for an evangelist to the Southern Seas. But although the name is not oriental, the man is an Indian Christian, pure and simple. 'But,' it may be said, 'why send missionaries from India to Fiji? Surely this is a new way of "carrying coals to Newcastle!"' There are, we believe, some twelve hundred imported labourers in the islands, a large proportion being Indians of the poorest, lowest, and most degraded classes. These people have taken their heathen faith and their bad morals with them to Fiji. Differences of race, custom, and language have made it difficult to do anything towards improving the moral and religious condition of these labourers, and yet it has been long felt that some determined effort should be made to cope with a growing evil. Not unnaturally, the eyes of the missionaries in the South turned towards India, in the hope of securing an evangelist of the same race as the colonists. Almost the last business in which the sainted James Calvert was engaged was this of providing an Indian evangelist for Fiji. Application was made to the Lucknow and Benares District, and, to the honour of the brethren there, be it said that out of their need, and in spite of their own pressing requirements, they found a good and willing man, and gave him up for Fiji."

THE daily papers have reported the fact that the French Government have, through their Ambassador, called the attention of the British Government to the supposed dangers of any religious *propagande* amongst the Moslems of Algeria. They think it likely that it will stir up the fanaticism of the people and cause political trouble. They intimate that they do not allow their own subjects to engage in it, so cannot permit foreigners to do so, and threaten that if missionaries are not withdrawn they will be under the painful necessity of expelling them. The Council invite the fullest investigation of their work, and are assured that such an investigation can only prove that they have ever worked in perfect loyalty to the great nation under whose protection they have lived. The North Africa Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who, with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt, with a branch mission in Northern Arabia. It aims at spreading through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love. Its character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth.

THE Society for Promoting Female Education in the East is essentially a woman's organisation. Its foreign workers are, of course, all women, and women manage its affairs at home. Indeed, Sir Walter Farquhar, who has been treasurer of the Society for very many years, is the only man officially connected with it. Yet it would be difficult to say that the work suffers in consequence. The need for more workers is urgently felt.

THE Committee of the British and Foreign Bible Society have already been able to make a most hopeful appointment by way of filling Mr. Brodie's place. The Rev. E. H. Pearce graduated with honours at Cambridge, and has for some years been assistant master at Christ's Hospital. Young, energetic, and with special opportunities of becoming acquainted with the Society's work, Mr. Pearce will, it is believed, show himself fully qualified for his responsible position. It should be added that Mr. Pearce is nephew of the Rev. Canon Edmonds, of Exeter.—*Bible Society Reporter.*

INGENIOUS METHODS OF AIDING THE BIBLE SOCIETY.—(1) "I have great pleasure to-day in sending you the enclosed 15s. for the Bible Society from my Bible-class. It is the outcome of a new plan. I gave them (fourteen who were present one Sunday) one penny each, which was to be 'traded' with and increased as far as possible by selling and buying again. Eleven of their number have brought more than £1 10s., in amounts varying from 5s. 6d. to 4d., to be divided between the Bible Society and Dr. Barnardo's 'Babies' Castle.' I am delighted to forward the 15s. to you." (2) "Whilst canvassing," writes a lady, "for subscribers for the Bible Society, one day I entered a shop, where I ought to have called a fortnight earlier, for, on announcing my errand, the owner told me he believed he had something for the B. and F. B. S., and, taking up a collecting box from the counter, he added how anxious he had been to send it in before the annual meeting, but regretted he did not know my address. I remarked that his box rattled as though it had a good amount of coins in it. The man, who was a jeweller, offered to explain how he got contributions from his customers. I lent a willing ear whilst he told how, frequently, one and another would get him to do some little job, for which he did not know what to charge, it was so very small. On such occasions he just presented his collecting box, begging that it might receive some little contribution, rather than that he should charge anything for so trifling a piece of work. He felt sure that often his customers were disposed to drop more into the box than he would have had, had he made some charge, and deposited it himself in the box. The collector relating this hopes others who keep a box on their counters may follow this example and feel equally encouraged."—*Bible Society Reporter.*

"CLOUD after cloud of temporal trial passes across the bright spiritual prospects of the mission on the Moskito Coast, Central America. Recent periodical accounts have had to tell of first one and then another death in the ranks of the missionaries

Digitized by Google

until there came the departure in one day of the faithful superintendent, Br. Erdman, and his devoted wife. And now we have to chronicle the foundering of the *Meta*. We have lost the little sailing ship so well adapted to the requirements of the coast, so indispensable to convey the missionaries, mails, provisions, and other necessaries to our nine stations to the north of Bluefields. Yet the full particulars of this calamity will call forth a note of deep gratitude to God, who in His mercy averted the loss of the valuable lives imperilled by this sad accident. It is remarkable that though there have been several serious accidents to our vessels since the missionaries bought the first *Meta* in 1858, no life has been lost in these thirty-four years. The stores for the northern stations were valued at £350, and as the *Meta* herself was not insured, her wreck involves a further loss of £400. But she cannot be replaced for that sum. The missionaries call her the best vessel we ever had. Before she became the property of the Mission she had been employed in the rum traffic. The private losses of the missionaries are considerable."

CHINESE CHARACTERISTICS.—Speaking at a meeting of the College of Medicine for Chinese, Hong Kong, in July, Dr. Cantlie, Dean of the College, said:—"Anyone who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent nor weakens the ardour of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract."

DIRECTOR HARDELAND, of Leipzig, who for thirty years was at the head of the Society, has been compelled to seek a position of less work and responsibility. When he entered on his position as Director in 1860, the number of Tamil converts connected with the Society was 4,600, and now it is over 14,000. Then there were nine missionaries, and now there are twenty-six. The pupils in the schools were 1,000, and now there are 4,700.

IT is calculated that the whole of the islands included under the title FRENCH POLYNESIA would not fill, if placed together, more than two or three medium-sized *arrondissements* in France, and that the total population, all of the same race, 28,536, is about double that of the least populated *arrondissement*—Barcelonnette. All the French establishments in Oceania are under the direction of a governor-general settled in Tahiti. All the islands and archipelagoes other than Tahiti and Moorea are entitled secondary establishments of Oceania. Representatives of the Governor reside there, and are called administrators. There are five administrative divisions besides the protectorate of the isles of Rurutu and Rimatara—viz., the Marquesas, the Tuamotus, the Gambiers, the islands of Tabuai, Raivaivai and Rapa, and the Windward Islands.

THE BERLIN MISSIONARY SOCIETY No. 1 (there are two others), has long laboured in Cape Colony, Caffreland, Orange Free State, the Transvaal, and Natal, and of late has extended its operations to East Africa. It has also been at work in China for some years past. Its last report shows that it has 11,456 communicants at the various stations in Africa. It has twenty-three young men training for service at the Mission House in Berlin. The following extract from the report of the missionary stationed at Königsberg, in Natal, is encouraging:—"Twenty-five years ago the number of baptized heathen in Natal was 2,000. and now there are 8,000. Again, the farmers, who formerly looked coldly—to say the least—on the Mission, now regard it with favour, and welcome the missionary when he comes to speak to their coloured servants. The missionary at Königsberg says that his congregation consists of 341 baptized persons. The number, he adds, would be much larger but for the action of the Wesleyans at one of his out-stations. By promising more speedy baptism to those deserving the rite, they succeeded in winning over nearly all the members of the station.

UNLOOKED-FOR BLESSING ON MISSION WORK.

IN the course of my summer holiday I was sailing down Windermere Lake in company with a middle-aged man and one much younger, who was evidently his son. In a little while we knew where each other haled from. It turned out that for years he had lived in Northern India, and was home for a brief holiday. He was the manager of a large factory in the city of M——, where are other European residents.

"You have seen, then," I said, "something of missions in India. What is your opinion of them?"

"My opinion is the highest," he emphatically replied. "So long as England maintains her missionaries in India she will not lose India, for they form the best opinion in India, reveal the best side of Christianity, and help to create a pure conscience in the land. Moreover," my friend proceeded, "I have the best reason for supporting and thanking God for missions. For eighteen years I was in business life in England with churches all round me, but I knew nothing in my heart of the power of the Gospel."

"How then did you discover it?"

"Gradually under the teaching and influence of Messrs. H—— and I——, two of your own missionaries. For them and the mission services at your station at M—— I have every reason for abounding gratitude to God."

One of the missionaries named has now gone to his reward, the other remains and carries on devotedly a work which is among the hardest in our great Eastern fields. But the influence of our stations in the great Indian cities cannot be overestimated in relation to the Anglo-Indians and civil and military circles. Our soldiers often rejoice in the words of our missionary, or in the sweet Christian songs and kind interest of his devoted wife. And for those who leave their native land to find their way to Christ by the Ganges, or in the vast marts of Chinese ports, or in the circle of the Cape, through the labour and life of our missionaries to the heathen, let us thank God, and bid our brethren, by such cases, to take courage.

J. P. P.

Digitized by Google

TROPHIES FROM AFRICAN HEATHENISM. By Robert Young, F.R.S.G.S., Author of "Modern Missions," "Light in Lands of Darkness," and "The Success of Christian Missions." With Map. London: Hodder & Stoughton, 27, Paternoster Row. 1892. Price 3s. 6d.

THIS neat little volume contains a number of brief biographical sketches of Kafir Christians. With nearly all of those whose cases are narrated the author had more or less personal intercourse. The information thus obtained was supplemented by that placed at his disposal by friends living in South Africa. An Introduction on Mission Work in South Africa, a stirring chapter at the close on the Liquor Traffic, and an admirable map of South Africa all help to enhance the value of the book, which will serve a useful purpose as showing the power the Gospel exerts over native hearts and lives.

WORK FOR THE BLIND IN CHINA. Parts I. and II. By Miss C. F. Gordon-Cumming. London: Gilbert & Rivington, Clerkenwell, E.C.

IN this interesting booklet the distinguished authoress describes the humble and earnest work of a noble and ingenious man. For several years Mr. Murray, of Peking, has devoted his best energies to the task of maturing a method for teaching blind Chinese (who number half a million) how to read. This book shows how he is accomplishing his purpose. Many missionaries bear testimony to the practical success of his method.

A FOOTNOTE TO HISTORY. Eight Years of Trouble in Samoa. By Robert Louis Stevenson. London: Cassell & Co., La Belle Sauvage, E.C. 6s.

FOR many persons doubtless the most interesting fact about this altogether remarkable book will be that given on the title-page. That the author of "Treasure Island" should first have chosen one of the islands of Samoa as his future home, and then have undertaken to write the story of the wrongs of its interesting and lovable people, will surely create additional interest both in the author and in the people whose cause he advocates. And those whose interest in a Polynesian people is born of Christian philanthropy will rejoice in the spirit and temper of the book as well as in the indirect good it will accomplish. *As a record, and in so far as it is a record of events*, Mr. Stevenson's "Foot-note to History" is, we gladly and confidently affirm, unimpeachable. Mr. Stevenson will permit a personal tribute of admiration for the way in which he has accomplished what the writer of this notice knows to have been a delicate and difficult task. Eighteen months before he went to Samoa the world had heard, through his letter to the *Times*, that Mr. Stevenson had espoused the Samoan cause. It was to be expected that when opportunity served, the writer of the letter would seek and sift and arrange, as he has now done, all available evidence for as faithful and impartial an account as he could give of those years of trouble. And *such* this record will be acknowledged to be by those whose experience goes back to those not-to-be-forgotten times.

But this book is more than a record of events; it is a plea for the recognition of Mataafa, or for his association in the rule and kingship of Samoa. And this is a more delicate and difficult task than gathering evidence of the part played in the drama by the various actors. In stating his estimate of the persons whose actions or omission to act made the history of those years, Mr. Stevenson has done so with such studied moderation and deference that it is ungracious to say that to some he has been less than just and to others he seems to be more than partial. Yet some will think such to be the case who, to take an example, are not of those who can wish for a return of the Brandeis administration, or can admire the policy pursued either by that gentleman or his advisers. And, with reference to the plea for Mataafa, it is at least reasonable to say that Mr. Stevenson's motto, "*Arma nondum inexpiatis uncta cruoribus*" may not have been the only thing which led the representatives of the three Powers represented at the Berlin Congress to restore the *status quo ante*, and to avoid the anomaly which Mr. Stevenson criticises in the early part of his book of a king and a vice-king. It may have seemed to the representatives of the United States that the exile of Malietoa Laupepa was an injustice which should be rectified as might be possible; and the other representatives may have looked upon that act as unnecessarily severe. Such is a possible plea on behalf of the somewhat severely abused representatives. In the absence of other evidence, it might have helped the cause of peace and union in Samoa to have recognised more fully this aspect of the case for Malietoa Laupepa. It is certain, as things stand, that to urge this in Samoa as the reason for the exclusion of Mataafa from association with his kinsman in the kingship can scarcely conduce to the restoration of the condition of amity between the two chiefs which existed in Samoa when Mr. Stevenson arrived there in September, 1890.

It is a beautiful picture Mr. Stevenson gives of the relation, so honourable to both, that existed between the two chiefs when our author first met them, *and the picture is true*. One might emphasise more strongly than Mr. Stevenson has done the chief reason why those relations were disturbed, and ultimately, to the loss of all, abandoned. First by the proclamation of the three consuls, and then by the public declarations of the official sent by the three powers to administer the Act of the Berlin Convention, Mataafa was excluded from the position he had gained.

On the other hand, Malietoa Laupepa's claims on the loyalty of his people are great. The vast majority of both Samoans and others able to judge from the past history of both Mataafa and Laupepa will consider the claims of the latter to be much greater than Mr. Stevenson seems able to allow. It is, moreover, admitted that there were other forces at work to bring about his restoration to his people besides the arms of his illustrious and most able kinsman, Mataafa. These reservations notwithstanding, we are grateful for the book, and trust it may do what Mr. Stevenson and all who have the interests of the people of Samoa at heart sincerely wish—viz., make for the cause of peace, and righteousness, and good government. At any rate, it is well that Mr. Stevenson's

Digitized by Google

admirers (and they are myriad) should know that the great master of our English tongue is no recluse, but has an earnest desire to help the people among whom he has chosen to live.

Some minor things might have been noticed in the book. Occasionally Mr. Stevenson has been misled in the rendering of the beautiful Samoan speech—*e.g.*, Samoans do not speak of "*eating the wind*," but if we are to translate a significant idiom literally, they "*seek* the wind" when they go for change of air. His account of chiefs' language, and of the communistic system, is interesting; but, since both have a history, and both have suffered, like many a good Samoan custom must by the introduction of modern and apparently incompatible *foreign* elements, we may yet sigh to have both in their native purity. J. E. N.

LETTER TO THE SECRETARY OF THE "WATCHERS' BAND."

DEAR MISS HEBDITCH,—Mention has already been made in our CHRONICLE of the C.M.S. "Gleaners' Union." I have been reading, in the September number of the *Gleaner*, a most interesting account of one of their monthly evening meetings in Australia, written from Sydney, by Mr. Eugene Stock, of which I think members of our "Watchers' Bands" would like to hear. About one hundred were present.

I will not give a full description of the meeting as it appears in the *Gleaner*, but just thought I would mention the one item on their programme which I should like to see on some of ours, and which follows up your suggestion, or rather *request*, that all our "Watchers" shall make a point of reading our L.M.S. CHRONICLE.

The item is this:—"*An Examination on the Last Number of the 'Gleaner.'*" "The secretary," we read, "taking in his hand the *Gleaner*, proceeded, in the briskest possible way, to ask question after question upon its contents, page after page. Almost every question was answered instantly, sometimes by a chorus of voices both male and female (the male much preponderating!), and sometimes by a single voice with, perhaps, a little hesitation. The questions themselves were remarkable. The examiner must have mastered the number as very few of us at home do." I will not quote the deeply interesting questions and answers given, but the whole account of the meeting sets forth the living and true interest these "Gleaners" are showing in the work of their foreign missions.

Would it not, indeed, be well if all our L.M.S. "Watchers" could each month respond to any questions which might be put from our Missionary CHRONICLE. If any Band will take up this suggestion for holding a "monthly missionary examination," I shall not be sorry that I have written to you about it.—I am, dear Miss Hebditch, sincerely yours,

A "WATCHER."

THE Ashton-under-Lyne Missionary Auxiliary celebrated its anniversary on October 16th and three following days. The contributions during the past year were more than double what they were in 1867. A quinquennial comparative statement shows that the increase has been as follows, one of the totals only indicating a temporary falling off:—1867, £309 1s. 11d.; 1872, £525 4s. 4d.; 1877, £587 15s. 5d.; 1882, £502 9s. 5d.; 1887, £589 18s.; 1892, £670 12s. 6d.

THE claims of the Society were advocated at the Congregational Church, Weston-super-Mare, on September 25th and 26th. Mr. P. H. Deverell presented a very encouraging report, in which the following appeared:—"It was with regret this church received last year the resignation of Miss Walker as secretary of our branch of the London Missionary Society, which position Mr. Dowrick and myself have since been appointed to fill. No greater compliment could have been paid to Miss Walker in recognition of her ability and zeal than the appointment of two gentlemen to undertake the work formerly done by this one lady. Having accepted the responsibilities of office, we felt it to be our duty to do all in our power to retain and if possible improve our position; and I am thankful to add our efforts have not been without a measure of success, the number of subscribers having increased from less than fifty to more than eighty. The total amount sent from this church, notwithstanding the heavy losses we have sustained, is £121 7s. 8d., against £108 0s. 6d. last year."

MISSIONARY EXHIBITION AT LIVERPOOL.—In connection with the Young Men's Branch of the West Lancashire Auxiliary of the L.M.S., a very successful Missionary Exhibition was held at Great George Street Chapel, Liverpool, on the 29th and 30th of September, and the 1st of October, and in conjunction therewith was a sale of work, promoted by ladies of the above-mentioned chapel. The exhibition and sale were opened on the first day by the Rev. J. K. Nuttall, on the second day by T. R. Job, Esq., J.P., and on the third day by the Rev. Stanley Rogers. An extensive loan of exhibits had been sent from our own Museum, also by the British and Foreign Bible Society, the Religious Tract Society, the Lancashire and Plymouth Colleges, and by a number of missionaries and other friends, the exhibits being arranged in courts illustrating modes of life and worship in India, China, Africa, Madagascar, South Seas, and New Guinea. Limelight lectures were given by the Revs. W. A. Elliott, E. R. Barrett, B.A., W. J. Wilkins, H. Scott, and Mrs. Jukes. G. O. Jones, Esq., acted as chairman of the

Digitized by Google

Exhibition Committee; Mr. Andrew Hamilton, as secretary for exhibits and general arrangements; Mr. Jas. H. Simpson, as secretary for lectures and addresses; Miss Crosfield, as secretary for the sale of work, which was under the charge of Mrs. J. S. Hassal. The financial result, though not yet ascertained, promises to be fairly substantial, and is likely to encourage similar undertakings. The sale of work yielded £116 odd, being an increase on the proceeds from last year's sale.

THE CHURCH OF THE LEPERS, ALMORA.

A THANKSGIVING SERVICE.

IN the July CHRONICLE we published an appeal from the Rev. G. M. Bulloch, who needed £150 for the Leper Asylum at Almora. Before the end of that month, we were able to authorise Mr. Bulloch to draw a few shillings beyond that amount, as the result of the sad statement of facts sent home by him. We give below Mr. Bulloch's grateful and interesting acknowledgment:—

"Almora, 22nd August, 1892.

"MY DEAR MR. COUSINS,—I write to ask you to thank the friends who have come forward so opportunely, and so liberally, to the aid of the lepers. You may also tell them that we had a 'Thanksgiving Service' in the church of the lepers on August 18th, at which ninety-two out of one hundred and thirty-four inmates were present. All those absent were unable to attend, owing to fever, weakness, leprous sores, and the like. It was a very delightful service. Rupua and Bijna, devoted Christian lepers, took part with Babu Bond and myself. And all the dear friends in England, some of them by name, were remembered before the Throne of Grace, and God was asked to remember all your work of love. It was a beautiful illustration of Christ's words, that your good works led them to 'glorify your Father which is in heaven.' As on the day of fasting and prayer, so on 'Thanksgiving Day,' a weary leper came creeping up the steps of the chapel, during service, seeking admission. This time it was a woman from Garhwal, by name Bilmati, about thirty years of age, and having had no family. Her husband, she said, had brought her on part of the way, several days' journey, and then left her. She had been suffering from the disease for upwards of five years. She was, of course, admitted.

"Another woman came seeking admission, some two months ago, with a baby in her arms; but I found, a day or two after they were admitted, that she had handed her child over to a 'Dharm bahin'—*i.e.*, a fellow-caste woman—in a village some distance from the Asylum. On inquiring into the matter carefully, I found that the woman to whom the child had been given had no children of her own, and had entreated to be allowed to adopt this one. The father (who brought his child and leper wife, and deposited them at the gate of the Asylum, and then left them) had previously assented to the arrangement. Poor wee mite! I wonder how it will fare. It was a bonnie, bright bairn, quite well, and free from all appearance of disease, as far as we could tell when we saw it.—With kindest regards, yours very sincerely, "G. M. BULLOCH."

PERSONAL ITEMS.

CHINA.—Miss Halley has been to Nanking for a change.—Cholera was still raging in Chung King in the middle of August, but God has graciously preserved our friends there, and has also kept the little church in safety. Dr. Davenport's thermometer has registered 101 degs. in the coolest and 107 degs. in the warmest rooms. On the Saturday afternoon before he wrote, he was called to attend the Consul, and while with him an urgent message came from the China Inland Mission. He found Dr. Cameron in a state of collapse from cholera, and although Dr. and Mrs. Davenport, and Dr. McCartney did all they could for him, he died after eight hours' illness. His poor wife—once before a widow—went away to Chefoo with the children. The great military examination was passing off quietly, but many of the students had died. Our friends have at last succeeded in obtaining property admirably suited to their requirements.—Mr. W. E. MacFarlane seems to be thoroughly enjoying the work at Chao Yang. The Mission there is just now in a most hopeful condition, especially among the patients, of whom there are between thirty and forty on fine afternoons. "I take my turn now," he says, "at Chinese prayers, and have a short sermon under weigh, the delivery of which will mean a very anxious quarter of an hour for me, you may be sure, and perhaps an equally trying time for my congregation."

INDIA.—When not travelling in other parts of India, Dr. J. L. Phillips, of the London Sunday School Union, lives with our missionary, the Rev. W. B. Phillips, at Union Chapel Parsonage, Calcutta.—The Rev. F. F. Longman has been compelled, under medical orders, to go to Darjeeling for two months.—Mrs. Bulloch, of Almora, and Mrs. Knowles, of Travancore, have also been laid aside.—Friends at Dorking have offered to found a Scripture scholarship in memory of the late Rev. J. Hewlett, M.A., of Benares. A native gentleman (Raja Shiv Prasad), an old friend of Mr. Hewlett, has given the Mission Rs.300, the interest of which (about Rs.15 per annum) is to be used for a scholarship to be given as a reward for good conduct and general excellent moral character. This amount will suffice to pay the school fees for a year of a student in the lower classes. A very handsome marble tablet has been erected in the Mission Church at Benares in memory of Mr. Hewlett, the cost of which has been entirely defrayed by his European and native friends in and around the city.—The Rev. W. Robinson writes from Salem: "We have had rain in such abundance that our tanks and wells are supplied with water, enough, the engineers say, to last two years. It is an unspeakable mercy that God has answered our prayers for water."—Mr. T. Rama Rew, the late Dewan (Prime Minister), once a schoolboy in the Nagercoil Mission Seminary, has now retired, and his place has been taken by

Digitized by Google

Mr. Shungrasoobyer, who has for long shown himself anxious for the advancement of the people, especially in the matter of female education.

MADAGASCAR.—Mr. and Mrs. Sibree, Mr. and Mrs. Sharman, and Miss Craven arrived at Antananarivo on August 17th, and received a hearty, loving welcome, from a large number of English and native friends. Mr. Sibree has already seen abundant signs of real advance in spiritual life and earnestness among the people; and Mr. Sharman cannot conceive how any traveller could visit Imerina and say that missions are a failure. The incident in the reception of the party which touched him most was the welcome which the Girls' Central School had prepared for Miss Craven.—Miss Bliss left the capital on August 30th, to begin her new work at Ambohimanga.—Dr. Fenn has returned from his visit to Betsileo in excellent health.—Miss Byam has also returned to her work after a little more than one year's absence.—Dr. Moss has gone away eastwards for a change, which he much needed after the heavy responsibility and strain of the past four months.—Miss Amy Brockway reached Ambositra on July 27th, and her brother had to bring the Christian Band meeting, which is held every Wednesday, to an abrupt conclusion in order that the boys and girls might walk out to meet her. The women and girls had been looking for her arrival very eagerly, and they seem now to feel much better provided for than when her brother alone had to "father and mother" them.—Mr. and Mrs. Huckett received a warm welcome back to Fisnarantsoa on August 17th. "It seemed as though nearly all the town had donned their best and come out to greet us. We were so glad and thankful to be home amongst them once more. As the natives sighted us from a distance, it was touching and cheering to see how they waved their lambas, and shook their umbrellas and hats until we got up to them, then completely surrounding us and seizing our hands. They led us home, and then, sitting on the grass, we all sang the Doxology in Malagasy, followed by prayers and kind words. Since then we have been completely inundated with visitors bringing presents of geese, turkeys, ducks, fowls, a sheep, eggs, &c., until our garden is like a well-stocked farmyard. On Sunday we had special thanksgiving services, the tone of which was most encouraging, and, we trust, augurs well for our future work."

AFRICA.—Messrs. Carson, Nutt, and Purves were at Mandala on July 13th, and were in excellent spirits. They hoped in another five or six weeks to join the Mission circle at Fwambo.

SOUTH SEAS.—The Rev. F. W. Walker has returned to New Guinea in good health.—Mr. Abel is now taking a change in the Colonies, and will soon be joined by Mr. Dauncey.—Mr. and Mrs. Lawrence (accompanied by Miss Ardill), hoped to leave Auckland for Rarotonga early in October.—The Rev. J. Marriott tells a very impressive incident connected with the life of the late Dr. Turner, of Samoa. He says: "His diligence was a cause of wonder to me. I have heard it said that he spent five hours a day in his study, in addition to his school work, during all the years he was here. We used to take a short walk together in the cool of the evening, after classes were over, when he would talk to me of the early difficulties of the Mission, and of the missionaries who founded the Mission. These talks I remember with great pleasure, and they have been of much service to me. Dr. Turner used to watch the sun during our walks; as soon as it set he would hurry into his study, draw down the blinds, light his lamp, and no one was allowed to see him for half-an-hour. I was filled with awe when I learned what it meant. That was his hour for prayer, where he gathered the strength he had for living so noble a life and filling it with such faithful work. He was indeed a good man, and the roots of his life were in Christ his Lord. When I think of his whole-hearted consecration, of his diligence in the Master's service, of his uniform kindness and helpfulness to all his English and native brethren, I have feelings of profoundest veneration for him, and pray that I may be like him. He was in every respect one of the noblest men I ever knew, and the remembrance of him is a constant stimulus and help to me There is no man more cordially esteemed by Samoans than he was. He proved eminently successful in the training of native teachers."

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. P. ASHTON, M.A., MRS. and MISS ASHTON, returning to CALCUTTA, North India, embarked per steamer *Kaisar-i-Hind*, October 14th.

ARRIVAL IN ENGLAND.

The REV. A. W. WILSON, from MADAGASCAR, per Messageries steamer *Pei-ho* to Marseilles, thence overland, September 21st.

BIRTHS.

FRY.—September 16th, at Neyoor, Travancore, the wife of Dr. E. Sargood Fry, of a daughter.

SPARHAM.—September 2nd, at Hankow, China, the wife of the Rev. C. G. Sparham, of a son.

DEATH.

COX.—August 10th, at Adelaide, Miss Lois A. Cox, missionary at Salem South India, aged 26 years.

DEDICATION.

THE Lecture Hall of Pitt Street Congregational Church, Sydney, was crowded in every part when MISS ALICE REA and MISS EMMA ARDILL were set apart for service in the foreign field. So great was the public interest in the service that it had to be adjourned to the church adjoining. The Rev. G. Campbell, President of the Auxiliary, said the meeting was one of the most impressive and important ever held in New South Wales, as it was for the dedication of the first missionaries ever sent direct to the field by the New South Wales Auxiliary. Miss Alice Rea, who is going to SHANGHAI (China), and Miss Emma Ardill, appointed to RAROTONGA, briefly related their experiences, and the Rev. James Hill, M.A., engaged in prayer on their behalf. The Rev. J. G. Fraser, M.A., delivered the charge, and the Rev. W. G. Lawes, of New Guinea, also delivered a powerful address.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 12.—New Series.] DECEMBER, 1892. [Price One Penny.

MISSIONARY MEETINGS.

THE art of making meetings successful, needs more attention than it receives. Generally the sole responsibility for a good meeting is thrown upon the missionary. Much, no doubt, depends on him, and the consciousness of this will press heavily on his mind; for, whilst his audience, perhaps, will be content if they are made to laugh, by a series of stories which do no more than amuse for an hour, he will be anxious to give an accurate account of his own sphere, to gain additional sympathy and interest for the society he represents, and to elevate the missionary enterprise to a higher and more permanent place in the estimation, zeal, and prayers of all who hear him. Missionary work and service will make any able and true man serious, and, when he speaks publicly of his work, grave rather than gay.

But many things may assist to make a meeting good; only, since they seem trifling details in comparison with the speech of a missionary, they are neglected, and seldom receive the attention they merit. For instance, a good audience helps to make a good meeting, for it inspires the speakers, and affects favourably most who are present. The missionary is expected to impress favourably all who are present, but local influence must gather the meeting. Nevretheless, often but little pains and ingenuity are employed to secure it. The people of a town, or village, usually estimate the importance of an object from the stir that is made about it by responsible persons. Good bills and circulars, announcements made—not barely, but with a few words of invitation more than one Sunday previous—announcements in neighbouring places of worship, and private invitations to attend, are all very helpful. Then a meeting should be what its name signifies, and not an address or lecture only. A lecture, in addition to a meeting, is advisable, when a good lecturer can be obtained, but should not supersede a meeting as now, practically, is done. A meeting is more attractive, carries more weight with it, and interests a greater number of people; therefore it is politic to have a meeting in reality as well as name, and, for this purpose, to invite one or two neighbouring ministers to be present, and to take a part in the service. This may bring some of the members of their congregations, and the usage should be encouraged, of having no service in other places of worship when the missionary meeting is held. This cultivates an idea of its importance, gives the members of other congregations an opportunity to attend, and thus of cultivating common fellowship and sympathy among Christians belonging to a town or village.

Digitized by Google

It is also very helpful, and usually very pleasant, if the minister, or some influential friend, invites all who take a part in the meeting, and a few others, to tea. With a little tact, such social gatherings may be of much use, and are greatly helpful to an after meeting.

Are the purposes for which these meetings are held adequately realised and kept in view? Are they not that the missionary spirit may be deepened; that information may be given of the affairs of the society represented; that the missionary may give an account of his own sphere, which may be regarded as a sample of the general work of others; and that facts, suggestions, and arguments may be stated, such as will advance the missionary cause as widely as possible? Such a meeting is usually held but once a year. Careful effort should, therefore, be made—on the part of a congregation to attend, of a committee to ensure interest and efficiency, and of speakers to waste no time, but do their best.

Nevertheless, such meetings are neglected and slighted in various ways. Is there not, for instance, a disposition often to limit unduly the length of meetings, and to get them over as quickly as possible? They begin late. There is no unwillingness for them to commence a few minutes after the time announced; but an early hour is enjoined for their close. Does not this signify if put into honest speech: "Our people won't be satisfied unless we have a missionary meeting, and, for propriety and custom's sake, we must have it, but the sooner it is over the better will we be pleased"?

At least some one beside the minister, the chairman, and the missionary should take a part in the proceedings.

The custom in some parts of Yorkshire, of someone from the great town accompanying the missionary to each meeting, even in the villages, is worthy of general adoption. And if two or even three speak, in addition to the missionary, so much the better, if their speeches are really missionary speeches and do not exceed ten minutes each in length. One hymn and a short prayer are quite sufficient before the speaking commences. The report should be brief. A statement should be made at every meeting, relative to the general affairs of the society represented, and reference made to its current special features. All this—hymn, prayer, chairman's address, and report—need not occupy thirty minutes, leaving the greater part of an hour for the missionary. Then a brief address or two from local friends, expressive of earnest sympathy and hearty commendation, are of great value. They have an influence which the missionary's words, however ardent, have not, and the lack of this home sympathy greatly weakens the force of the finest address from a missionary.

It is too often that if a church is without a minister, or a missionary cannot attend, no meeting is held. A missionary meeting should be held in every place of worship annually, come what will; and, if a missionary cannot be present, the help of neighbouring ministers and laymen should be secured and gladly welcomed.

EDWARD STORROW.

THE REV. R. WARDLAW THOMPSON'S WELCOME HOME.

OUR Foreign Secretary arrived at Plymouth on Monday, November 7th, and, proceeding immediately to London by rail, met with a hearty welcome at the Mission House on the following morning. The presence of Mrs. Thompson at Glasgow, and the critical illness of her father, who passed away a few days later, necessitated a brief visit to the North; so that the official welcome home did not take place until the evening of the 14th. After tea in the Museum, a meeting of Directors and friends was held in the Board Room to hear from him an account of his visit to South Africa, as Special Commissioner on behalf of the Society, to make arrangements for continuing mission work among the Bamangwato; and also to gather information for the Board with reference to education in Bechuanaland, and other matters relating to the South African Mission of the Society. The Rev. W. Roberts, B.A. (Chairman of the Board), presided, and after a most cordial welcome had been accorded to the speaker of the evening (the Chairman, A. Spicer, Esq., M.P., the Revs. G. Cousins, and A. N. Johnson, M.A., expressing the prevalent feeling of thankfulness and affection), Mr. Thompson said he was very thankful to be back again. By working at his report on the homeward voyage he had been able to prepare nearly the whole of it. He started from England on July 30th, and reached Vryburg, where the railway ends, 778 miles from Cape Town, on August 19th. The remainder of the journey to Palapye (428 miles) he accomplished in a post-cart, "sleeping at night on mail bags, plus portmanteaus." He had very satisfactory interviews with the chief Khama, and with the church, and it came home to him with tremendous force that the settlement for carrying on the mission, which had been so easily made, was due to the constant prayers of friends at home for the success of his mission. He found a kindly and sympathetic feeling prevalent, and a willingness on the part of the people to do anything the Society might wish in connection with the work. Molepolole, Kanye, Kuruman, Taung, Kimberley, Hankey, and Port Elizabeth were visited, twenty-eight hours being spent at a stretch sitting on the ledge of the mail cart, and another part of the journey being accomplished in a native chief's "spider and four," with the king's brother as coachman. It was not his (Mr. Thompson's) wish to suggest any further journeys, but he must say that every experience he had had of going abroad had deepened his impression that in these days it was quite as important in missionary as in commercial work that the foreign representatives of the Society should be in more close and constant touch with the home workers, and that such

Digitized by Google

journeys paid, expensive though they were. He visited these same stations nearly nine years ago, and during his recent visit he was amazed at the advance that had taken place in the development of the country. This year he travelled from England to Palapye in twenty-five days, whereas in 1884 it took twenty-one days to go from Shoshong (three days south of Palapye) to Cape Town. There had been marked progress in other ways; the tide of European occupation and influence was flowing very strongly into the far interior, and questions relating to the natives in the interior were becoming critical; there being a very strong anti-native feeling in the colony. A large section of the colonists were determined to do all they could for the best interests of the natives; but the anti-native party had, he thought, of late had the ascendency in public life, while legislation had not been favourable to natives. There was a very strong, ignorant, unjust, and unworthy feeling on the part of many who had gone out to seek their fortunes; and, therefore, those who were interested in the true progress and welfare of the natives needed to be on the alert to make them worthy of the position which their friends wanted them to take. There was a great desire on the part of many white men that the natives should remain the hewers of wood and drawers of water, and, therefore, they resented any attempt at native education, and felt no difficulty about the drink question in regard to giving facilities to natives. If the two races were to live side by side in South Africa, the black man must not always be servant and the white man master. Both should find a fair field in honest and honourable life. He had been impressed with the difficulties in the way of mission work in Bechuanaland. Natives in the interior were in the unfortunate position of being too well off. The Bechuanas were a pastoral people, and were few in number for the size of the land inhabited by them. Having great wealth in cattle, the native believed in enjoying life, and did not want to engage in steady settled industries. At the gold and diamond fields he could earn enough by unskilled labour in six or twelve months to enable him to buy two or three heifers, and go home with this beginning of a fortune. The missionaries had been trying to get boys to attend a boarding school at Kuruman, but, after their fathers had paid £3 a year for board and education for three or four years, they complained that they were not able to speak English (of which they had been totally ignorant before) well enough to act as interpreters and counsellors to the chiefs. It was disappointing to find that nearly all these boys had simply gone back to their fathers' cattle posts. In the colony, with a larger population on a smaller area, competition had become keen, and the colonial natives were beginning to appreciate the advantage of education, while many of them had made respectable positions for themselves, and were respected members of the community in which they lived. But in Bechuanaland there was no such stimulus to go forward. Moreover, under the present tribal system, the natives lived altogether under the eye of the chiefs, and it was not advisable for any one man to get on too fast, or he would become an object of suspicion and jealousy to his neighbours. In the present rapidly changing conditions of life in South Africa, it was not enough that missionaries should content themselves with preaching to the natives the glad tidings of God's pardoning love. They had to act as their counsellors and friends, and to devise means for fitting them to take a worthy and honourable place in a new community. The natives needed a gospel of salvation from themselves, as well as salvation from future punishment. The London Missionary Society had been permitted to do something to bring these tribes into line with the progressive life of South Africa, but if they could not extend this work there was only one alternative—viz., that the natives would simply be pushed away into destruction. He (Mr. Thompson) had come back more than ever impressed with the complexity of the South African problem, and the difficulties of the spiritual worker among the native races. If the supporters of the work would pray for spiritual power to be given to the workers to influence this inert mass of material life of a very low type, they would do the grandest thing that could be done for South Africa.—A. Marshall, Esq., and the Rev. J. Kennedy, M.A., testified to the value of Mr. Thompson's statesmanlike speech.

HOMES FOR MISSIONARIES ON FURLOUGH.

THE scheme for providing homes for rental to our missionaries on furlough in this country, which has been set on foot by the Rev. S. Tamatoa Williams, of Kelvin Lodge, Blythe Hill, Catford, has, as will be seen from the resolution recorded on page 277, received the imprimatur of the Directors of this Society. Further than this, Mr. Williams has received numerous expressions of gratitude and approval from missionaries, all of whom have in turn sustained very serious loss through the necessary sale of their furniture, both when leaving their mission stations for home and when returning to their work.

An excellent freehold house on Blythe Hill has already been secured, and has been tenanted by the Rev. F. E. Lawes for some months, the house having been furnished by communities of friends in different parts of London.

Mr. Williams now appeals for capital to be subscribed (hoping to reach £4,000) for the purchase of three other houses in the metropolis and two in the provinces, and he anticipates that there will be an annual surplus, which will enable the Committee (at present consisting of Rev. R. Wardlaw Thompson; S. M. Osmond, J. Brown, W. J. Cooper, G. W. Dodds, H. Lee, and W. G. Wilkins, Esqs., all resident in the suburbs) to extend the scheme. As each house is secured, it will be put in trust, with a clause providing that, if sold and not replaced by another, the proceeds shall go to the London Missionary Society.

Digitized by Google

WITH the January number, Mr. Thompson, whose return and welcome are recorded on page 274, will resume his contributions to these notes.

FROM THE HOME SECRETARY.

THE recent farewell meetings at Bradford and in Exeter Hall must have been a revelation to many people of the importance which is now assigned to women's work by the Society. The Bradford meeting certainly marks a great change in the views of the authorities at the Mission House on this subject, compared with their views fourteen years ago. I am informed, by the lady most concerned, that at that time the Secretaries declined to send a deputation to her farewell meeting, on the ground that the Directors did not recognise publicly their lady missionaries, and, therefore, to send a deputation to a valedictory service for a lady would not be a desirable precedent. Things move rapidly nowadays, and I shall expect to see and hear some ladies on the platform at our annual meeting next May in Exeter Hall. Why should our lady missionaries be banished to the ladies' annual meeting?

AFTER the excitement of the farewells, has come a little reaction, but I trust it will only be temporary, and will be speedily followed by another time of active enterprise. We are busy here preparing the appeals for the new year. I hope the churches will so respond to the appeal for the Widows' and Orphans' Fund as to enable us to meet all claims upon it without touching money derived from other sources.

THE New Year Offering cards are being numerously applied for. It is a hopeful sign when children and young people are interested in our work. It is very gratifying to find that there are so many older people who lay themselves out to interest and instruct the children in our work. I heard of a minister the other day, who, when the object of these cards was explained in his hearing, said he, too, must be a boy and have one.

OUR great concern just now is with regard to the Week of Prayer and Self-denial, January 22nd to 29th. I see no reason why we should not raise £25,000 by it, if we send our appeal to all whom it concerns. Our best helpers in this matter will be those people who will talk about the movement most. They can begin at once and talk on till the week is over.

THE following items seem to be of interest, and may provoke others to similar good works:—A servant, who had received £1 for having been in her place five years, brought me half the amount. Another servant has just sent me 7s. for the Self-denial Fund, being her self-denial in ale. A lady sends me £2 7s., which she has earned by painting. In a church in Devonshire, wonderful interest has been aroused amongst the young people. The Guild voted £2 from their funds, and the collection amounted to 17s. 9d. The minister writes:—"At the close of her paper, my wife challenged the young people, and others, to accept a penny each to trade with it in various ways which she suggested, and at the end of six months return it to her with the amount gained. The novel suggestion seemed to take, for a goodly number accepted the penny at the close. One poor girl greatly afflicted, being confined to her bed, on hearing of it, desired to have two pennies, so that she could make small articles in wool and silk, and sell them amongst her friends."

ONE remarkable instance of missionary enthusiasm has come to hand. Our Deputation, in sending me notes for future guidance, says, with regard to a certain place:—"Send a physically strong man, people won't allow the Missionary to leave off speaking under an hour and a half. Crowded meeting, deep impression. Contributions have risen to £216 against £99 of last year." *O si sic omnes.*

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

I WISH to call special attention to the "Missionary Wall Maps," an advertisement of which appears on the wrapper. They are specially intended for Sunday-schools, Missionary Bands, Guilds, &c., and are issued at a low figure in the hope that complete sets will be purchased. Intelligent interest in missions is dependent amongst other things upon missionary geography, and good maps are essential to its maintenance.

THE illustrated programmes, containing portraits of the departing missionaries, and biographical notes, used at the Bradford and Exeter Hall farewell services, were much appreciated, and many have written asking for copies. The supply is not yet exhausted. Singly, including postage, the price is three halfpence. Parcels of twenty-five will be sent, carriage free, for two shillings.

WITH this issue, the CHRONICLE, in its enlarged and more popular form, completes the first year of its existence. Most gratifying testimony is continually reaching me that the change has met a need. The magazine is spoken of in terms of high commendation. So, too, are the *Juvenile* and the *Quarterly News of Women's Work*. But it is still the limited few who see these periodicals.

HOW to deepen and widen the rising stream of missionary interest is the question. Owing to the indifference of "the trade" to penny and halfpenny monthlies of limited circulation, the Society is mainly dependent upon the voluntary help of friends and well-wishers. May I again bespeak the help of such?

IN anticipation of the New Year an illustrated leaflet describing the three magazines has been prepared, also order forms, and envelopes, with pew number and prices of magazines printed on them, for enclosing the cost of the same for a year, the envelope then to be dropped in the chapel box at the door. I shall be happy to send a supply of these to any friend who will undertake to issue them.

AT the suggestion of an earnest well-wisher, a special Sunday-school order form has been prepared for the use of teachers. These should meet a need.

GEORGE COUSINS.

Digitized by Google

PROCEEDINGS OF THE BOARD.

Board Meeting, October 25th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 100.

Receiving information through the Southern Committee of the breakdown in health of the Rev. G. A. and Mrs. Shaw, the Directors expressed their sympathy with them, and accorded them full permission to come away from their station if it should become desirable for them to do so.

The following resolution was adopted:—"That the Board, having been apprised of the proposal of the Rev. S. T. Williams for providing furnished houses for the Society's missionaries when at home on furlough, and sympathising therewith, as likely to promote their comfort, to facilitate their work, and to save them from pecuniary loss, whilst not accepting any responsibility in connection with the proposal, cordially commends it to the support of the Society's constituents."

As the business of the meeting was concluded at half-past three, and the missionaries who were to take leave were not expected till four o'clock, half an hour was spent in prayer and praise.

FAREWELL TO MISSIONARIES.

An exceptionally large party of outgoing missionaries then entered the Board-room to take leave of the Directors. They occupied three of the long benches, and such was the interest taken in the proceedings that a number of Directors had to stand at the end of the room. Altogether, the Mission House was, at this time, in a state of unusual animation and expectancy. Two of the following (Miss Thornborough and Mr. Dennison) were unavoidably absent, but both of them were at the Exeter Hall gathering on the following evening:—

CHINA.

*Mr. T. GILLISON, M.B.C.M.	Hankow.
Rev. GEORGE WILLIAMS	Canton.
Mr. S. LAVINGTON HART, D.Sc., and Mrs. HART	Hankow.
Mr. J. WALFORD HART	Chung King.
Mr. G. S. WALTON, M.B.C.M.	Hiau Kan.
Miss CARLING	Chiang Chiu.
Miss HARRIS, L.R.C.P., L.R.C.S. ...	Hankow.
Miss M. HARRIS...	Hankow.
Miss PARSLOW	Chiang Chiu.
Miss THORNBOROUGH	Shanghai.

INDIA.

*Rev. T. HAINES	Belgaum.
Rev. J. W. GILLIES	Quilon.
Rev. J. A. JOYCE	Berhampur.
Rev. H. H. THEOBALD...	Benares.
Rev. R. J. WARD	Madras.
Rev. E. W. WATSON, B.A.	Madras.
Mr. J. E. DENNISON	Nagercoil.
Rev. A. SIMS and Mrs. SIMS	Berhampur.
Mr. HAROLD T. WILLS, M.A., B.Sc. ...	Trevandrum.
Miss BARNARD	Bangalore.
Miss CHRISTLIEB	Bellary.
Miss DAWSON	Vizagapatam.
Miss K. DERRY	Nagercoil.
Miss FOOKS	Bellary.
Miss GOOKEY	Vizagapatam.
Miss HASKARD	Bellary.
Miss MACDONNELL	Neyoor.
Miss MACLEAN	Calcutta.
Miss THEOBALD...	Benares.

AFRICA.

*Rev. A. J. WOOKEY	Lake Ngami.
Mr. J. E. REID	Lake Ngami.

SOUTH SEAS.

*Rev. E. V. COOPER and Mrs. COOPER .	Tutuila, Samoa.

After the singing of a hymn, and prayer by the Rev. R. Lovett, M.A., the Chairman, in appreciative terms, assured the missionaries of the sympathy of the Directors with them in the severance of home ties, as well as in their trustful dependence upon the fulness of Christ, in their thorou h consecration to the work of our Lord and Saviour, and in their joyful hopes that there would be such light and strength given that much fruit might be the result of their work for Christ.

The Rev. George Cousins introduced each friend individually to the Board. "When," said he, "the Directors decided, in July of last year, to add 100 missionaries to the staff, it was at once found that a chord of sympathy had been struck throughout the whole of the Society's constituency. At once offers began to pour in, and the result of the process of sifting carried on by the Examination Committees is to be seen in the party now taking leave." Mr. Cousins gave a brief outline of the varied spheres of work awaiting the new recruits; and then the Chairman shook hands with and spoke a kindly word to each in turn.

The Revs. T. Haines, A. J. Wookey, R. J. Ward, and A. Sims, Dr. and Mrs. Hart, Miss Carling, Miss Mary Harris, and Miss Theobald acknowledged the salutations of the Directors.—Mr. Haines stated that Belgaum, his future station, contained a population of over 20,000, and the district held more than three-quarters of a million.—Mr. Wookey remarked that the present was the fourth time he had been sent forth from the Board-room, and that he and the father of Dr. Walton (one of the outgoing missionaries) were fellow-students.—Mr. Ward stated that his going forth was not a sudden impulse, but had been his desire for years past.—Miss Theobald said: "My father's prayer last night was that this separation might be for the glory of God, and that is all my desire."—Dr. Hart mentioned that when, as a Director, he supported the Forward Movement resolution, he settled in his heart that, if God opened the door, he would go out as one of the Hundred. He hoped, however, that the Directors would not be satisfied when the one-hundredth missionary had been secured, but that the number would be doubled.

"I count it the highest honour that has ever been conferred upon me in my life," said Mr. R. F. Horton in his valedictory address, "to be selected this evening to be the mouthpiece of the Board in expressing the feeling of the Society to you who are going out." After assuring the friends that "the Society always cherishes its missionaries with a most tender concern," and that

* With the exception of these, the party is composed of new workers. Miss Thornborough and Miss Barnard are to become the wives of missionaries.

Digitized by Google

"we always pledge ourselves to sympathy, and to faith, and to prayer," Mr. Horton took the opportunity of saying a word "which may perhaps come from God in a lonely and desolate moment by and by. If success does not come in the measure that you desire, do not be cast down; do not waver for one moment. I remember that some of our greatest missionaries have been allowed to live and to toil and to die without any apparent success. . . . There are no missionaries whom I so constantly pray for by name, and so firmly believe in, as those who have toiled for years and seen no fruit." In conclusion, Mr. Horton said: "This morning, when asking our Master what He would have me to say, He said, 'Tell them, "Let not your heart be troubled, neither be ye fearful."' . . . I dwell rather upon what He says to you than upon what we say; for I am not sure that I could trust my voice to utter what is in my heart. I feel, when I speak to missionaries, as if they are not only brothers and sisters in Christ, but as if they are elder brothers and elder sisters to whom I and others here look up, asking them to lead us in the ways of a purer and holier life, and to bring back to our churches at home part of the mighty spirit of sacrifice and service which is the secret of all work for Christ, and is best realised when we are alone in the vanguard of His host."

The Rev. W. Bolton, M.A., commended the missionaries to God in a prayer which deepened the solemnity produced by Mr. Horton's affectionate message.

Board Meeting, November 15th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 76.

The following resolution was adopted on the motion of the Rev. J. Kennedy, D.D.:—"That the Board desire to record their deep thankfulness to God for the safe return of their honoured brother, the Foreign Secretary, and for the manifest blessing which attended him in his visit to the Society's stations in South Africa. They offer to their brother their hearty congratulations on resuming the work of his office. In doing so, they regard it as a pleasant duty to place on record their sincere appreciation of the zealous and efficient service tendered to the Board during his absence by his colleagues. This acknowledgment is especially due, and it is hereby rendered with much satisfaction, to Mr. Cousins, on whom, as Assistant Foreign Secretary, so much additional responsibility has devolved."

The Rev. J. Stonehouse, of Peking, was welcomed on his return to this country on furlough.

Offers of service by Mr. W. Shadforth (New College), of Durham, and by Mr. C. J. Cribb and Mr. H. P. Schlencker, both of Brisbane, and now studying at Hackney College, were accepted.

Upon the recommendation of the Eastern Committee, warrants were issued for expenditure in the Eastern Missions during 1893.

The Home Secretary referred to the death of R. O. White, Esq., J.P., who, only a few months ago, in consequence of ill-health, retired from the position of an auditor of the Society after seventeen years' service. It was resolved to place on record an expression of the gratitude of the Directors for his long-continued and valuable services; and that a letter of sympathy be sent to the bereaved family.

PITY THE HEATHEN.

"When He drew near to the city, He wept over it."

1 THE Saviour, in the evening light,
Trod the accustomed way,
And reached at last the wood-crowned height
'Neath which the city lay.

2 Built on the mountains, fort and tower
Were Zion's strength and pride;
Her keepers, trusting in their power,
All enemies defied.

3 What captain, for his victories feared,
What arms, shall e'er subdue
These palaces of beauty, reared
To last the ages through?

4 Back from the golden roofs was cast
The sun's reflected beam,
While through the busy streets there passed
The living human stream.

5 The Christ heaved many a deep-drawn sigh,
Wept many pitying tears,
For then He saw, with prophet's eye,
Dark days of griefs and fears.

6 And thus, in hearing of the few
Who stood admiring by,
He told, the city full in view,
Its future history.

7 Portentous signs shall fill the sky
At hour of nightly rest,
And the fierce birds of war shall fly
With armies from the West.

8 Zion in vain for mercy cries,
Destruction's day has come,
The exile pines, the warrior dies,
Desolate is their home.

9 The temple falls, its splendours cease,
Zion in ruin lies,
For now, alas! the day of peace
Is hidden from thine eyes.

10 Oh! had thy children joined to say,
"We take Thee for our Lord,"
I, in that dark and evil day,
Had surely been your Guard.

11 Because, O city of renown,
The Saviour wept for thee,
Upon His head another crown
Shall rest eternally.

12 Let me, too, in this day of gloom,
For unbelievers strive,
To snatch them from the coming doom,
And save their souls alive.

13 Sweet pity is a gift divine:
Let me, like Christ, shed tears,
Till light on pagan lands shall shine,
And Christ as Lord appears.

October, 1892. J. EDKINS.

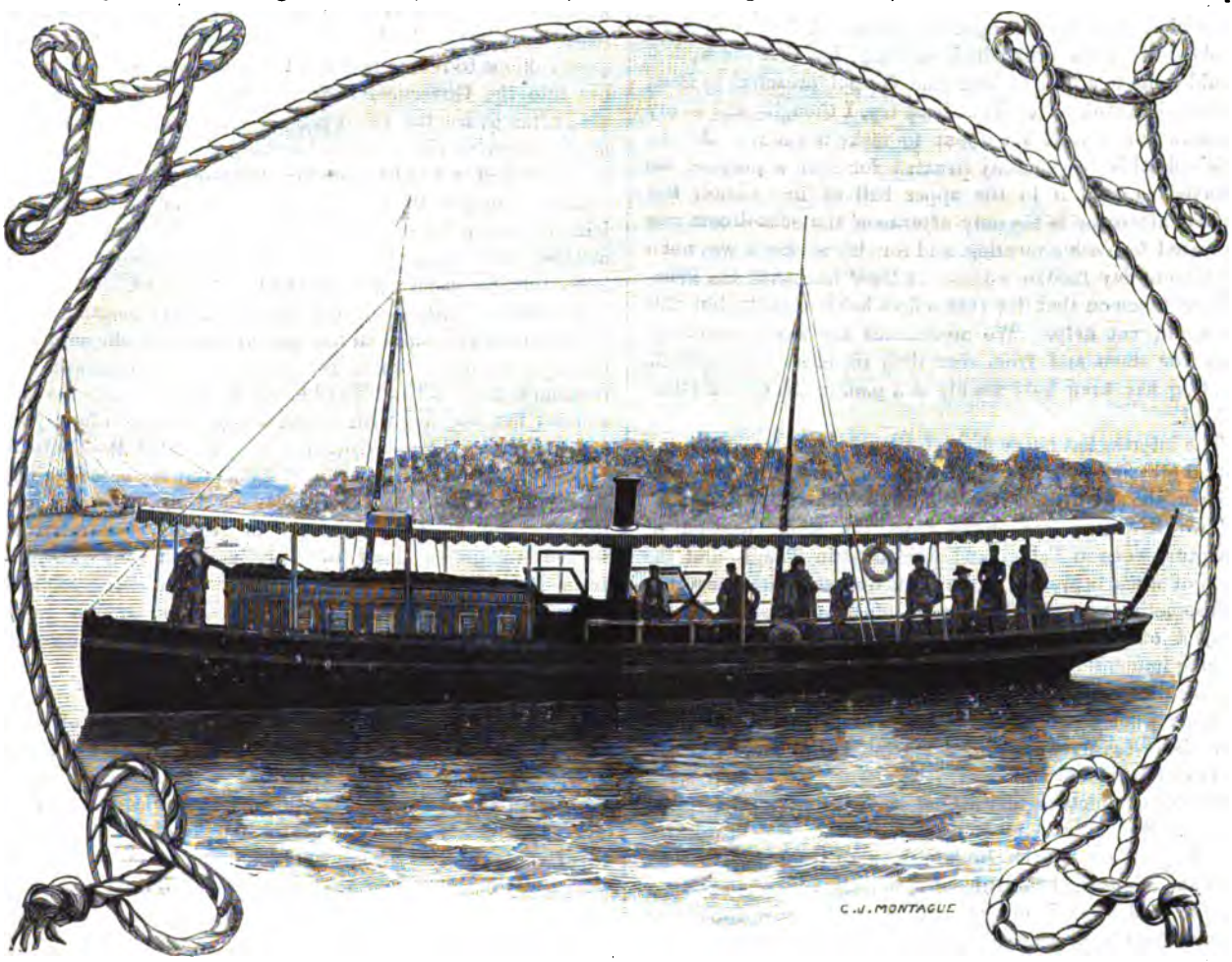
Digitized by Google

STEAM LAUNCH FOR MR. CHALMERS' FLY RIVER MISSION.

THROUGH their Agent in Sydney (Thomas Pratt, Esq.), the Directors have at last succeeded in purchasing a steam launch for Mr. Chalmers' use in his Fly River Mission, and along the western coast of New Guinea. The conditions of that work render it absolutely necessary that "Tamate" should be provided with a good sea-boat, which should, at the same time, be a good river-boat, capable of standing the heavy surf of the Gulf, and yet able to run up the shallow inland water.

The *Oimara*—henceforth to be known as the *Peace*—seems in every way suitable. She is almost new, and has been thoroughly examined by one of the most competent marine engineers in Sydney, whose report is thoroughly satisfactory. The *Oimara* was built about eighteen months ago for Judge Josephson, but he having since died, the launch has been purchased from his son for £1,220. The greater part of that amount was raised some time ago in the Colonies by generous special contributions, and the Directors, believing that their friends in Australasia would prefer that this gift to the New Guinea Mission should be entirely their own, have asked the Rev. Joseph King (Deputation Agent for the Colonies) to convey a "hint" to that effect. We have not the slightest doubt about the response to such a suggestion.

We are glad to think that the launch, which is, we hope, now nearing New Guinea, will be received in time to help Tamate in the journey which he intends to take as far west as he can possibly go. He is going to see the wild head-hunters, called the Tugeri, and hopes, by Christian kindness and gentle persuasion, to make these wild men give up their evil ways, and be willing to receive teachers.



The Directors are now seeking in this country the services of a trustworthy Christian man, of about thirty years of age, to take charge of the launch, and to render any help in mission work that he may be able, consistently with his duties as engineer, to engage in.

Digitized by Google

WOMAN'S WORK.

London Mission, Madras, August 31st, 1892.

DEAR MR. COUSINS,—Perhaps a short account of an evangelistic meeting that is held here for Hindu women, the manner of conducting it, and what it seems to be accomplishing, may prove interesting as well as encouraging to the readers of the CHRONICLE.

Preaching in the streets to the men is common in this city, but the women cannot be got at in this way. Some other plan must be arranged for them. A few years ago I resolved to try an evangelistic meeting, but that the women would come to a hall to hear the Gospel preached to them seemed doubtful. I could at least try, I thought, and so my workers and myself set about to make it known. As the girls' school is conveniently situated for such a purpose, we resolved to hold it in the upper hall of the school; but Sunday afternoon is the only afternoon the schoolroom can be spared for such a meeting, and Sunday we knew was not a convenient day for the women, as their husbands are generally at home on that day (the offices being closed), but this we could not help. We ascertained the most convenient hour for them, and from that time till now an evangelistic meeting has been held weekly at 3 p.m. in the Chulai Girls' School.

The interest has never flagged, though the attendance has varied greatly. We have had audiences from fifty to twelve women, the average number being about twenty.

Two addresses are given from the same passage of Scripture—one in Telugu and the other in Tamil—and the band of workers present sing a great deal, sometimes together and sometimes in solos, bearing as much as possible on the subject of the addresses. The Hindu women enjoy the singing immensely, and this is the only inducement held out for them to come.

Some women are most regular attenders, and that some have been savingly impressed by the truths they hear the following incidents will show.

One of our most regular attenders is the wife of a native doctor. She became so interested in what she heard, that she begged one of the Bible-women to teach her to read, that she might read the Bible for herself, and when she was able to read a verse quite through, I gave her a Bible as a reward for her perseverance. The Bible is her daily companion. She has given up worshipping idols, and believes in Jesus as her Saviour. She would willingly be baptized if her husband would give his permission, but this he is not likely to give. He does not, however, interfere with her attendance at the meetings, which cannot be said of all the husbands, some of whom have forbidden their wives to attend, fearing the influence of the Bible-teaching. The other day I heard a very pleasing account of her. A nephew of hers has come home from Rangoon very ill, not likely to live, and she daily reads the Bible to him and prays for him.

Another most regular attender was a Brahmin widow, who died of cholera when it was epidemic in 1891. We have good hope that she also was brought to Christ at these meetings. She confessed her faith in Him, and, native-like, told us about a wonderful dream she had, when Christ appeared to her, clothed in light and with a shining face, and spoke to her. The dream showed us, at least, how much her thoughts were taken up with Christ, when her dreams were about Him.

She had an only daughter, a girl about fifteen, whose husband left her soon after her betrothal, and who was, I fear, beginning to lead an immoral life. Her mother was most anxious to rescue her, and besought me to try and get her into the Government Normal School, which I did. I used often to see the two when going about my work—the mother carrying the books and looking so proud and pleased as she walked beside her daughter to school.

Before going to the meeting on Sunday my workers and I join in prayer by ourselves, as we have no prayer in the meeting, and when L——, this Brahmin widow, came to know this, she came regularly and knelt with us.

As another instance of her sincerity I may mention that, on her deathbed, amid all her pain and distress, she enjoined her daughter not to go to her relatives after her death, but to come to me. When I heard of the death, I sent for the girl and got her boarded with a respectable Brahmin family in Chulai, whose widowed daughter also attended the Normal School; and there she continued for nearly a year attending school and coming to the Sunday meetings. As she had inherited her mother's property in Nellore, her relatives wished to get a hold of her, and, in my absence from Madras last hot season, succeeded in doing so, and took her with them to Nellore. This has been a great grief to me, both for her mother's sake and for her own, as we were beginning to have good hopes of her also.

There are other hopeful cases among these women.

After seeing the Rev. Dr. Pentecost's manner of conducting evangelistic meetings, and how he tested his audiences at the close of each service, I thought I should like to apply some such test at the close of our Sunday services, and get in this way to know something of the feeling of the listeners; so, after the addresses were over one Sunday, I asked those who really desired Christ to be their Saviour, and who were seeking to place their trust in Him, to confess it by standing up.

To my surprise six women stood up and confessed their faith before the others. Surely this is a great step forward, when before others these timid women will thus testify for Jesus; and, in their present circumstances, it is all I think that can be expected from them. They are married and have children, and cannot be baptized without their husband's permission.

One of the women, when asked why she had Lutchamma's mark on her forehead when she was a believer in Jesus, said: "I cannot help it, I have borne this mark on my fore-

Digitized by Google

head ever since I have been a child. If I give over putting it there, my relatives will remark it and make a great ado ; but I do not believe in idols, and by-and-by I hope even to be able to give up their mark."

I think you will see, from what I have endeavoured to tell you, that success in this work cannot be judged by baptisms. It is only one here and one there (very special cases, indeed) among the women that can take this step ; but we can nevertheless — thank God ! — speak of our converts.

I have before mentioned how fond the women are of listening to the singing, so much so that they have begun to learn to sing some of the lyrics themselves. The other Sunday one of them sang, all by herself, a lyric the Bible-woman taught her, much to the gratification of the others, who looked both pleased and proud that one of themselves could sing like that. Another is learning to sing, and we hope soon also to have a proof of her success. They will then learn to sing the Gospel in their homes, and how much better to have these Christian lyrics sung in their families than the not very chaste ones we hear sometimes in praise of their gods !

Nor are these poor women without gratitude and affection to those who care for them spiritually.

The first face I saw on the Madras platform, as I returned by train from a short trip to the Hills in the hot season of 1891, was L——'s, the Brahmin widow I have before spoken of. She had heard I was expected, and had walked all the way to the station to meet me on that hot July morning. Poor L——, I have a hope that when I arrive at the "Better Land," hers also will be one of the first faces that will greet me there.

One Sunday afternoon I found a curious-looking fan on the table near which I usually sit. It was made of paper of various colours cut out into a pattern most ingeniously, with white for the ground-work and a frill of white round it. I asked whose it was and where it came from, and was informed that, as I had looked very hot last Sunday, two of the women had set to during the week to make me a fan, and this was their production. It was really kind of them, and, though it is not a fan I should like to wear at a dress party of Europeans, I value it much for the kind feeling that prompted its manufacture.

These incidents, given from among others, surely show gratitude.

I look upon this meeting as one of the most hopeful features of the work here, and wish that such meetings could be multiplied. When my colleague, Miss Hodges, who is now busy at the vernacular, is able to relieve me from some of the zenana visiting, I hope to begin a similar one in Pursewaulkum.

Will friends who read this short account think of us sometimes on Sunday afternoons and pray for us ?—I am, yours truly,

CHRISTINA BROWN.

DR. SCHREIBER, Director of the Rhenish Missionary Society's Training College at Barmen-Elberfeld, speaking at the Society's annual meeting, said that *ten times* more young men had recently sought admission to the College than their funds allowed them to accept. (With us, on the contrary, in this land, where piety is supposed to be so much more general and real than in Germany, it seems impossible to find enough young men ready to consecrate themselves to mission service.) Of the work of the past year Dr. Schreiber reported that in the island of Nias, off Sumatra, almost all the people in the district of Gombu-Humene had cast off their idols, and that Missionary Thomas had baptized sixty-nine people at Easter, and one hundred others were receiving instruction. On the shores of the Toba Lake, in Sumatra, success still attends the labours of the missionaries. It is quite a new field, and yet at Si Gumpar there have already been four hundred baptisms and a considerable number at the other three stations. It was feared that much opposition would arise from the Mohammedan party, but hitherto all has gone forward quietly, and the missionaries are hopeful that this district, like that of Silindung, will soon be won for Christ. In the Silindung district, indeed, in spite of the great mortality caused by the cholera last year, some three thousand persons were received into membership, while from outlying places, some of them far distant, requests for teachers are being continualy received. And in those parts of the island, such as Sipirok and Siloga, where Mohammedanism is really a power, the work goes forward most hopefully. At Padang Bolak, one of the most recently-formed stations, there are already more than five hundred learners. This rapid increase of converts, or, at least, of adherents, has its perils, but the missionaries are seeking to give the people full instruction in the ways of God, and in this they are heartily supported by the native preachers and evangelists, the number of whom is now very considerable.

THE GOSSNER MISSION among the aboriginal tribe of the Kols in Central India has now a capital house at Friedenau, near Berlin, for the training of its agents. Last winter there were nineteen pupils. Connected with the establishment is a book-shop for the sale of works on missions and literature generally, and also of Indian products. The Mission itself is prospering. A German-American, after visiting its stations at Ranchi, &c., said : "All that I saw and heard filled me with real joy and thankfulness. The Lord has done great things by the Gossner Mission. The schools have been especially successful." For many years the missionaries have wished to have a hospital at Ranchi. On the occasion of the Jubilee of the Mission the Christian Kols subscribed, from their poor earnings, 500 rupees ;

Digitized by Google

and at the beginning of the present year the foundations were laid. By June, before the rains came, the building was roofed in. A few sick people could then be received, and a young native doctor—a former pupil in the Ranchi School, who had been trained along with three other natives in an English medical school in North India—was placed at the hospital. The missionaries are at present hoping much from work they are doing in the western part of Chota-Nagpoor. Some years ago the Jesuits baptized there numbers of heathens, but gave them no instruction in Christian truth. Latterly, delegates from many of the villages where those Romanists live came to the German missionaries asking for teachers, that they might learn what Christianity really is. Many visits have been paid, and now a station has been formed, and is to be called Büchselpoor. From the latest news, it appears that nine catechists are at work there.

MISSIONARY SCHMOLK, after twenty-three years of labour on the Malabar coast, writing on mission work in India, calls it a work of patience, and says it is easier for the missionary to learn the language than to acquire the necessary patience. It is comparatively easy to convince the South Sea islander of the vanity of his idols, and the educated Japanese of the insufficiency of the religion of Shinto, but with the Hindu a long preparatory work is necessary. He connects all the acts of his life with his gods, he is always seeking their intervention and protection, and he gives them a fifth and even a third of his income. So, in these respects, it is hard to convince him of the superiority of Christianity. More difficult still is it to convince him of sin and its terrible consequences. He can so easily become a sort of god, especially as his god is lowered to a level equal or even inferior to that of humanity. With the Brahmins, all they do pertains to the divine. What a marvellous success, therefore, it is when one of these gods on earth becomes a humble disciple of Jesus!

A STRIKING story is told in the November number of the *Monthly Leaves for Missionary Meetings* published at Calw. In the north of the Transvaal are to be found some wretched specimens of humanity, the Balambetus. Some years since, on the occasion of the murder of their cruel chief, his son, Makahahane, fled southward as far as Elim, a station of the Vaud Missionary Society. Here he became acquainted with God's Word, but, being busy with plans for securing his chieftainship, he did not publicly accept the Christian faith. After a time he returned to his home, gathered some of his father's former subjects around him, and established a sort of fort on a hill. Trouble soon overtook him, and he remembered the missionary's words, when he left Elim; "My son, you are making a mistake, for you are going where you will not hear God's Word. Still, God may in His mercy show you the right way." Not long after he had a dream. He was in the other world in company with two wanderers. They saw before them a broad way and proceeded to follow it, when suddenly his companions disappeared in an abyss, whence rose the cries of the lost. Makahahane awoke, his conscience was aroused, and he longed earnestly to find the right way. Nor did he long in vain. In September, 1889, some Bawenda Christians came to his fort, having lost their way, and asked for a night's shelter. Learning that they were Christians he induced them to remain six days, during which he joined with them in worship morning and evening, and made every possible inquiry about the way of truth. When they departed he furnished them with a guide, and besought them to send him a missionary. His request was conveyed to the (Berlin Society's) missionary at Georgenholz, fifty-five miles distant. On his arrival at the fort, Brother Wessmann was heartly welcomed and seated in the place of honour. "To-morrow is Sunday," said Makahahane, "and we will celebrate the day together." "But how do you know it will be Sunday to-morrow?" Makahahane produced a handkerchief, in which were five knots. "Every day," said he, "I make a knot, and when Sunday comes I undo them and begin again on Monday." The missionary reports that the hours spent at the fort were most happy ones. Makahahane and his people showed a real hunger for the Word of God. Polygamy and other evil customs had been abandoned. The field was indeed white unto harvest. Some months passed, and again the missionary visited the fort, to which he gave the name of Gertrudsburg. Makahahane, alas! was dying, but was rejoiced to see his friend once more. When Sunday came all was perfectly quiet. This had been the custom for some time. A most happy service was held, and then the question arose, should Makahahane be baptized. Of his fitness to receive the rite there could be no question, but what would the superstitious people around say if the chief were to die directly after? But the son encouraged the missionary to proceed. So the ceremony took place, to Makahahane's great delight. The next day the missionary left, never expecting to see the old man again. And so it was. But the evangelist appointed to form a station at Gertrudsburg arrived in time to find the chief still living, and overjoyed to know that his people would have someone to lead them into the way of truth. At last, on the 11th of November, 1890, the day of departure arrived. The old man died in peace, and on the morrow took place the first Christian burial ever known in that country.

AS is well known, some devoted Hindus are endeavouring to effect reforms in their religion, and to remove some of the evil practices and customs which, in the course of the centuries, have become connected with it. But one of the chief promoters of the movement, an ex-minister, Raguntha Rao, of Madras, confesses that after travelling from one end of India to the other, and proclaiming to all classes the true doctrines of the Aryan religion and its marriage laws, although no one has said that his quotations from the Shastras are false, yet no one has been converted to his views. He succeeded, it is true, in enrolling some thousands of men in a Widows' Marriage Society, but when, two years after, he brought about the marriage of a child-widow in Madras, and invited a large number of guests to the wedding festival, only six came, and these six were expelled by the priests from their caste.

THE DIRECTORS have decided to appeal to the Congregational Churches and the friends of the Society everywhere to observe a

WEEK OF PRAYER AND SELF-DENIAL.

on behalf of the Society's work from

JANUARY 22ND TO 29TH, 1893.

Digitized by Google

Echoes from the Home Churches

ALBION MISSION GUILD, Hammersmith, W., had a very successful start on October 3rd. The Revs. S. Tamatoa Williams and C. S. Horne, M.A., gave striking addresses. There are altogether on the books fifty-eight young men and women, all of whom have signed the following agreement:—"I promise to make some definite effort to further the interests of the L.M.S." The Guild hopes to be able to raise annually £8 for the support of a native teacher. Mr. W. T. Cooper is the secretary.

A MISSIONARY PICTORIAL CONCERT, combined with pictorial illustrations and recitations from Tennyson's poems, was given on Thursday evening, October 20th, in the Westminster Road Church Lecture Hall, Liverpool, from seven to ten o'clock. The idea had the charm of perfect novelty. An intensely realistic effect was produced as the scenes described in the verses of various missionary hymns passed before the audience on the screen as they united with one accord to render the words of praise and prayer in song. The hymns chosen were "From Greenland's Icy Mountains" (eight slides), "Jesus shall Reign" (six slides), "Speed Thy Servants" (eight slides), "Now the Day is Over" (five slides), "All Hail the Power" (seven slides). Recitations were given from Tennyson's "Dora" and "Enoch Arden" (with illustrations); also views of "One Thousand Miles up the Congo." A greeting was given to Miss Roberts, a Liverpool missionary-elect.

MR. ARTHUR R. BYLES recently delivered a most interesting lecture in Greenfield Congregation School, Manningham, on "China," to a large and appreciative audience. The various points of interest connected with the country, the people, their habits and customs, and the missionary work done by our Society were graphically described; the lecture being illustrated by limelight views. A very hearty vote of thanks was accorded to the lecturer at the close, and the hope expressed that other churches in the town would ask him to repeat his lecture.

ANNIVERSARY SERVICES in connection with the Halifax Auxiliary were held during the two weeks commencing Sunday, October 23rd, and were very successful. At the annual meeting, much regret was expressed at the retirement of the Rev. E. A. Lawrence as one of the secretaries, his work during seven years having greatly helped to promote the success of the Auxiliary. Mr. Lawrence's zeal for missions will, however, not be lost. The Rev. A. Johnston, of Sion Church, was appointed in his place.

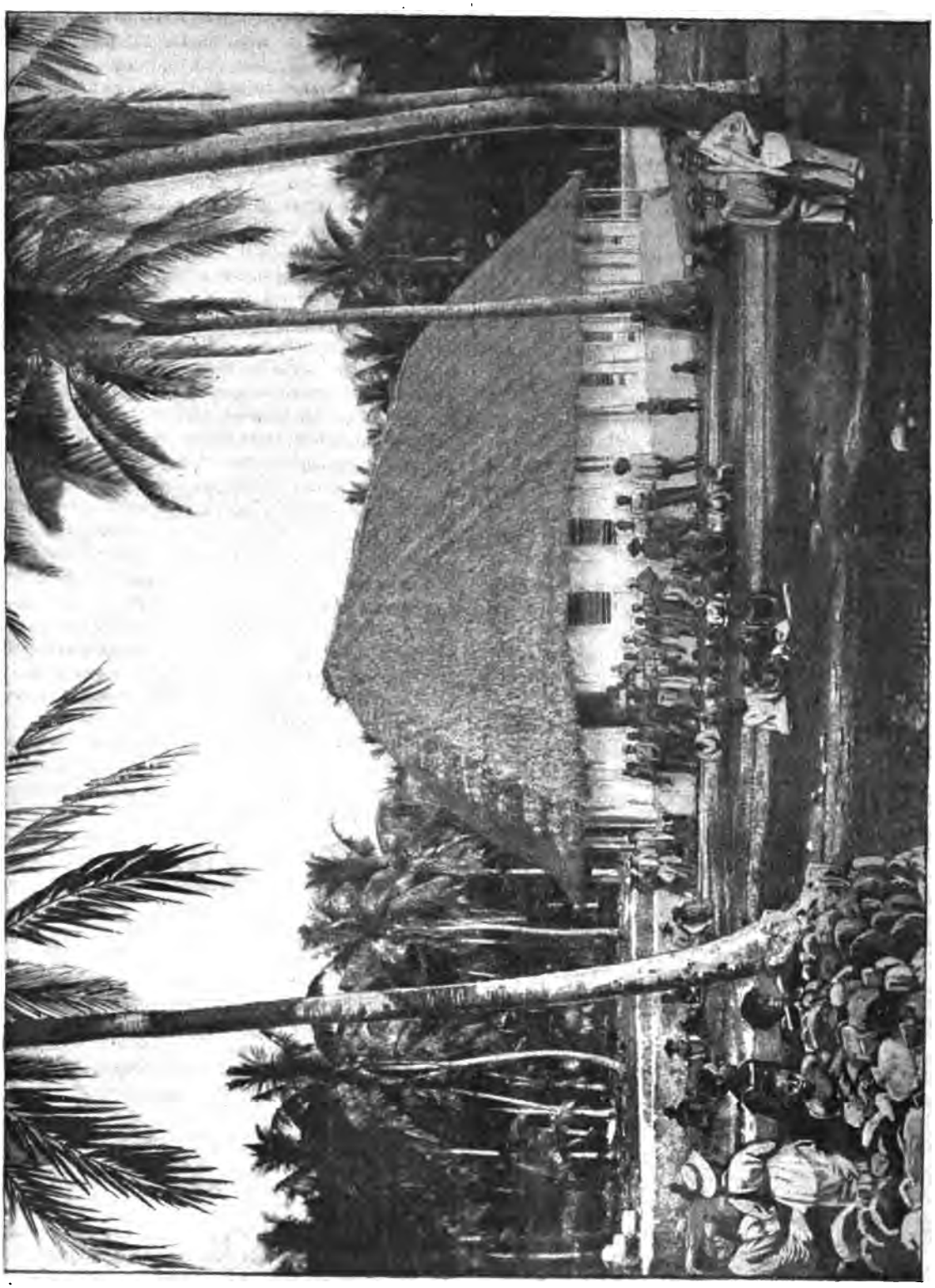
A SHORT SKETCH OF THE NIUE MISSION.

THE Island of Niué is situated in 19° S. lat. and about 170° W. long., nearly four hundred miles south of Samoa, and between two and three hundred miles to the eastward of the nearest island in the Friendly Island groups. It is a raised coral island, not higher than two hundred feet above the level of the sea. It is about forty miles in circumference, and has a population of 4,482; in addition to these, 369 men and youths are away working as sailors, or as labourers in guano and other islands. The population is less than it was ten years ago; still we think that were the "labour trade" checked, the decrease would not be permanent.

The people are a light-brown or olive colour, of about the medium size and height. They are lively and energetic, and on the whole industrious. Near the coast the island is rocky and barren, but in the centre of the island there is a good depth of soil, which is very fertile, producing taro (*Arum esculentum*), yams, bananas, and sugar cane in abundance. Orange and lemon trees have been introduced, also date palms, papaw apples, custard apples, water melons, pine-apples, and several other tropical fruits. Cocoa-nut trees abound, and the fruit is noted amongst the islands for its extraordinary size. Concerning the character of the people, Captain Cook was not far wrong in his estimate of them; they were not cannibals, and held in great horror the eating of human flesh, but infanticide was common, and it was not an unknown thing for sons, at their own request, to destroy aged and infirm parents. Niué was literally a savage island. But the scene has changed. Under the teaching and influence of the Gospel, Captain Cook's "wild boars" have been transformed into a civilised and Christian people.

In these papers I purpose briefly narrating how the Gospel was introduced to Niué, and some of the fruit it is bearing. It was not easy for the missionary to get a footing on Niué. In olden times they believed that their island was the world, and that they were the people. When, subsequently, they became aware of an outer world, upon seeing a sail, they would congregate upon the cliffs and use their incantations to keep away the foreigners. The Rev. John Williams, in 1830, landed in one of the villages with some Aitutaki teachers, whom he wished to leave there. The party were received in a friendly spirit by some of the natives, and by them also urged to beat a hasty retreat. But the great missionary never knew how narrowly he escaped being killed on that occasion. Some years after this a native of Niué left the island in a whale-ship. In the course of his travels he reached Samoa, where he was received into the family of the late Dr. Turner, who taught him to read and write. He further professed to have become a Christian, and was baptized. This man, whom they called Peniamina, was, at his own request, returned to his island in 1846. Peniamina knew the risk he ran in returning home, and his apprehension of danger was not unfounded. The people feared that his presence would cause sickness and death, and they coun-

Digitized by Google



EXTERIOR OF CHAPEL.—(*For interior see page 286.*)

Digitized by Google

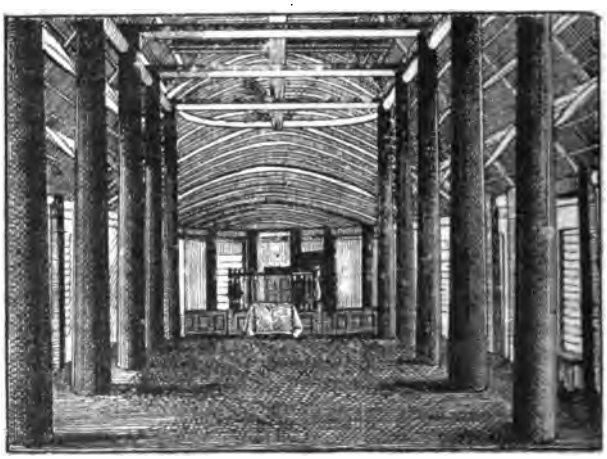
selled to kill him. Their counsels, however, were brought to nought. After a while, as no evil arose from the residence of Peniamina amongst them, the people came about him to hear what he could tell them of the outside world. He told them about Samoa, and the blessings they were enjoying on account of the new religion. He also told them of the true God, and of Jesus Christ. A few of the people listened, and were so far interested as to give up work on the Sabbath, when, alas! the teacher himself turned aside into the crooked paths of sin. His disciples, happily, did not go with him. I once asked an old man: "Why did you not give up religion when Peniamina went back to heathen practices?" He replied, "We thought that what he had told us was good, although he failed to follow his own teaching." So, heathen and savage though they were, they distinguished between the man and his creed, and held fast the truth they had received. It was only a few grains of truth, but it had awakened within them new desires, and they wished to hear more of these "wonderful words of life." The missionaries in Samoa, finding that Peniamina was doing no good, put in his place a Samoan teacher named Paulo. In October, 1849, Paulo and his wife and family were landed at Mutalau, the village in which Peniamina resided. The chiefs who had listened to the teaching of Peniamina promised to protect Paulo. This they were well able to do, for at that time they were the most powerful tribe on the island. Paulo lived with these people, fished with them, and worked with them. His helpfulness and kindness, with the Master's blessing, opened their hearts to receive the message he had come to deliver. He seems, moreover, to have been always ready to speak for Christ, and words then spoken lived in the memory and brought forth fruit in the lives of many of these degraded savage islanders. As soon as Paulo knew the language he translated from the Samoan a primer, and initiated the people into the art of reading. After this he gave them the "Book of Moses," a miscellaneous collection of passages from the Old and the New Testament. Perhaps the great lawgiver had the honour of the book because it contained the account of the Creation and the Fall, also the Ten Commandments. Later on Paulo translated the Gospel of Mark. As a translation it may have been far from perfect; but it told the wonderful story of redeeming love, and, as they read, not a few were touched in their hearts, and gave themselves to the Lord.

In August, 1861, the Rev. George Pratt, of Samoa, landed at Niué with the Rev. W. G. Lawes, now of New Guinea, whom he introduced to the people as their first English missionary. They found the islanders nominally Christian, eight avowed heathen only remaining. Family worship was becoming general, and five large chapels had been built. In the erection of these buildings no nails had been used; the whole structure was fastened with cinnet, made from cocoa-nut fibre, and the work was well and firmly done, for some of these chapels stood for thirty years without being repaired. Progress also had been made in civilisation, the people were living in better houses than formerly, and there was an ever-growing demand for clothing. Much had been accomplished, a great work remained to be done. There was plenty of superstition everywhere, and not a little semi-heathenism, and, at the most, but a limited knowledge of Divine things. The people, too, must have the Bible, and, in order to render the church independent of outside help, teachers trained at home. The work was great, but God was with them, and enabled them to do much for Him. During the ten and a half years that the Rev. W. G. Lawes resided in Niué he translated the New Testament and the Psalms, also the Books of Genesis and Exodus, and revised and carried through the press the New Testament with Psalms. In training teachers he was also very successful. Paulo, we think, died all too soon. His name is still cherished with great respect and affection. His place was filled by a Niuéan. The remaining Samoan teachers returned home, and their work has been taken up by Niué teachers. Two Niuéans also went as teachers to the New Hebrides, two to the out-stations to the north-west of Samoa, and several to New Guinea. The work has continued to be carried on upon the same lines. There are now eleven villages, each with a well-built chapel, presided over by a teacher trained on the island. These men are pastors, schoolmasters, and general helpers and advisers to the people. They make mistakes, as we all do, but, on the whole, work wisely and well, and God is blessing their labours. There are eighteen married students in course of training for work either at home or abroad, and a school with about thirty boys who board with the students, from whose ranks we hope by-and-by to get good men for teachers. In translation of the Scriptures, we have the remainder of the Old Testament in manuscript with the exception of six books. From the beginning of the Mission up to the present date between three and four thousand have been received into the church. Of this number not a few have disappointed and grieved us, but of many we think with joy as now at home with the Lord. There are now 1,557 in fellowship with the church. The average attendance at the Sunday-schools is 1,687, and at the day schools 1,504. Twenty-two married teachers have gone from the island to New Guinea, and of these eleven men and thirteen women have died, some of them in New Guinea, and others shortly after their return home. Yet there is no disposition to give up the work. Of the students now in course of training, most of them desire to go to New Guinea. The Niuéans are liberal in their offerings to God. Besides paying their own pastors, they have during the last nine years given upon an average £318 per annum to the L.M.S. They do not give out of their abundance, for they are not a rich people. Neither do they give to the Lord that which costs them nothing. As their contributions are mostly made in cotton, fungus, arrowroot, and dried cocoa-nut, it costs them a good deal in hard, continuous work during the year.

Digitized by Google

NATIVE LEADERS OF THE NIUE MISSION.

MISSION HOUSE, NIUE.



INTERIOR OF CHAPEL.

Digitized by Google

Civilisation is advancing, which is seen in the personal appearance of the natives, in the houses in which they dwell, and in the many conveniences of every-day life which are gradually becoming necessary to them.

There is, however, a dark side to the picture. A young man, upon his return from other lands, when urged to go to church, has been heard to say: "White men do not go to church on Sunday, and why should I go?" Swearing in English is common. And sometimes, on the arrival of a party of labourers, we see young fellows rolling about drunk. They will hide the liquor, and keep it often for weeks, just to take a long draught when they get home, and come ashore in real English style. The people are naturally superstitious, but in addition to their own they have importations from other islands. Then there is formalism; and, above all, the rising generation know nothing of the horrors of heathenism; hence they are not so ready as their fathers were to receive and obey the Gospel of Jesus Christ. Our difficulties, however, are all known to the Master. He is with us; and in His name and in His strength every enemy shall be overcome. "Brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

F. E. LAWES.

BIBLE TEACHING ON MISSIONS.—X.

BY REV. J. F. B. TINLING, B.A.

"From you sounded out the word of the Lord."—1 THESS. i. 8.

THE testimony of the Thessalonian Church was trumpet-toned, as the word used by St. Paul implies. They were placed on the high road of commerce between Rome and the cities of Western Asia, and, while their own merchants carried the good news to many parts, and illustrated it by their lives, thousands of other travellers, noting all great social changes in their slowly-moving age, recognised in the Christian community object-lessons in the new religion of Jesus Christ. Serving the living and true God in the midst of the idols they had formerly worshipped, and waiting for the return from heaven of His Son, whom He had raised from the dead, these Pauline converts compelled attention far and wide to "the grace which is saving to all men."

Yet their opportunity was small in comparison with that which a correspondingly prominent modern Church enjoys, and the latter, if distinguished by equal spirituality, may every day impress the world with much more than Thessalonian influence. For all heathen nations, but little known and hard to reach in apostolic times, are now fully exposed to view, and, almost without exception, easily accessible to Christian agency. Corea, Thibet, and Morocco may still seem to be closed lands, but even they are not wholly so, and they represent together but a very small part of the heathen world, in comparison with that which is open and yet practically unoccupied.

Imagination is tempted by the subject of the nineteenth century Church, in which talent and wealth are alike held in loyal stewardship, and which is, consequently, a full river of blessing to the desert of the world; but here facts are less reasonable than fancy, and history has strangely little to tell of corporate ambition to do the noblest deeds in the cause of Christ and humanity. Happily, the great opportunity still remains, and, yet more happily, a growing desire to use it worthily. The weakest churches, too, are in this fellowship of missionary testimony, and so much is possible to them that they have no occasion to envy those who are laden with the responsibilities of rich endowment. Let those who doubt the sufficiency of faith to qualify for world-wide influence remember the village church of Scrooby, expatriated for Christ's sake, and, after strengthening the testimony of Continental Protestantism, helping to lay the principles of liberty and fidelity to conscience at the foundation of the greatest of republics; let them read again the story of Hernhut, the spring of Moravian missions, in all the hardest fields of service; or let them trace the influences of Hermansburg, the village of a single street, in which a dozen candidates responded to the first appeal for missionaries to Africa, and which, by the abundance and variety of its evangelistic agencies, has, for half a century, commanded the admiration of all who are familiar with the history of Christian heroism.

But, if such noble service is to become common among us, the churches must be roused by individuals, and the only way in which individuals can rouse the churches is by labouring to realise the Divine ideal in themselves. The man who is concerned about the apathy of the Church will do well to remonstrate and exhort, but he will do better still to raise the standard of living by whole-hearted consecration, and to show the practicability of evangelising heathen lands by the liberality of his missionary subscriptions and by the freshness and sympathy of his prayers.

WALTHAMSTOW HALL.

SINCE the issue of the last Report, Walthamstow Hall has suffered from a serious epidemic of measles, and though, happily, most of the cases have been mild, the appeal which was then made is now repeated with double emphasis, and the Committee again urge the pressing importance of providing an infirmary or sanatorium for the children, as they now feel still more strongly that they ought to provide such arrangements as will materially lessen the anxiety of those on whom the weight of responsibility rests; while, having done their part, they will still wait on Him, who has hitherto so graciously led and cared for those under their care, and acknowledge that, "unless the Lord keep the house, they labour in vain that build it." If this plan can be carried out, it would afford accommodation for six more children, an increase much needed in consequence of the large number of applications for admission. The Committee cannot, however, venture on such an outlay unless friends rally round them, and we urge the matter very earnestly on their kind consideration of such. The Treasurer has generously promised to start the fund with £100, and we earnestly hope that many others will cheer the Committee by similar practical sympathy.

Mrs. Pye-Smith, St. Katharine's, Sevenoaks, will gladly give any further information if desired.

Digitized by Google

SENT FORTH WITH THE ASSURANCE OF VICTORY.*

OUR expectations of a large and earnest valedictory service at Exeter Hall, on Wednesday evening, October 26th, when the missionaries whose names appear on page 277 took public farewell, were fully realised. The Right Hon. Lord Kinnaird presided. The devotional exercises were led by the Rev. A. N. Johnson, M.A.

In the name of the meeting, Lord Kinnaird promised the missionaries that they would bear them up in their hearts in prayer to Almighty God. The fact that the Society had, within fifteen months, found thirty-seven of the hundred additional missionaries contemplated by the Forward Movement was a great earnest of what was to be done. The missionaries present were going out at a time when great victories were, he felt confident, to be won. Missionaries, especially in India, were continually refusing to baptize many who wished to be baptized, not because they were not ready to make the tremendous sacrifice that baptism in such a country meant, but because the missionaries did not think it wise to have more inquirers attached to their churches than they could attend to. He (Lord Kinnaird) was glad to see that some of the missionaries were going out to important universities, high schools, and training schools for training native teachers, and had not been drawn away from doing so by the shallow arguments and criticisms of some who thought they could settle the matter from one short, hurried visit to India or China. He hoped the Society would never be a party to giving up those important educational establishments, which he believed had brought India and other mission-fields to the state of efficiency to which they had attained.

MISS FOOKS. MISS THEOBALD.

The Rev. George Cousins said he had to intervene between the meeting and their departing friends for a few moments, but he did so in order to bring them and the meeting into closer touch, that the meeting might realise their object in going forth, and that the deepest interest their hearts were capable of might be aroused on their behalf. Mr. Cousins asked the meeting to follow the courses of the two steamers that would convey most of the missionaries to their respective destinations in India and China. Twenty of them would be proceeding to India; "but could we multiply that number by ten, or even by a hundred, so vast is India, so varied are the people, and so many are the open doors that await the Christian Church that the advent even of 2,000 missionaries would make as slight an impression upon India as a whole as would the arrival of an extra excursion train from the provinces upon this great City of London." He then spoke of the party going in the other steamer to China, also of two going to South Africa, and two others to Samoa.

After Miss Havergal's consecration hymn had been sung, the following missionaries testified to the earnestness of their purpose:—

The Rev. E. V. Cooper incidentally characterised the valediction as "something like birds being let out of a cage." Dr. Gillison assured the meeting that he looked forward to going to Hankow for a second term of service with even greater enthusiasm than he felt the first time.—Miss Derry spoke of the honour and privilege of going forth as a representative of, and fellow-worker with, Jesus Christ.—Miss Parslow mentioned that when Miss Ashburner left Chiang Chiu, causing distress to the native women in consequence, she prayed that God would send two missionaries in her place, "and now Miss Carling and I stand before you as the two who are being sent to succeed her."—The Rev. H. H. Theobald said the call to foreign service had come to him from God with ever-increasing, and at length with irresistible,

* We are glad to be able to complete the illustrated notes of our autumn reinforcements, which have appeared in the last two CHRONICLES, with photos of Miss Theobald and Miss Fooks. They came to hand too late for reproduction with the others.

Digitized by Google

urgency.—Miss Macdonnell appealed for help in securing some of the modern appliances of surgical skill to aid in the hospital work at Neyoor, and then, seeing some nurses present, she urged them to consider the question of coming forward in the true missionary spirit to help in efforts to relieve the sufferings of the heathen.—The Rev. J. W. Gillies said it was an ever-deepening conviction, not a wave of enthusiasm, that had led him to consecrate his life to the service of Christ in the foreign field. In the words of the great poet who lay not far from that Hall, he hoped to lead the dark, ignorant sons of India up "the great altar-stairs that slope through darkness up to God."—Miss Dawson, having appealed for more volunteers to take the Gospel to India, a hymn was sung, and then the Rev. J. A. Joyce offered prayer, and expressed his thankfulness, as had Mr. Theobald, for having been enabled to spend three years in a home pastorate before going abroad.—Mr. J. Walford Hart assured those who wanted to go to the mission-field, but whose way had not been opened up, that God had lessons to teach them at home, and he addressed the following forcible question to those whose hearts were yet closed against the Saviour: "Are you going to let the heathen Chinaman, the dark African, the caste-ridden Hindu, into the Kingdom before you?"—Miss Fooks said she would never be able to thank God enough for the blessings that had come to her in connection with the East London Institute, and concluded with the following request: "Pray that our hearts may be wholly our Lord's; that no shadow of personal ambition or aspiration may spoil our work for Him; that our love for His poor lost sheep may be deep and warm and unabated, that degradation and sinfulness may never weaken it; that our love for Him may be the consuming passion of our lives; and that, whatever else happens to us, the beloved name of Jesus may be honoured and hallowed through us."—"Those of us who are going out," said Miss Christlieb, "would not change places with any one of you in the audience, so glad and thankful are we to go."—Dr. Walton remarked that this was the great age of advertising, and, feeling that some of the business qualities seen in advertising should be transferred to the service of a worthier Master and a nobler cause, he was going out to China to advertise and to proclaim the love of God in the person of Jesus Christ.—Mr. J. E. Reid spoke of the joy he felt in going out to serve Christ among the heathen.—Miss Haskard said that, after many years of patient waiting, the dream of her life was being realised.—Dr. Bessie Harris said that she and her sister were going to China because the love of Christ constrained them; not to force a new religion upon the heathen, but to win them for Christ. "I don't," she said, "look upon medical work as a bribe to Christianity; I much prefer that it should be looked upon as the expression of Christian compassion."

The Chairman mentioned that some of the missionaries were being sent out at the expense of one or two friends, and told of a lady who said she "liked to work like the angels." She had read that the angels worked day and night, and, as she could only work by day, she sent out a missionary who worked on the other side of the globe during the remainder of the twenty-four hours. He commended that lady's example to others.

Rev. W. Roberts, B.A., Chairman of the Board, delivered the valedictory address. "We all," he said (and the audience, without waiting for him to proceed, signified a united assent), "wish you all, at all times and under all circumstances, God-speed." The Father sent the Son out of love both to the Son and to the world, and it was because God loved the missionaries so much that He had entrusted them with the most arduous and yet the most glorious work. Jesus sent them forth, as He Himself had been sent, with the assurance of victory, though the way might be long, rough, dark, dangerous, lonely. Long or short, it was exactly the amount of time which would be most for His purpose, for their good, and for all the interests of His Church. "Now, dear friends," said Mr. Roberts, turning to the audience, "will you not answer that response by being banded together as a union, praying earnestly for these our brothers and sisters, and for other brothers and sisters who need your prayers also, that they all may speak the word as they ought to speak it, and may see the word of the Lord abundantly glorified?"

The Rev. J. P. Gledstone, having invoked a valedictory blessing upon the outgoing missionaries, the meeting was brought to a close. It only remains for us to mention that the singing was led by the choir of Lyndhurst Road Church, Hampstead, with Mr. Macey at the organ.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

HOSPITAL EVANGELISTIC WORK AT HONG KONG.

AMONG a number of baptisms at the To Tsai Chapel during the past few weeks are two worthy of note, as illustrating hospital evangelistic work on its two sides. Wong A Kam, the wife of a well-known teacher at the village of Shun Tak, near Canton, was on a visit to Hong Kong, and, hearing of the Alice Memorial Hospital, applied for relief of an inversion of the eyelids from which she suffered. Admitted to the female ward, her condition was greatly improved by a simple operation, and meanwhile she heard the Gospel story, which brought her the object of a life-long quest—peace. She had been a rigid vegetarian and most devout in her observance of the customs of her own religion, but had in them found no satisfaction until, in her fifty-fifth year, her

Digitized by Google

entropion brought her within hearing of the story of Jesus; and, almost from the first, she seemed to recognise in Him what she had so long been seeking. She publicly professed her faith in baptism a fortnight ago, and, while she will probably meet with a larger amount of persecution than usual, it is hoped that she will exert a correspondingly wider influence among her friends and neighbours on account of her former reputation as a religious devotee. Already, in fact, she has stirred up a spirit of inquiry on the part of two women in the Hong Kong family where she has been staying. The case of Ch'an A Lin, a young woman of something over twenty years of age, illustrates the value of work among the out-patients. Her mother was attending the hospital once a week or so for some trivial ailment, became interested in what she heard of the Gospel, and invited Miss Field to come and see her in her home, and teach her daughter, A Lin, also. Miss Field, glad of the open door, commenced a series of periodical visits for the purpose of instructing these women, and others who joined them, in the story of Jesus and His work for them. A Lin, it was discovered, was living a life of sin, but this, under the new influence that was being brought to bear on her, she soon abandoned, though for the time being it meant almost starvation for herself and her mother. After being under observation for over a year, she was admitted to the church by baptism last Sunday, and has given every evidence of being a humble believer in the Lord Jesus. Thus, through the influence of the Medical Mission, indirectly, but none the less really, a girl who, probably, *never saw* the hospital, has been led to the Saviour.

J. C. T.

NOBLE CHINESE SERVANTS.

UNDER date August 30th, the Rev. J. W. Wilson wrote from Chung King:—"Just a line to catch the mail. I trust you have not been alarmed by the inaccurate Press reports of serious trouble in this city. The riot in the West referred to in the papers just to hand occurred at Shün-ch'ing-Fu, a city eight days' tramp to the north of us. It appears to have been serious enough, not so much because of the actual outrage upon the missionaries (China Inland Mission) concerned, as on account of the proof supplied by the incident of the complicity of the high provincial authorities. Even the Viceroy seems to have had a hand in the disturbance. But another piece of news has just come to us of a much more serious outbreak in a city to the west of Ch'en-hi, recently opened by Mr. and Mrs. Polhill-Turner (Mr. Turner is one of the C.I.M. Cambridge Band). It is said that the populace attempted to *burn* the missionaries, for whom stakes had been prepared, and they were only prevented from carrying out their purpose by the interposition of the missionaries' servants, who willingly handed themselves over to the furious mob to be dealt with as the mob pleased, on condition that Mr. and Mrs. P. Turner should be released. This proposal was accepted, and the servants unmercifully beaten. But, though released, Mr. and Mrs. Turner were horribly beaten, too; Mrs. Turner being first of all stripped of her clothing to the waist and beaten in that condition! 'In the last days perilous times shall come,' and yet God lives to care for His work and His workers. We must fall back upon God. Here we are perfectly quiet, the big examinations having passed off without raising even a ripple of trouble."

Pray ye the Lord of the harvest to send forth labourers into his harvest.
Matt. ix. 38
PRAYER UNION
FOR
Increase of Native Workers in China.
AGREEMENT.
Weekly and if possible daily to pray:
1. That God will raise up many native workers in China.
2. That God will send them forth full "of faith and the Holy Ghost."
MEMBER'S NAME.
President J. W. Stevenson
Vice „ W. K. Yen.
Secretary E. H. Thomson
No. ..... Date .....

A CHINESE PRAYER UNION.

THE above illustration is explained by the Rev. F. P. Joseland, of Chiang Chiu:—"I enclose a membership card of a new Prayer Union for the Increase of Native Workers in China. The English is in the centre, and the Chinese translation on each side. Hundreds of Christians

Digitized by Google

are joining this Union all over China, and I have already nearly two hundred members in the nine churches under my control. It was got up first of all by the Shanghai native and foreign pastors, but is rapidly being accepted by all churches in China, and is, therefore, becoming a link between all the various branches of Christ's Church in China. For this effect alone it is to be commended, for we do wish the Chinese Christians to realise the unity of the Church, even though the names by which each member may be called may be different. The president is of the China Inland Mission, an Englishman; the vice-president is a Chinese native pastor of great renown belonging to the American Protestant Episcopal Mission; and the secretary belongs also to the same Mission. So it is fairly representative of the three countries. Our Society has always laid stress on native agents as the necessary adjuncts of the foreign missionaries, so that we can all rejoice that China, as a whole, is moving forward thus unitedly and heartily in prayer and effort towards the multiplication of spiritual native workers. It is not a little encouragement to me to see how ready the Christians were to join in this Union, and I am glad to feel that they are thus banded together with their brethren throughout China for such a noble cause."

INDIA.

UNITED PROTESTANT CONFERENCE.

THE Rev. A. P. Begg, B.A., writes regarding the annual United Conference and Prayer Meetings of the Bengali Christians of all the Protestant denominations in Calcutta:—"I have little doubt but that these meetings are very helpful to the churches. Many of the sentiments expressed in the papers and speeches were devout and inspiring. At the annual examinations in Scripture Knowledge and Christian Evidences in connection with the Conference, one of our theological students, Kartik Chandra Naskar, was awarded the first prize in the first or highest grade, and our Bhowanipur Christian Girls' School and our Institution carried away the lion's share of the prizes."

HALF-YEARLY SANGAM.

"THIS is the day (October 11th) of our half-yearly Sangam, as we call it," writes the Rev. J. Duthie, from Nagercoil. "The congregation at the head station has raised between £60 and £70, which is very good considering the unfavourable season we have had. Joshua (the pastor) has just finished a stirring and original address on the Centenary of the Society. During the next two years a special effort, in addition to ordinary contributions, is to be made all over our Mission. Joshua took for his text Genesis xxvii. 2—4:—'Behold, now I am old. Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison, and make me savoury meat, such as I love, and bring it to me that I may eat, that my soul may bless thee.'"

"OVER THE LINE TO JESUS."

WE had an interesting baptism in the Neyoor Hospital a few weeks ago. It was a patient whose thigh I had amputated some time before, and who, though a heathen on admission, had learnt to trust in Christ as his own Saviour, and who, before going back to his heathen friends, had expressed a wish to receive the sign, expressing the fact that he had stepped "over the line to Jesus."

E. S. F.

MADAGASCAR.

THE VONIZONGO FORWARD MOVEMENT.

THE Rev. W. and Mrs. Huckett have been much encouraged by the appointment of Miss Coombs to join them next year, and the natives, too, are delighted. "We are making all haste to get the girls' school and house finished before the rains commence. Applications by parents on behalf of their girls are overwhelmingly made. We shall have a difficulty in deciding who to receive and who to neglect. The churches throughout the district have done very well indeed. They have collected over forty dollars, made 10,000 bricks, and given grass and wood. At our last meeting of pastors and delegates we agreed to start a 'Vonizongo Missionary Association' to help the Sakalava villages bordering on Vonizongo. This is in addition to the yearly collections of sixty dollars on behalf of the Native Missionary Society at Antananarivo. Of course, the Catholics and Ritualists never ask them for a halfpenny even to build their churches; many of the people join them on that account. Our policy is very different, however. When our schoolroom and house are finished and furnished we shall have expended about 250 or 300 dollars. Our money bags will be more than empty by that time; but we have strong faith in our work, and especially in our friends." Mr. Huckett is in need of a school bell.

AN INTERESTING STORY OF TRAVEL.

MR. HUCKETT sends the following interesting story of travel:—"I have recently returned from the longest journey I have yet made in the district; and then I only skirted round about three-quarters of the north-west and north-east borders. I was away fifteen days, travelling every day from eight a.m. to three p.m., through wild grass land inhabited for the most part by solitary military stations of Hova soldiers, and across broad, deep, rushing rivers infested with crocodiles. Each day afforded me similar scenes, similar excitements, and similar business. Preaching, baptizing, and examining was the order of the day. I was greatly helped by my magic-lantern, however—a capital thing for a journey. I could always get a full house in the evenings, even if it happened to be a Sakalava village I was visiting. At only one place the people fled through fear. I even failed at first to entice the youngsters near me by the all-powerful bead, although I sent one of my

Digitized by Google

men round to announce the fact of a general scramble for beads about to be made. After sitting in the small rush chapel half-an-hour, about a dozen made a venture and entered, sitting with their *backs* to me. I asked them if they knew a hymn. They said: 'Yes.' So I told them to sing it, and they sang 'O Jesus, a friend, a Saviour we love,' to the tune of 'I want to be an angel.' But they went at such a gasping rate, and muddled up the verses, tune, and chorus so, I could join in by no possible effort. They told me some officer of the Government had taught them it, when he visited them some time ago. I talked to them, but there wasn't one who could spell a word. I showed them the Story of Joseph and the Parables, &c., of Jesus, in the evening, but they kept more than one eye on the glaring bull's-eye magnifier behind them, in mortal fear. Next morning every man, except two, had hidden himself. Fortunately we met some soldiers on the footpath coming to meet us and guide us to our next stopping place; otherwise we should have been in imminent peril of robbers."

"CAN THESE DRY BONES LIVE?"

MR. HUCKETT continues:—"I was much struck with the difference between the appearance and intelligence of the Sakalava I met and that of the Hova here. I saw people in their real heathenism, and spoke to them from Luke xv. Many of them came prepared to be on a footing with the white man by wearing their charms underneath their spare clothing. To every village there was always attached a large number of sugar plantations for rum-making. I counted seven to a village of two houses. But what often crossed my mind in telling them of their sonship to God and their Father was, Can these souls be converted here and now; or must they go through all the process of teaching and learning first? Die! I felt that the only thing that can win these darkened, devil-ridden souls for God and the right is an enthusiasm made up of something more than bluster, and a patience that is not easily worn out with a day's, a month's, a year's hard digging, sowing, and watching. 'To lie, a sin? to rob, a sin? to get drunk, a sin? to do worse, a sin? What's sin? That's some idea of you white men, not ours! Let the Hova accept new ideas and customs, we are not such fools or deceived so easily!' I felt intensely the farcical side of my journey, like a strange, unnatural bird flitting from village to village, with a promise to visit them again in a year's time! Can these dry bones live? I can only answer with the same question put by the prophet. I was not over-gladdened by my journey. Many of the Christians were woefully ignorant about the story of Jesus, and are regular toaka sellers, if not drinkers. Most of the houses I slept in reeked with the fumes of rum, and in some cases I caught them red-handed making it. But such is the tale everywhere outside Imerina. The people generally, however, treated us well, supplying rice and beef to myself and the eleven men I had with me. One day only a part of a dead bullock found on the moor, probably killed by robbers, was dished up. The rats were dreadful. They played leap-frog across my bed in the face of a lighted lantern; and took it that I was egging them on when I made a bad thrust at them on the cow-dung covered walls with one of the men's spears."

A TOUCHING INCIDENT.

IN conclusion, Mr. Huckett says:—"One little incident touched me very much. I was just leaving one of the worst towns (spiritually) I had visited. Two old men met me near the village gateway, and, after giving the usual Malagasy salute, said: 'Ah! sir, we wish to thank you for coming to visit us; you haven't threatened us or taken by force our fowls or pigs, but have treated us fairly and openly, and told us what is good. We want you to come again. Veloma" (good-bye). They then told me about some white men (miners) who had passed by their towns and who had drunk toaka, done wickedly, and not paid for their fare. I truly think our home work is deepening. I wish the Christians could be made somewhat bolder in their service for Christ. I know the very system of government makes it almost impossible. I am trying to instil into the members of our Association a sense of honour, to be brave enough to refuse to tell a lie, or to be mean, or to receive a bribe. The difficulty is, the Malagasy have very elastic consciences, and find it almost impossible to tell when an action has become a lie. Perhaps they are not the only people afflicted in the same way."

BURNING IDOLS.

IT is now pretty well understood that Madagascar is by no means free from idolatry. The missionaries of Ambohimandroso, Betsileo, have had the joy of witnessing and aiding in the burning of some idols. These, however, are not figures of men and beasts, as are seen in other heathen lands, but a few insignificant little pieces of rag and wood, supposed to possess charms against various ills. These were held by a young man studying with a view to become a teacher, but who had been largely under the influence of a heathen grandmother. After they were brought to light, all the students and their wives were gathered together, when the things were duly examined by each one, and the folly of trusting in them exposed; then the "sacred" charms were placed on a pail turned upside down and reduced to ashes. The young man, probed by his fellows as to his willingness to give up his gods, answered: "I will eat them if that will satisfy you." This is a great point gained, as in many of our Betsileo Christians there still lingers a superstitious fear of the consequences of in any way slighting these bits of wood, rag, or stone.

A. M. F.

Digitized by Google

NEW GUINEA.

FROM TAMATE.

THE Rev. J. Chalmers commences his last letter to Mr. Thompson from Toaripi, dated August 16th: "I want to let you know I am living. I hope in a few days, if the sea goes down, to go west as far as my cannibal friends, and then on to the Aird. My object is to prepare the way for next north-west season, and so prevent a possible attack. . . . I have got a sorcerer's kit at Kivori for you, and hope to send it. He was a great sorcerer, too great to live—so one day he was clubbed to death. He and I were great friends. His son is a Christian, and is being prepared at present by the teacher for the Institution, whence he hopes to go forth as an evangelist. His father's stock-in-trade he has given up. We have fifteen catechumens here, and some of them are good, earnest fellows. I hope soon to baptize them. We have had sickness, deaths, and falling away, but in our darkest hours we were not without hope, and so now there is light. The Master knew we needed it much. We want some of these men and women as evangelists, and we pray for it." In a subsequent letter Tamate tells us, "Yesterday (September 11th) was a day that will be long remembered here (Toaripi). I baptized eight natives after they had given good public testimony for Christ before their countrymen. There are others waiting. My only sorrow is there were no women, and, until the women are got for Christ, we cannot expect any real living Church. A change for the better is coming over the people, and neighbours, formerly afraid of them, speak gladly of the change."

A FIRST COMMUNION.

IN the course of a visit to the Kabadi district, the Rev. H. M. Dauncey has had the joy of, for the first time, forming a church at Lealea. He baptized eight persons, and for the first time they sat down to the Lord's Supper in that village."

MONTHLY PRAYER MEETING.

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. on Monday, December 5th, from 4 to 5 p.m. The Rev. George Cousins will preside, and give information recently received from the mission field. All friends of missions will be heartily welcomed.

YOUNG MEN'S MISSIONARY BAND.

THE meetings of the Central Band at the Mission House are fixed as follows:—Friday, December 2nd—"James Gilmour," by Mr. H. B. Probin. Friday, December 16th—Address on "Matebeleland," by the Rev. W. A. Elliott, of Inyati.

The meetings commence at 7, and conclude at 8.30 p.m. Members of provincial Young Men's Missionary Bands who happen to be in London will be welcome.

THE STORY OF JOHN G. PATON, TOLD FOR YOUNG FOLKS; OR THIRTY YEARS AMONG SOUTH SEA CANNIBALS. By Rev. James Paton, B.A. With forty-five full-page illustrations. London: Hodder & Stoughton, 27, Paternoster Row, E.C. Price 5s.

A CONDENSED reprint of the intensely interesting biography already so well known, with a few fresh incidents introduced. The illustrations, which are of a most graphic and startling, not to say sensational type, will, apart from the letterpress, ensure for this volume the greatest popularity amongst young people; whilst the story itself, so thrilling, so full of constant adventure, will also do much towards increasing that popularity.

MADAGASCAR: ITS MISSIONARIES AND MARTYRS. By William John Townsend, D.D., Author of "The Great Schoolmen of the Middle Ages," "Robert Morrison, the Pioneer of Chinese Missions," &c. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 1s. 6d.

THIS is another of the biographical series, and, although not in itself a biography, we welcome it as a valuable addition. We could wish that a fuller account of the more recent development of the Madagascar Mission had been given, and that the work of the last thirty years had been made to stand out in greater prominence than it does in these pages. To a certain extent the story is brought down to the present day, but the main portion of it deals with the history of the persecution. Still we appreciate the book. It re-tells for the young people of to-day, and others not familiar with the story, the narrative so often told twenty or thirty years ago of the Malagasy persecutions and martyrdoms. Many of the illustrations are familiar to those who are acquainted with books on Madagascar, and indeed are somewhat ancient and inaccurate, but others specially prepared for the volume are admirable. The book will make a valuable addition to Sunday-school libraries.

MEMOIR OF MARGARET STEPHEN KENNEDY, BY HER HUSBAND, JAMES KENNEDY, M.A., LATE MISSIONARY IN ORTHERN INDIA. London: H. Nisbet & Co., 21, Berners Street. Price 6s.

WE welcome this memorial of one so greatly respected and beloved. It is, at the same time, a tribute of affection and the record of a beautiful, earnest, Christian life, which cannot but be stimulating to all who peruse it. The home life of the late Mrs. Kennedy, and her influence as a missionary's wife, are alike conspicuous in the pages. The tributes to her character and influence recorded in the last chapter, coming, as they do, from Hindu friends and from representatives of numerous Christian interests here at home, forcibly recall to one's mind the many excellencies of this devoted Christian lady. We trust that the book will have a wide circulation.

ERRATUM.—November CHRONICLE, p. 269, 2nd col., line 35, for "September, 1890," *read* "December, 1889."

Digitized by Google

PERSONAL ITEMS.

CHINA.—Dr. J. T. Burton has moved from Hankow to Hong Kong, and Mrs. Burton is now on her way from England to join him there.—At a recent graduation ceremonial, the University of Edinburgh conferred on Mr. J. C. Thompson, M.B., C.M., of Hong Kong, the degree of Doctor of Medicine, *in absentia*. His thesis was on "The History and Present Position of Chinese Surgery," "Surgical Characteristics of the Chinese," and "The Prospects of Western Surgical Practice in China."—While in Japan, Mr. Ross stayed with his family at Arima, in the hills near Kobe. Every year a Christian Conference is held there. Some fifty China missionaries were present this year, and about eighty Japanese fellow-labourers go there every year. "The Conference was exceedingly helpful, and, while missionary topics were discussed, yet Bible study and modern-day questions carried the day. The spiritual side of our life and work was mostly dwelt upon, and the universal testimony was to the blessings our hearts had received." Mr. Ross goes on to say, "The members of the American Board, some eighty in number, visit Hieizan, a day's journey from Arima. I went to Hieizan for several days and spent such a happy and profitable time, being greatly impressed with the love and confidence shown by our cousins towards us. One cannot but feel small on comparing China and Japan, especially in their educational departments. The American Board missionaries are a splendid set of workers, and are in the van of missionary labour. I have closely observed methods and results, and have been learning all the time."—Miss Alice Rea left Sydney for Shanghai on September 13th.—The Rev. Jonathan Lees has been suffering severely from fever.—Dr. Smith has already visited the country, and had not a little encouragement. With his help, too, at Tientsin, Dr. Roberts is now able to undertake the work in a more thorough manner, and with greater satisfaction to all concerned. The present year has been the heaviest, from a medical point of view, that he has known. There have been several inquirers and some baptisms. From private letters we learn that the Rev. W. E. McFarlane has been suffering seriously from dysentery. We are thankful, however, to report that he was recovering when the last letter was sent off.

INDIA.—Dr. Fry, who will soon be leaving Neyoor, writes:—"These last two months, I am dropping hospital work almost entirely, and devoting myself simply to the students; for I feel that the best legacy I can leave behind me is a band of trained young men to carry on the blessed work of healing and preaching when we are far away."

MADAGASCAR.—Some photos have reached England of Miss Gilpin's recently opened Friends' Home and Schoolroom for Girls. The total cost of the building has been about £700, the whole of which was collected by Miss Gilpin during her last furlough. The Home is large enough to accommodate fifty girls, or even a larger number if required. His Excellency the Prime Minister has paid a visit, and expressed his admiration and his hearty appreciation of Miss Gilpin's work. Miss Gilpin has been engaged in training Malagasy girls since 1869, and the fruit of work done in the past is abundantly shown in the Christian lives and homes of some who have lived with her in the past. There are at present in the Home twelve inmates, and a brighter and more happy and intelligent group of girls it would not be easy to find throughout Madagascar.—Miss Amy Brockway is delighted at being back at Ambositra. "Not only is the work itself a delight, but we have so many helpers in it. Rakoto, the evangelist—not a college man—and his wife are splendid workers. If there were a few hundred such, Madagascar would soon be evangelised." Miss Brockway has set apart Monday for visiting a country school; Tuesday, Wednesday, and Thursday for work at Ambositra; Friday for visiting the people in their homes; Saturday gets filled up with "all sorts," and, by the time it is over, "you want another day before Sunday comes."—We regret to hear that Mr. and Mrs Shaw's recent visit to the interior has not produced any permanent good effect upon their health, and that it may become necessary for them to leave their work again for a sea voyage.

AFRICA.—The Rev. Dr. Stewart, of Lovedale, was a fellow-passenger with Mr. Thompson, on his return to England.—The Rev. M. Richardson, who went out to Oudtshoorn to assist the Rev. B. E. Anderson, reached his destination on September 26th, and, although the post-cart did not reach the town till nearly midnight, more than 300 people congregated in the church to give him a hearty welcome.

SOUTH SEAS.—The Rev. Dr. Davies reached Sydney on September 21st from Samoa, and intended returning to his station in a month's time. During his stay in Sydney he was to read a paper at the Inter-Colonial Medical Congress. He had been feeling very weary from his incessant toil as a doctor together with the care of the churches and villages.—The Rev. W. G. Lawes left Sydney for New Zealand, on deputation work, on the 22nd inst., and expected to be absent about two months.—Writing from Auckland on October 8th, the Rev. W. N. Lawrence says: "This has been a grand missionary week in Auckland. The Anglican, Baptist, Wesleyan, and Presbyterian churches have all been holding special meetings, and everyone was pressed into the service, including Mr. Abel, Mrs. Lawrence, Miss Ardill, and myself." Mr. Lawrence mentions that he has received letters from Mr. Chalmers by three mails in succession; "and in each he has had to inform me of death among the last band of teachers sent from the Institution in Rarotonga, two men and one woman. It is sad news to carry back with me to Rarotonga, *and yet there will be volunteers to fill the vacant places*. I hope my next letter will be written from Rarotonga."—The Rev. A. E. Claxton reached Apia on September 30th.

CHRISTMAS IN INDIA.

IN the March CHRONICLE, on page 54, we gave a very interesting article from the pen of the Rev. I. H. Hacker, describing Christmas festivities at Neyoor. The picture on the opposite page comes very opportunely in anticipation of the approaching festive season, and should be looked at in the light of Mr. Hacker's letter, which will bear reading once again.

Digitized by Google

FROM THE SECRETARY OF THE WATCHERS' BAND.

NEW branches have been formed in the following places, and there are now about seven hundred names on the Central Union Register :—

BRANCH.	SECRETARY.
Bath (Argyle Chapel)	Mrs. Silcock.
Birmingham (Francis Road)	Miss Rankine.
Blackburn (Furthergate)	Mr. T. Taylor.
Cardiff	Mr. E. H. Vivian.
Glasgow (Elgin Place)	Mr. H. B. Whitmee.
Handsworth (*pro. tem.*)	Mr. S. Rutherford.
Hankow, China	Dr. Gillison.
Hull	Miss Dougall.
Kirkham	Mr. J. Ward.
Liverpool (Norwood Grove)	Mrs. A. Hamilton.
Manchester (Broughton Park)	Miss McLaine.
Marlborough Chapel, Old Kent Road	Mr. E. Styles.
Northampton	Mrs. Robinson.
Oldham (*pro. tem.*)	Mrs. M. Claydon.
Oxford	Mrs. Haines.
Porthcawl, South Wales	Miss Ethel Rees.
Sevenoaks	Mrs. Pain.
Sherborne	Miss Williams.
Southport (Portland Street)	Miss G. Rimmer.
Stroud	Miss M. S. Coley.
Trowbridge	Miss Effie Mann.
Woodford (Union)	Mr. Hardy.
York, Lendal Chapel	Mrs. Thomas.

Many suggestions have been received about improving the list of missionaries, and it is thought friends may be interested to know that, when the new list is distributed, the names will be arranged according to countries, and not alphabetically as at present. The first year of the Watchers' Band will end in March, when the new cards (2d.) will be issued to members, as well as the revised list of missionaries.

H. L. HEBDITCH.

Digitized by Google

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

IT is remarkable how the Word of God lays hold of some here and there in this heathen wilderness. At the village of Pulagam, about seven miles from Kadiri, I recently met a man who has received no instruction from anyone, and yet has become "learned in the Scriptures, which make wise unto salvation." While pitching my tent just outside the village, he first accosted me, making friendly salaams, and saying he knew that we came to tell of Jesus Christ, the true Saviour. I told him to wait awhile until we were settled a little, so he retired. In the afternoon he returned, and, sitting on the floor of the tent, told his story. He is a young man, a widower, and owns a little property which he made by his trade as an oil merchant. For some time past, however, he has given up all trading, and spends much of his time in studying the good Book called the Bible. How did he come by it, and how was it he had a taste for such studies? From a child, he said, he had been of a religious disposition, and, one day, finding a torn tract, on which was written a prayer to God, he learned it, and loved to repeat it. Then he prayed that God would send him the whole of the prayer; and, some time after, seeing a child playing with a small book, he went to see what it was, and, to his joy, found that it was the very book he wanted. The prayers in this he also learned by heart, some of which he repeated to me with evident delight. After some further time, a merchant brought a New Testament from Madanapalle, which he bought for four annas, and ever since he has read and thought over it. He could quote whole verses, and asked intelligent questions about what he had read. How was it, he asked, that there were unbelievers, like the Sadducees, amongst the Jews? Who were Isaiah and the prophets? and could he get an Old Testament anywhere? He considered the prophecy by Isaiah, that the eyes of people would be blinded, and their hearts hardened, so that they could not believe, so exactly fulfilled in the people of this country, that that in itself stamped the Bible as God's Word. I asked him why he remained unmarried. "Because," he replied, "both Jesus and Paul counsel the unmarried state." I spoke of baptism, but here I found he had read Scripture differently from myself. He said Christ could never have intended baptism to be perpetual. He came to do away with rites and ceremonies, and if we performed them we were in that respect no better than the Hindus. Paul declared that "in Jesus Christ neither circumcision nor uncircumcision availed anything, but a new creature." Just to try him, I asked how he explained Christ's words to Nicodemus: "Except a man be born of water and of the Spirit he cannot see the kingdom of God." To my astonishment he without hesitation gave what I believe is the true interpretation—that Christ there referred simply to natural and spiritual birth, as He Himself explained, "That which is born of the flesh is flesh," &c. After I had pressed him a little on the subject, he admitted that it was perhaps because he did not want to break with all earthly ties that he held these views about baptism; but he said, emphatically, "Jesus Christ is with us here and now, is He not? If, then, He will make it clear to me, by dream or otherwise (as he appeared to Paul), that I ought to be baptized, I will certainly be baptized. At present I do not see that He calls upon me to break with everybody and everything for the sake of a ceremony." I must say I felt very much in sympathy with him. Inquiring about him in the village, I found that he bore a very good character, and was known as the man who had given up everything to read a book which he called "Bible." The knowledge this man displayed was the more remarkable, inasmuch as he is by no means a clever young fellow, or well read in Hindu or other books. He is a poor, simple, illiterate man; yet, with the Bible as his sole teacher, he has learned much. He knows many of the Padyams of the poet Vemana—moral teachings in an attractive poetic form; but these he impatiently brushed aside, even though quoted in illustration of Bible teaching. I asked him how it was that he alone of all the hosts of people around him was thus in possession of so much precious truth. "Devuni yerpatu" ("God's election"), was his answer.

Kadiri, S. India. H. J. GOFFIN.

ANNOUNCEMENTS.

DEPARTURES.

The REV. GEORGE WILLIAMS, appointed to CANTON; MISS CARLING and MISS PARSLOW, appointed to CHIANG CHIU; and MRS. BURTON, with two children, proceeding to HONG KONG, China, embarked for HONG KONG, per steamer *Rome*, October 28th.

MR. THOMAS GILLISON, M.B., C.M., returning to HANKOW; MR. S. LAVINGTON HART, M.A., D.Sc., and MRS. HART; MISS HARRIS, L.R.C.P., L.R.C.S. Edin., and MISS M. HARRIS, appointed to HANKOW; MR. G. S. WALTON, M.B., C.M., Edin., appointed to HIAU KAN; Mr. J. WALFORD HART, appointed to CHUNG KING; and MISS THORNBOROUGH, proceeding to SHANGHAI, China, embarked for SHANGHAI, per steamer *Rome*, October 28th.

MR. HAROLD T. WILLS, M.A., B.Sc., F.G.S., appointed to TRIVANDRUM; REV. J. W. GILLIES, appointed to QUILON; MISS KATE DERRY, appointed to NAGERCOIL; and MISS MACDONNELL, appointed to NEYOOR, Travancore, South India, embarked for COLOMBO, per steamer *Shannon*, October 28th.

The REV. T. HAINES, proceeding to BELGAUM on his return to India; REV. E. W. WATSON, B.A., appointed to MADRAS; MISS CHRISTLIEB, MISS FOOKS, and MISS HASKARD, appointed to BELLARY; MISS DAWSON and MISS GOOKEY, appointed to Vizagapatam; and MISS BARNARD, proceeding to BANGALORE, South India, embarked for MADRAS, per steamer *Shannon*, October 28th.

The REV. A. SIMS and MRS. SIMS, appointed to BERHAMPUR; MISS MACLEAN, appointed to CALCUTTA; and REV. H. H. THEOBALD and MISS THEOBALD, appointed to Benares, North India, embarked for CALCUTTA, per steamer *Shannon*, October 28th.

THE REV. A. J. WOOKEY, proceeding to LAKE NGAMI, on his return to SOUTH AFRICA, and MR. J. E. REID, appointed to LAKE NGAMI, embarked at SOUTHAMPTON for ALGOA BAY, per steamer *Roslin Castle*, November 19th.

ARRIVALS IN ENGLAND.

The REV. JOSEPH STONEHOUSE, from PEKING, North China, per Messageries steamer *Yang-tse*, to Marseilles, thence overland, October 22nd.

The REV. R. WARDLAW THOMPSON, the Society's Foreign Secretary, from CAPE TOWN, per steamer *Drummond Castle*, November 3th.

BIRTHS.

SWANN.—June 24th, at Niumkorlo, Central Africa, the wife of Mr. A. J. Swann, of a son.

STEPHENSON.—October 24th, at St. Helen's, Lancashire, the wife of the Rev. W. W. Stephenson, of Gooty, South India, of a son.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

Digitized by Google

Digitized by Google

Stanford University Libraries
3 6105 012 516 287

BV2351
L6
n.s.
v.4
1892

DATE DUE

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA
94305

Digitized by Google

Digitized by Google